GOSPEL HERALD

Tuesday, July 2, 1963
Volume LVI, Number 26

Pause of Wonder

The pause of wonder
By a child,
Stopped by such simple things
As stones and flowers and bugs,
A seed
Or trampled weed,
Is opportunity
To grow in wonderment and praise
Of God, Creator of each.

—D.

Singing Our Faith

By Norman Derstine

"There is an old Jewish legend which says that after God created the world, He called the angels to Him and asked them what they thought of it; and one of them said, 'One thing is lacking: the sound of praise to the Creator.' So God created music, and it was heard in the whisper of the wind, and in the song of the birds; and to man also was given the gift of song. And all down the ages this gift of song has indeed proved a blessing to multitudes of souls."

The earliest sacred music is that of the children of Israel singing their faith. When they were in Palestine, the collection of the Book of Psalms, this inspired hymnbook, came into being. Many of these were written by David, who is called the sweet singer of Israel. Some of these songs rang out over the hills as they walked to the temple to worship. Can you picture the pilgrims walking along singing Psalm 121 which says, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth"? Some hymns were sung as they caught the first glimpse of the temple. Psalm 84 was likely one of these. In a chorus of voices they sang of their faith in God: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."

"Come . . . with Singing"

And as their sacred city of Jerusalem was reached, they would sing, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness." And then at the foot of the temple hill, the choir of traveling pilgrims would chant:

"Make a joyful noise unto the Lord, all ye lands.

"Serve the Lord with gladness: come before his presence with singing.

"Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

"For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."—Psalm 100:1-5.

(Continued on page 556)

FIELD NOTES

Dwight Weldy, Goshen College, Goshen, Ind., will direct the community choir at Logsden, Oreg., July 10.

Eastern Mennonite College will be featured in a 25-minute broadcast on the ABC Radio network on Sunday afternoon, July 7. This radio program is one of a series of 13 programs produced by the public affairs department of ABC news in cooperation with the Council for the Advancement of Small Colleges. The series is entitled "Presenting the Small College."

Grant and Ruth Stoltzfus in a Home Conference at Huber, New Carlisle, Ohio, July 20, 21, and at Wooster, Ohio, Aug. 18-25.

B. Charles Hostetter has the following appointments: Bethany, Bridgewater Corners, Vt., July 13, 14; World-Wide Gospel Fellowship, Black Rock Retreat, Quarryville, Pa., July 20; New Holland, Pa., July 21; Youth Week, Camp Amigo, Sturgis, Mich., July 29 to Aug. 3.

Elementary teachers are needed at Alden Mennonite School, Alden, N.Y. Contact Joseph Erb, Two Rod Road, Marilla, N.Y.

Dedication services were held June 16 for the new Warwick River Mennonite Church, Warwick, Va. George R. Brunk, Harrisonburg, Va., preached the morning message. J. Ward Shank, Broadway, Va., preached the dedicatory message, and Don Augsburger, Harrisonburg, Va., preached the evening sermon. John H. Shenk is pastor and Truman H. Brunk is bishop of the Warwick congregation.

The Pacific Coast Conference met in annual session June 5-7, at the Fairview congregation, Albany, Oreg. Members of the executive committee are: moderator, Verl Nofziger, Albany, Oreg.; assistant moderator, Ray Hostetler, Winston, Oreg.; treasurer, Orie Roth, Sweet Home, Oreg.; secretary, Wilbert R. Nafziger, Salem, Oreg.; additional members, Willard Osborne, Lebanon, Oreg.; and Max Yoder, Grants Pass, Oreg.

The annual reunion of the men and their families who served their I-W term at the Mont Alto State Sanatorium will be held on Saturday afternoon and evening, July 27, at the King Playground in Greencastle, Pa. Greencastle is located on Route 11 between Chambersburg, Pa., and Hagerstown, Md. Families are advised to bring their own basket lunch. Refreshments will be furnished.

The former Ontario Amish Mennonite Conference took action and adopted the name "Western Ontario Mennonite Conference" at its annual meeting. New executive committee members include: moderator, Henry Yantzi; assistant moderator, David Jantzi; secretary, Dale Schumm; assistant secretary, Herbert Schultz; treasurer, Herman Zehr.

J. Paul Sauder's address for the summer will be c/o Eastern Mennonite Board of Missions and Charities, Salunga, Pa., while he is engaged in summer Bible schools and writing assignments.

Alma Kaufmann, Tiskilwa, Ill., directed the summer Bible school at Willow Springs for the twenty-second year.

Clayton and Martha Yake, Scottdale, Pa., celebrated their forty-fifth wedding anniversary by an open house planned by their family, June 23.

Dr. H. Clair Amstutz, Goshen College physician, was granted a one-year sabbatical leave. Dr. Amstutz plans to spend the first three months assisting in the Filadelfia Hospital in Fernheim Colony, in the Chaco. The hospital serves the 30-year-old Mennonite colonies as well as the Indians who have settled in the area.

Clayton Gingerich, Spanish teacher at La Junta (Colo.) High School, will be one of 54 participants in a summer institute for teachers of Spanish in Quito, Ecuador. The program in Quito will be a second-level institute with participants spending one half of the time at the University of Central Ecuador, and the other half in private homes.

Paul Hackman was given a unanimous call to serve the Hudson Lake, New Carlisle, Ind., congregation, as pastor. The Hackmans may be able to leave Norristown, Pa., and move to Hudson Lake around Aug. 1.

Irene Bishop, Perkasie, Pa., who spent three terms with MCC, showed slides of MCC work in Hungary, Yugoslavia, and Poland, at Walnut Creek, Ohio, June 30.

S. Paul Millers, India, ministered at Sycamore Grove, Garden City, Mo., June 16. A carry-in basket dinner was held. Garden City is Bro. Miller's former home.

Correction: Paul M. Miller, Goshen, Ind., shared his Conrad Grebel lectures at Science Ridge, Sterling, Ill., June 29, 30 instead of July 29, 30.

Edith Shantz, Preston, Ont., received a diploma of Child Study from the Institute of Child Study, University of Toronto. She will be teaching in the demonstration nursery school at the University of British Columbia in Vancouver, during July, and will begin to teach at the McDonald Institute Nursery School, OAC, Guelph, Ont., in August.

Change of address: Wilbert R. Nafziger from Route 1, Salem, Oreg., to 4063 Straw Drive N., Salem, Oreg.

New members: one by baptism at Freeport, Ill.; one by baptism at Trissels, Broadway, Va.; three by baptism at Rockhill, Telford, Pa.; four by baptism at Fairpoint, Ohio.

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GOSPEL HERALD

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EDITORIAL

General Conference, 1963

General Conference will meet Aug. 20-23 at Iowa Mennonite School, Kalona, Iowa.

The Mennonite General Conference was organized in 1898. Meeting biennially, it is an advisory body composed today of 17 of the 21 district conferences. Authority resides in the district conferences.

Looking back to the preliminary General Conference held Dec. 15, 1897, we see the purpose of General Conference in the minds of its early leaders. The object of the conference was listed as:

1. "To bring about a closer unity of sentiment on Gospel principles." It was felt that a lack of frequent spiritual intercourse accounts for the differences of opinion among some of our people concerning the best means of carrying on the Gospel work. United in General Conference, conducted according to the teaching of the Gospel, most differences would disappear.

2. "To bring about a closer bond of sympathy among the congregations in various parts of our brotherhood." Association brings us closer together and love becomes stronger.

3. "To establish confidence among the different conferences and the ministers in their respective fields of labor." A feeling of distrust is often removed when we thoroughly understand the motives and the character of the work of our brethren.

4. "To form a body the object of which is to direct the work that is of common interest to all our congregations."

5. "To further promote the prosperity of the church." Here the emphasis was on unity in which there is strength.

It was apparent in this early preliminary General Conference that smaller and scattered churches expressed strongest sentiment for a general conference. Such felt most keenly the need for the assistance and fellowship of the church as a whole.

The minutes of the first General Conference, held at Wakarusa, Ind., Nov. 2, 1898, record the reporting of district conferences regarding conference attitude toward (1) a general conference, (2) missions, (3) conditions in the church, (4) obstacles in the way, and (5) encouraging features.

The first conference sermon, preached by J. F. Funk, was based on Eph. 4:1-7. In his message Bro. Funk spoke of the meeting being a consummation in part of what was in the minds of many people for the previous 25 years. The idea of conference is, as the word suggests, to consult and confer together on subjects which concern the church.

Funk also pointed out that conference has existed almost since the foundation of the church. Acts 6 and Acts 15 are examples. The church is God's representative on earth; therefore let God be glorified in all things, and let that be the uppermost thought in General Conference.

It is interesting to note two great concerns expressed particularly in the conference sermon and in the district conference reports. The first was the desire that General Conference contribute to the maintaining of the higher principles and doctrines of the Gospel of Christ. The second was the concern for mission. "We live," the minutes record, "in a land of plenty, a land 'flowing with milk and honey,' while souls around us and in foreign lands are perishing. Our fathers did not do much in this direction, but they did the best they could under the circumstances, and while we are more favored than they, more is required of us. Let us work to help each other; let us remember those in foreign lands."

Through the years Mennonite General Conference has had a powerful influence in the life and work of the church. Important committees and organizations, such as Peace Problems Committee, Ministerial Committee, Mutual Aid, Church Welfare Committee, Committee on Economic and Social Relations, Music Committee, Commission for Christian Education, and the Historical and Research Committee, are vital areas of work in Mennonite General Conference.

A great deal of the denominational program is carried on by three boards: Mennonite Board of Education, Mennonite Board of Missions and Charities, and Mennonite Publication Board. These three boards, although autonomous, do report their work to General Conference and operate within the standards of General Conference.

Great days are ahead, as the Lord tarries and blesses, at Kalona, Iowa. To those who know the richness of this meeting from past experiences and to the many who will learn by attending the first time, it is a time of anticipation in prayer. It will certainly be a time of enrichment to our church and individual life through fellowship, nurture in the Word, and the decisions made. Let us pray Holy Spirit direction.

Unity, dependence, and association were necessary in the minds of the early leaders of Mennonite General Conference. Today these are just as necessary.—D.

Seen and Unseen

A man's life consisteth not in the abundance of the things which he possesseth.

When Garrick showed the godly Dr. Johnson his fine mansion, gardens, statues, and pictures at Hampton Court, Dr. Johnson expressed the thoughts going through his mind. "Ah, David, David!" said Johnson. "These are the *things* which make a deathbed terrible."

We find it desperately hard to break with our mental habit of gauging life by the transient things of life. We judge so much by appearances. All the appearances of life are against us believing that the "things unseen" are the truly lasting. Yet we know that man's life does not consist merely in the visible things.

One of the great and most liberating discoveries of the Gospel is that we need no longer allow the visible and the tangible and the appearance of things to monopolize and tyrannize us. It is precisely the things we cannot see that are the most basic things in the universe.

Love is invisible; yet love drives the wheels of life. When love is absent, life is lost. Truth is invisible; but it seeks and searches out the heart of man. When truth is absent, man's life crumbles. Personality is invisible; but it is a powerful force. Conscience is invisible; yet where it reigns it causes men to do or not do things even though it costs death.

On the other hand, man can accumulate more and more of the visible and all the while be less and less able to comprehend the meaning of life. That is, if man begins to think that these satisfy, he will never know true satisfaction. If he depends on *things* to give meaning and purpose to life, he experiences only a living death.

Reliance on the things seen makes the time of passing into the realm of the unseen terrible. In fact, reliance on things of time makes the spiritual life vague and unreal. Heaven and spiritual realities are never clear and always seem far away to those whose life consists in the things of time.—D.

♣

It is inconceivable that a true disciple can be brought face to face with the facts both of man's extremity and of the church's opportunity without an immediate and enthusiastic response to man's woe and to God's will.—A. T. Pierson.

Today the Christian Church has produced over a half million hymns to sing its faith.

Singing Our Faith

(Continued from first page)

In the temple, Psalms were sung antiphonally—choir answering to choir, or the men's voices answering the women's, or maybe the whole congregation answering the voice of the priest, who often sang as the representative of Jehovah. He likely addressed the worshiping crowd with a call to worship from Psalm 95: "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms."

Some of the psalms or hymns were prophetic, looking forward to the coming of the Messiah. At last the great day of the Messiah dawned, and the news was announced to the shepherds in the field. They heard the angels singing, "Glory to God in the highest, and on earth peace, good will toward men."

New Testament Songs

So we see that the New Testament begins with the angelic hymn: "Gloria in Excelsis." Other songs of note are the Magnificat, Mary's song of praise at the annunciation; the Benedictus, the exultant utterance of Zacharias when he learned he was to be the father of the forerunner of Christ. These became a part of the worship of the Christian Church, and they have been resounding in its sanctuaries through the centuries.

Then Jesus and His disciples sang around the table at the last meal together; and Paul and Silas sang praises at midnight in the dungeon. The Apostle Paul exhorts Christians to encourage one another with songs and to keep music singing in their hearts. And there are fragments of hymns scattered throughout his epistles. The Apostle John's visions on the Isle of Patmos, as recorded in Revelation, are filled with the hallelujah choruses of the heavenly choirs. Jerome, an early church leader, tells us that in his day, the very ceilings of houses of worship were "shaken with the reverberating Hallelujahs."

Today, as we look back through the centuries, we conclude that every great religious movement has been accompanied by songs. Martin Luther restored the hymnbook to its rightful place, and the songs of Luther probably had more to do with bringing in the Reformation, than did his preaching. People began to sing of their faith, and the evangelical faith flourished and spread. While John Wesley preached, his brother, Charles, sang, and with equal effect. Moody had his Sankey, and he himself said that he believed his singing evangelist, Sankey, sang more people back to God than he ever preached back. And the name of Beverly Shea is as common as that of our nation's leading evangelist, Billy Graham.

Singing Sinks In!

Today the Christian Church has produced over a half million hymns to sing its faith. As Miller Patrick said: "The discovery was early made in the Christian ear that popular religion is molded largely by ideas enshrined in its hymns. Sermons often fly over the people's heads, but their songs sink into the memory, color their thought, and fashion their theology much more than any deliberate instruction."

Most ministers would be willing to grant that there is an advantage of singing over preaching. But some ministers would also have to confess to some thoughts akin to the preacher who was disgusted with the singing of his choir, so he prayed rather uniquely: "Lord, bless the singing of the choir to our hearts; you know what they sang, but we do not."

If our singing is to speak to hearts, the words must be sung from the heart and the message must be the central purpose for singing. As someone said, "A hymn writer will often wrap a whole library of theology into a few lines, and the singer may be in danger of mere word mumbling."

A Song Is Born

Some years ago a young girl by the name of Charlotte Elliott was preparing to attend a ball to be given in her home town. While on her way to have a dress made for the occasion, she met her pastor. He reasoned with her to stay away from the ball. Miss Elliott was greatly disturbed by his comments and said: "I wish you would mind your own business!" and went on her wayward course.

The social event was held as scheduled, and this young girl was the gayest of the gay. After dancing all night, laying her weary head on her pillow, she was far from happy. Her pastor had always been a loving, cherished friend and her rudeness to him bothered her conscience. And, more than that, the truth of his words came to her mind and wouldn't give her any rest. After three days of misery she went to her minister with her trouble, saying, "For three days I have been the most wretched girl in the world, and now I want to be a Christian—what must I do?"

"Just give yourself, my child, to the Lamb of God as you are."

"What! Just as I am?" she asked. "Do you know that I am one of the worst sinners in the world? How can God accept me as I am?"

"This is exactly what you must believe," was the answer. "You must come to Him just as you are."

The young girl knelt down and offered her heart to God, guilty and vile as it was, to be cleansed. As she knelt, peace—full, overflowing—filled her soul. Inspired by the new and glorious experience, she then and there wrote the hymn—

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come.

Charlotte Elliott was simply putting her heart experience on paper, but this song is really a whole library of theology packed into a few lines. The faith of Charlotte Elliott is now sung around the world. After her death more than a thousand letters were found thanking her for this hymn. Is this your faith? I don't mean you can sing the words, but have you ever really meant it from the depth of your heart as Charlotte Elliott did?—The Mennonite Hour Broadcast.

A Prayer
FOR THIS WEEK

Lord of all nations, we thank Thee

for our country, and for the freedom we have experienced—for living, laughing, loving; for sleeping unafraid; for spreading our tables with plenty; for enjoying the fruits of our labors; for selecting our goals and attaining them; for worshiping as we choose.

But our confessions are many, for our sins are deep.

Forgive, we pray, that we have enjoyed Thy blessing, but failed in our responsibilities; that our stores are full, and our brothers are hungry; that we trust more in armaments than in Thy arm; that our materialism has led us into the morass of sin.

Grant us repentance and contrition that we may turn to Thee.

Bless our leaders with moral integrity and wisdom to guide our country aright.

Teach us sacrificing love that we may share wherever there is need and seek the good of all men.

Forgive and direct our nation that it may fulfill Thy will.

For Jesus' sake, Amen.

—Bertha Swarr, Israel.

The congregation of pious people, letting their lights shine, but never verbally witnessing . . . , is likely a hindrance rather than an instrument for true evangelism.

Making Congregations Evangelistic

Part II

By Nelson E. Kauffman

The success of any congregation in our society is usually measured by its size. The larger the congregation, the greater its success. Yet in the very size, the individual may be lost, and be almost anonymous except possibly to the pastor who arranged his acceptance into the large society of people of status.

This may be just what the individual desires, to hide behind church membership from any personal worker, and to use membership for status benefit when advantageous, and yet be happy that no one brother bothers to be his brother and keeper. He can miss services without notice; he does not need to carry any responsibility because there are many more capable people to do the work. Here again the very nature of the successful congregation often may become a hindrance rather than a help to the real purposes of the church.

There is among evangelical denominations, and also among Mennonites, a rather strong feeling that in a world of "big" things—big business, big government, big education, big campaigns, big revivals—we may forget that we are saved individually, not en masse. The foolishness of God's way may here be revealed. The "two or three" meeting is not spectacular. The false sects use this technique and grow. Kingdom Halls are small. Home contacts are many. People are convinced.

Instead of spending a hundred thousand for a place to get everybody together and do 90 per cent of the church work, could we not spend ten thousand in ten different places and possibly reach ten times as many people in a group fellowship where people get ten times closer to each other and to the unevangelized? Who would be willing to be "fool" enough to try it? I Cor. 4:10.

Motivating Mission

The comfortably "successful" congregation in a "nice" community may feel a tinge of guilt for not doing mission work, when other congregations have the "distinction" of an outpost. So a committee is appointed to seek a needy place, far, but not too far away, where the congregation can send some "workers" and give some money to do "mission" work. An empty building in a neglected community in a city or low economic area is found, and with a sense of satisfaction a "mission" is established.

It never seems to occur to the majority of the congregation that that congregation itself, if it is true to its being, is a mission, and the unsaved in the area of its members' homes, or places of work, are the field, and its own fellowship is the place to receive new members.

The members of the congregation may feel that the "poor" people, possibly of different backgrounds, would not feel at home in our congregation; so let them join the mission. Yet we want them to accept all our standards, but of course not us, nor do we expect to accept them, except as "mission converts" in a "mission" station.

Again, the congregation becomes a real problem to the "mission" workers and if perchance the workers would move into the "mission" community, they would have the "sympathy" rather than the encouragement of the "home" church. The congregation then negates a great principle of the Gospel—brotherhood—and practices a kind of segregation.

Mission Means Being Involved

Evangelism means involvement. Jesus could not save the world without coming into it, and becoming a part of world society. Neither can we reach it without being involved in it. Jesus ate with publicans and sinners, although it scandalized the scribes and Pharisees. We can hardly love people enough to show them Christ's love unless we live where they live, sit where they sit, feel what they feel, and suffer what they suffer, vicariously.

Our mission board is seeking several families to move to our national pockets of need, islands of want, asphalt jungles, and high-brow cliff dwellings, to meet and love people, the high as well as the low, and because they are people, not because they are rich or poor, white or black. We cannot love with Christ's love unless we are willing to meet the divorcee, the homosexual, the emotionally disturbed, and feel Christ's concern for them in their situation —to talk, cry, pray, suffer with, and then receive them as Christ received us. We want volunteers now to do this in America as well as in Africa. We need Christians who can testify how Christ can and does give one a sense of purpose, security, hope, and peace in today's troubled world.

Making "Goodness" Evangelistic

As a congregation continues in a community and maintains high standards of piety, its traditions, practices, and program tend to become fixed and institutionalized. The congregation may even attain an "enviable" record of good activities, high moral standards, economic stability, and ethnic solidarity, so that in the community it is highly respected by business, professional, and civic leaders. While this community of "saints" with "successful" living behind them have a "good report" of those "without," very little witness value is realized because the membership in the congregation is informed on matters of daily business life, but often quite illiterate in spiritual matters.

The good name of the congregation is not utilized to give a verbal personal testimony and witness for Christ. It is true that "The spoken word is never really effective unless it is backed up by the life," but "any person who says, 'I don't need to witness; I just let my life speak,' is unbearably self-righteous" (Trueblood).

The congregation of pious people, let-

Gifts Royal

By Mildred Lahman Martin

Those trials you meet are but brown-paper wrappings;
Don't seek to toss rashly away;
Tucked deeply within the rough exterior folds
Hide gems of adornment in costly array.

So search with great care as you open each fold;
Don't jerk with impatience and tear,
And thus miss another delightful surprise:
Sweet messages of love our Father's penned there.

ting their lights shine, but never verbally witnessing to the grace of God through Christ in their lives, giving Him the credit for any good conduct, and testifying to forgiveness of sins, is likely a hindrance rather than an instrument for true evangelism and soul winning.

We learn a little by attending meetings on evangelism and witnessing, with the emphasis on the little. We learn ever so much more by witnessing. We cannot accept commendation for good living and good influence without giving credit to Christ verbally, and be guiltless. We must somehow understand how sinful it is to have been enabled by the influence of the Gospel to realize commendable living and then take the credit to ourselves.

We must know and tell how the grace of God in Christ makes men good. We must be aware of the fact, and say so, that in our flesh dwells no good thing. We must learn how to tell of the transfiguring power of Christ. Without that power, our father and mother, our sons and daughters, are as human, as sinful, as immoral as any other blood line. Let's say so and give Christ honor by word and deed.

Paying the Price of Mission

Christians are described in Scripture as "strangers and pilgrims" in the earth. They are to go to the ends of the earth until the end of time. Matt. 28:18-20. Our forefathers were ready to—and did—sacrifice homes, farms, and relatives to obey Christ. They promised that their resources would be at the call of the congregation to meet the needs of the brotherhood. They considered themselves expendable for the sake of Christ and the Gospel.

In our day, our "well-established" congregations become so "firmly locked in mother earth" that volunteers to migrate, to endure the limitations of marginal economic areas, inner cities, overseas countries, are quite limited. Often those who do volunteer are pitied, if not discouraged, by the congregation.

Usually, if business calls, moves are made; but if Christ calls, the reaction is often different. Our medical men are tempted to settle in "nice" communities, our pastors sometimes go to thriving congregations, our teachers often seek cultural areas, and all of us tend to become settled in our "nice" areas. Again, our congregations invite people to share in nice communities where opportunities are good for all the amenities of life. Our obligation and privilege to witness in needy areas is thus often smothered by our cultural captivity.

We have programs outlined for adventurous pioneers in the Christian faith, who are ready to invade the frontiers of our population centers, to live in the jungles, the human wilderness of inner cities, in changing communities, where there is plumbing but not peace, where neighbors are too close rather than too far away, and where courage is needed to withstand women rather than wolves.

We are ready to help our young men and women, our families, and older adults to give time and talent to live in this world of need, to bring sincere concern and godly counsel with Christ's power and peace to these frontiers. God give us people who will risk the wilds of the cities as people risked the wilds of the West a century ago. Our fathers moved to western frontiers at great sacrifice. May their sons now move, with equal courage, and willingness to sacrifice, to the frontiers of human need in our cities.

The Door Is Open to Us

The paragraphs above may open our minds to the need for examining our congregation, its structure, its purpose, and its program, involving every member in a discussion. While it is clear that the pastors in our present structure are responsible to lead their congregations and may encourage or may prevent such a study, it is also true that the non-ordained have privileges and responsibilities in this area. They—you—can be used of God to suggest steps that will help congregations to realize that it is the congregation itself which evangelism needs, and uses, in obeying Christ. Conversations on these concerns by members of several congregations could prove helpful.

Revival and renewal of the church must find some of its earliest expressions in congregational renewal. May God lead us to be His peculiar people, to show forth the praises of Him who has called us out of darkness into His marvelous light. I Pet. 2:9, 10. Our conference and mission board structures might be combined to symbolize this bringing together of church mission interest and activity in our total brotherhood expression. The home missions department of the mission board is ready to assist as may be desired.

Elkhart, Ind.

Conscientious Objector on July 4

By Robert J. Baker

The last sparkler is extinguished,
The last rocket is finished,
The day is done.

Orations by senators are ended,
Our country's actions defended
By everyone.

Gone is the parade, the passing floats,
Silent the bugle with the golden notes
That brought the tear.

The bands that marched no longer play,
Banners are folded and put away
Until next year.

Objector to war this Fourth of July,
What should I do when the soldiers cry
Of war's appeal?

What are my thoughts, what should I say?
Where do I stand on this proud day?
How should I feel?

O God, this, my country, I love it,
But One I must honor above it —
You have my sword.

For this, my country, I bend my knee
And pray for her with earnest plea
To you, my Lord.

Your Word is clear, I cannot kill,
My brother's blood I cannot spill—
So Jesus taught.

Let them scorn me, call me coward,
I know I am by love empowered—
This is my thought.

Elkhart, Ind.

Prayer Requests

(Requests for this column must be signed)

Pray for four young farmers and veterinarians who have dedicated themselves before God and brethren to the work of evangelists and pastors in the rural area of Nakashibetsu, Japan.

Pray for the many writers of our Christian literature, that the Holy Spirit might direct them in their work.

Praise God for the growing anticipation of what He can do through MYF Convention for our youth across the church.

Can One Be a Christian Without Joining a Church?

This question has often been asked and the following is a good reply:

Yes—it is possible to be a Christian without joining a church. It is just as possible as a student who won't go to school, as a pilot without a landing field, as a tuba player without an orchestra, as a seaman on a ship without a crew, as a grocer without customers, as an author without readers, as a scientist not sharing his findings, as a secretary without a job.

No man liveth or dieth to himself. We need to be linked to each other in significant ways. One of these ways is membership in a church.

STEWARDSHIP

Facts for Attention!

By Daniel Kauffman

A Parable

Here is a parable taken from a Jewish folk play: "The Dybbuk." One day a certain old rich man, of a miserly disposition, visited a rabbi, who took the rich man by the hand and led him to a window. "Look out there," he said. And the rich man looked out into the street.

"What do you see?" asked the rabbi.

"I see men, women, and little children," answered the rich man.

Again the rabbi took him by the hand, and this time led him to a mirror.

"What do you see now?"

"Now I see myself," the rich man replied.

Then the rabbi said: "Behold—in the window there is a glass, and in the mirror there is glass. But the glass in the mirror is covered with a little silver, and no sooner is the silver added than you cease to see others, but see only yourself."

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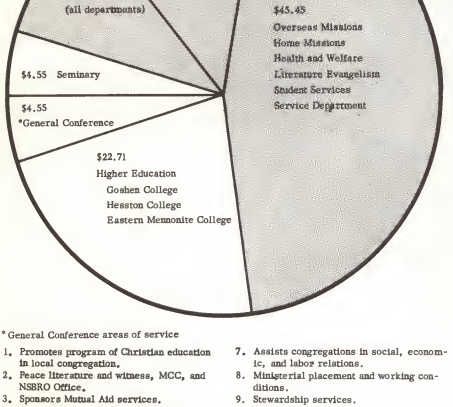

*General Conference areas of service

1. Promotes program of Christian education in local congregation.
2. Peace literature and witness, MCC, and NSBRO Office.
3. Sponsors Mutual Aid services.
4. Guidance in church life and practice.
5. Editing new church hymnal and planning music conferences.
6. Church archives and historical research.
7. Assists congregations in social, economic, and labor relations.
8. Ministerial placement and working conditions.
9. Stewardship services.
10. MYF direction.
11. Co-ordinates denominational program.
12. Mennonite World Conference.
13. General Council services.

Christian Stewardship Defined

Christian stewardship is the practice of the Christian religion, demanding the grateful response of the whole person to God's act of love in Jesus Christ. Under the claims of this love, the Christian must offer to God all that he is and has.

Christian stewardship is primarily concerned with the person, not the purse! The gift of money to support the mission of the church should be the direct result of our acceptance of the boundless gifts of God's grace in Jesus Christ whom we acknowledge as Lord and Saviour. If a man does not love the Lord Jesus Christ, he has no business giving to the support of the church. If, however, he does love Him, he cannot withhold his gifts. Love bears the compulsion to give. He who loves little gives little. He who loves much gives much.

1961 Giving Record

For the first time the 1963 *Yearbook* carries a report on our giving as a church. Thirteen conferences reported. These conferences have a membership of about 54,700. Total giving from this group was $4,419,100. This was distributed in the following manner:

Extension ministry of the church	$2,008,403
Home ministry	2,181,585
Reported but not classified	229,112
	$4,419,100

This is a fairly good ratio of distribution between local and extension purposes. Per member giving per year would be about $80.72. These figures are not completely accurate inasmuch as they were gathered the first time this year. All congregations within a conference did not report. But the figures do begin to give us some data with which to work.

How Does Our Giving Compare with Others?

The above figures may be compared with the average per member gift per year of the 46 major Protestant churches in the United States. Giving in these groups for all purposes in 1961 averaged $69.92 per member. Highest giving was achieved by the 36,705 member Evangelical Free Church, at $341.09 per member in 1961. Our Mennonite Church would rank in twenty-third place. The value of this kind of comparison is questionable, however, because membership is not figured the same in every denomination.

Now Is the Hour

Right now is the best time of the year to begin planning for the fall program

(Continued on page 572)

† GENERAL CONFERENCE

I. Will the Spirit Speak Again

—as He did to the church in Ephesus—to Mennonite General Conference?

By John R. Mumaw, *Moderator of Mennonite General Conference*

"He that hath an ear, let him hear what the Spirit saith unto the churches."

Is there any need to recapture lost love today? Are the fortunes of the Mennonite Church sufficient for our time? Have we learned all the lessons we need to confer with one another in brotherly love? Are we prepared to deal adequately with issues involving tension, or outright disagreement, in the spirit of love? Is there any danger that we may not be able to exercise charitable judgments? Are we equipped sufficiently with spiritual resources to produce a quality of attitude that represents holy motivations?

It can be said that nowhere in the records does one find a church which from the start was more responsive to the Gospel. The Word of God prevailed among the Christians in Ephesus and the whole community bore the fruits of faith in doctrinal confession. It was in many ways a model church. When Jesus reviewed the activities of the Ephesian church, He saw the evidences of faithful toil and persevering witness. Their hatred of evil called for a high standard of moral conduct. They rejected false teachers and promoted purity of doctrine. It appeared to be a good church.

But the tragic failure of the Ephesians was the spirit in which they did these commendable deeds. They were deficient in sympathy and love. The very heart of Christianity was lacking. They had good doctrine but poor debate. They had good organization but a poor spirit. They had a good hatred for evil and a good protest against immorality but a bad strategy in dealing with it. A common hatred for false doctrine is a good defense mechanism, but it makes a poor instrument of progress. A common protest against immoral practices is a good barrier to innovation, but it makes poor ground for unity. Only love can make the good fortunes of the church a means of positive witness.

The Ephesian failure was the loss of first love. An affection for Christ was lacking. Love for the saints was missing. Their orthodoxy of belief, their proper attitude toward sin, and their contention for faith were curtailed in effect because they forgot how to love. They forgot what Jesus meant when He said, "By this shall all men know that ye are my disciples, if ye have love one to another."

Love is an essential quality of Christian living. It generates enthusiasm and sympathy. It is the basis of Christian dedication. It finds expression in many forms of selflessness and altruism. It creates an atmosphere of understanding and good will. It opens the door to good conference and meaningful worship.

The delegates of General Conference will assemble, D.V., in August. Among the tools needed for that meeting there is none more important than love. May we all lay our hearts open for the Spirit's searching and swabbing. Love will help us to act more calmly and more soundly. By love we can articulate beliefs more clearly. By love we can protest evil more effectively. By love we can answer false teachings more convincingly. By love we can witness more patiently. By love we can preserve the faith more purposefully. Be sure to bring along enough love to last all week!

Mennonite Mutual Aid

(Sponsored by Mennonite General Conference)

Mennonite Mutual Aid is a regular committee of the Mennonite General Conference. Its members are elected by Mennonite General Conference, or their appointments are approved by the executive committee. These men are responsible for all of the activities of Mennonite Mutual Aid and its subsidiaries. Mennonite Mutual Aid offers to all Mennonite groups affiliated with the Mennonite Central Committee the following services: hospital-surgical and burial aid, automobile aid, and survivors' aid. These plans emphasize sharing rather than protection. Through Mennonite Church Buildings, Inc., congregations and church institutions may be helped to meet their expansion needs. An estate planning service encourages capital giving. Thousands of dollars have been channeled to missions and church institutions through proper investments and estate planning.

Mennonite Mutual Aid is able to provide systematic methods so that the family can help itself and at the same time, give help to others as need arises in a way in keeping with Mennonite historical practices and Scriptural teachings.

Questions on the Christian Witness to the State

By John H. Yoder

C. What Should Christians Say to the State?

1. We Speak in Favor of Man. Some scholars argue that Jesus' description of the judgment of "the nations" in Matt. 25 should be taken quite literally to be speaking of God's moral judgment, not upon Christians, but upon mankind in general. At least there is no proof that Jesus was limiting to Christians the validity of His statement that it is "in the least of these my brethren" that men encounter Christ Himself.

Philosophers will differ as to whether man is valuable because he is an instrument of production, or a reflection of the divine Being or the highest fruit of the tree of evolution. The Christian knows that his fellow man is of infinite worth and is to be loved without limitation, not because of any value one can see in the neighbor himself, but because of the nature of God's love toward man and because God became man in the person of His Son.

Race and Class Discrimination

If it is God's infinite and utterly undiscriminating love which gives value to man, to the neighbor, then my obligation to serve my neighbor cannot be limited by his color, his class status, or his economic or family claims upon me. Every law, every act of governmental administration which does thus discriminate, sins against the very nature of God's own love and even against the most clearly understood human justice. No action on the governmental level can change the heart of man with its drive to discriminate; but recent experience has showed us again that the least Christians can do is to register their protest, not only verbally but in actions of conscientious nonconformity, against laws and institutions which seek to justify this sin.

Discrimination on the Basis of Guilt

God's love for man is not dependent upon moral performance; this is a testimony which every Christian who acknowledges himself to be a forgiven sinner confirms. The death penalty, which takes away from the individual all possibility of re-

(Continued on page 572)

CHURCH MUSIC

What's Happened to the Singing?

By Jeanette W. Lockerbie

What has happened to congregational singing? Rarely in our day is there a song service of duration. Two or, at the most, three hymns are sung, and all too often even these are abridged with, "Only the first and last stanzas, please!"

"We must not go over the hour," is the usual rationalization. So we succumb to the shallow perspective of our hurried times. We salve our spiritual conscience and make a gesture of devotion to God by attending the evening as well as the morning service. But for one hour only! We have other *plans*, you know.

In a service limited to sixty minutes something, obviously, has to go. Announcements—usually extensive—help satisfy the people involved. Choirs cannot be cut short. If the minister is to have any appreciable time to expound the Word of God little time remains for singing.

Yet historically Christianity is the "singing religion." Luther's hymns, sung not so much by choirs as by whole congregations, helped carry his message over Central Europe, and helped unloose the Reformation. In Wales the great Revival of 1904 was a *singing* revival, echoing throughout mining villages and green valleys. And in Scotland preachers of the last century have told of times when, even before the preaching of the Word, singing brought conviction to hamlet and town and city.

The Wesleys knew the power and inspiration that came from the hymn singing of vast throngs on the English moors. And Moody and Sankey! No one questions the contribution of Ira D. Sankey's hymns in moving two continents for God. Has there ever been a more effective inspiring compilation of hymns than "Sankey's 1200 Sacred Songs and Solos"?

In our own day, the Graham crusades are *singing* crusades. Be it in Madison Square Garden, in London, in India, in South America, in Africa or Australia—whatever the continent, whatever the language, thousands proclaim in song:

> To God be the glory,
> Great things He hath done. . . .

Singing praises to God sets the mood for a minister's sermon. What an atmosphere for the preacher! Conscious that his hearers are in tune with the Almighty, he steps behind the sacred desk with joy and anticipation.

But what has happened to the singing? No longer is it the important spiritual "appetizer" it once was. Instead, it has become a let's-get-it-over-with-as-soon-as-possible pill.

While the church plays down this climate-creating, group-participation function, the world is capitalizing on its many possibilities. Mere babes and toddlers are propagandizing in singable jingles on television. Older folk, too, find themselves singing the commercials for everything from tooth paste to Thunderbirds, soft drinks to sofas. Singing is selling all kinds of wares. Said the Lord Himself: "The children of this world are in their generation wiser than the children of light."

Singing, as the advertising business knows only too well, is the easy road to memorization. In Christian circles the psalms we sing are the psalms we know.

"Sing-a-longs" have become top billing for entertainment. Group singing has been revived—and even the old player piano! Youngsters who once turned up their noses at attic heirlooms now vie to unearth antique music contraptions. Once again families want to sing together.

The explanation is simple: people just like to sing. And group singing is especially appealing, for here everyone has a chance, no matter what his voice or ability.

Will our churches latch on to this renewed interest? Will our bulletin boards be announcing "Sunday Evening Family Sing-a-longs"?

The Bible abounds in references to singing. Moses led his emancipated people in singing. Miriam led the women in triumphant song. David not only sang, but under the inspiration of the Holy Spirit also wrote psalms that all generations to come might sing in praise to God.

All the redeemed will sing in heaven. But why not begin here and now? An effective, wholesome aid to reviving our churches may very well be to *sing them into life.—Christianity Today.*

♣

Bear Christ to the heathen, and you will be borne by Christ, uplifted, strengthened, and divinely impelled in your work. We are not to stand in the world and testify to Christ, but stand in Christ and testify to the world.—A. J. Gordon.

Songs from the Heart

By Alta Yoder Bauman

Would you like to add new dimensions to your worship in song? Then don't be a slave to your hymnal.

Not long ago, I decided to do without a songbook during church services whenever possible. After all, years of singing the same hymns repeatedly should make some impression on my memory! As I sang, *sans* book, it was refreshing to notice how much more meaning the familiar words seemed to have. The message becomes more clear as each word and note is brought into focus.

Soon after, I discovered that another person had the same idea. So now there are two of us in the same congregation!

Necessity forced our forefathers to memorize their hymns, because books were limited. Refugees, prisoners of war, and other people in dire straits have been thankful for every good song they memorized. The blind writer, Fanny Crosby, had an amazing number of hymns stored in her mind.

Certain hymnbooks have their place, and, of course, we do not expect to become blind or refugees. However, it is true that we may find ourselves in such circumstances at any time. Every Christian should have his own repertoire of hymns of the church, and be ready to draw upon this at any time.

We can prod ourselves into adding to our list of memorized songs by various devices. Worth mentioning are: keeping a written record of titles mastered, singing at work or while traveling, or even getting down to business and learning the hard way. Tailor your scheme for conquering your musical indolence to suit your own circumstances.

Don't be a slave to your hymnbook!

Denbigh, Va.

♣

A legend has come out of Germany which is based on the Nazi persecution of the Jews. A pastor, acting on orders from the Gestapo, said to his congregation, "All of you who had Jewish fathers will leave and not return." A few worshipers rose and left the sanctuary. Again he said, "All of you who had Jewish mothers must go and not return." As before, a few worshipers left. As the pastor looked on, he saw the remaining members of the congregation turn pale. The figure on the cross above the altar had loosed itself and left the sanctuary. Jesus cannot abide in a heart, a home, a church, or a community, where prejudices exist.

Virginia Ely, in *Devotion for Personal and Group Worship* (Fleming H. Revell Co.)

Family Census Report

By Melvin Gingerich

Several months ago Mennonite Family Census questionnaires were distributed to the heads of families in sixty-five congregations. A large number of questionnaires were filled out and returned immediately and for many weeks a smaller number trickled into the office of the Historical and Research Committee, General Conference, 400 College Ave., Goshen, Ind. Now the time has come for a final call for the remaining questionnaires that have not been returned.

It must be emphasized that it is highly important for the success of this study that there be an almost 100 per cent response to the questionnaires. The higher the per cent of replies, the more confidence we can have that our findings are reliable. So if you are one who has received one of the blanks and has not yet filled in the desired information, this is a plea for your immediate co-operation. It should be possible to fill in all of the requested information in thirty minutes or less. If you cannot easily obtain all of the desired information, please fill in what you can and mail it immediately.

This study is being done at the request of various agencies and boards of the Mennonite Church and has the approval of the General Council of Mennonite General Conference as well as of the Historical and Research Committee. It is similar to the church-wide study conducted in 1950 and will make it possible to discover changes and trends that have occurred in the last thirteen years.

There is no question but that the Mennonite Church is in transition away from its almost solid rural foundations of a generation ago. How rapidly are we changing and where are we going? Where do our people now live and in what kind of work are they engaged? What is happening to our prized Mennonite rural community life? What implications has this for our church life?

What in the light of these changes should be our strategy for church extension work and home missions? What is happening in the field of the educational needs of our young people? For example, how many young people of college age will there be in the church in future years and what educational facilities will be required to meet their needs? Are we becoming a church of old people and, if so, what demands and challenges would this bring? What is happening in the area of housewife employment outside the home? What problems does this create?

What is happening to Mennonite birth rates? Can the church continue to grow by relying on its natural increase? How many persons of non-Mennonite background have we succeeded in bringing into the church? What trends are there in the age of baptism? At what age do most persons who leave the church drop their membership?

Is the current American trend for marriage at a younger age affecting the Mennonite Church and, if so, in what way? How rapidly is the educational level of our people rising and what does this mean in terms of a trained ministry?

The basic factual data for the study of these trends and problems will be made available through the Family Census returns. Your immediate co-operation in returning the completed questionnaires will help insure the success of the study.

Wendy is a 14-year-old member of the Calling Lake congregation, Alberta, Canada.

What Do I Expect of My Family?

By Wendy Ellefson

First of all, naturally I expect my family, my parents in particular, to provide for my clothing, food, and shelter until such a time as I am able to provide them for myself. Secondly, I expect love from my family—love which shows itself in bedtime stories, sweets, playthings, gifts, family outings, and forgiveness for the things I have done wrong.

I expect my family to make rules together and to enforce them. For what good are rules if they are not enforced? As the rest of the family expect me to carry out and obey these rules, so do I expect them to obey and carry them out.

I expect to do my share of the work as well as the others, but I also expect to have a time for play when the whole family joins in the fun.

I expect my family to set a guiding example in their lives which I can follow. If they tell me by what standards and truths I should live, I expect them to live by them too.

I expect to have confidence in my family, that they will not speak about my problems and faults to people outside of the family. When I tell them a secret, I expect them to keep it secret. In hard times I expect to share with my family with the troubles as well as share in the joys of happy times.

I expect my family to respect my rights and privileges as I respect theirs. In family or social affairs I expect my parents to lead out.

When I have any questions or problems, I expect to be able to confide in and ask advice of my family. When I need correction or punishment, I would like my parents to correct or punish me when I am alone. I expect my family to love, comfort, help, guide, care, and join with me in work, play, and fellowship.

Athabasca, Alta.

The Christian Home

By Amelia Conrad

The Christian home is a well-ordered home, where a bond of unity, love, peace, and hospitality is characterized in Christian parents by a godly example and faith in God the Father.

Nowhere is Christianity more highly prized, beautiful, and blessed than in the Christian home. The home is the basic institution for the nurture and upbringing of the family.

Here young lives are bent and molded by teaching God's Word, in worship, prayer, and praise. The Word is the only source to which the child looks for salvation.

Children soon observe and sense why parents are interested in their welfare. We should teach them reverence for the house of God, and respect for their Sunday-school teachers and pastor: for to the house of God we come to worship. "They that worship him must worship him in spirit and in truth."

This does not mean that we rule out all secular interests. We need to encourage good conduct at home and at school; we need to help youth choose good companionship, to teach them to be honest. We need to provide wholesome constructive activities and also good literature. We need to guard against trashy material, and seek to get only the best.

Remember to pray for them daily. Our prayers in their behalf surely will follow them. Neglect not secret closet prayers. Heaven alone can number wayward ones who have been won by secret prayer.

Praise to our Lord cannot be emphasized enough. In our home we enjoyed singing. Many evenings were spent around the fam-

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On Safari with Paul Erb

XVIII

At Rome I had the unplanned pleasure of being a guest of the Focolare, a Catholic spiritual life movement which resembles similar communities of renewal among Protestants.

It happened this way. Ted Morrow, of Scottdale, knew about this movement, and asked the Focolarine (women; men of the movement are called Focolarini) at Rome to meet Mrs. Buzzard when she arrived at Rome a few hours ahead of her husband. Magdalena, whose duties in the house here include public relations, did so, and so we met her when we arrived in Rome. She saw me to my train for Florence and entertained the Buzzards during their day in Rome.

When I returned to Florence, two of the Focolarine met me and took me to their house for a chicken dinner. As we ate, they explained to me the origin and purposes of their movement. They took me to schools out in the country where young men and young women from many countries are given training in the philosophy and methods of Focolare. The testimony (in English) of one young lady from Brazil sounded very much like a genuine Christian conversion.

The movement is very much Catholic in its theology, but it is an important note for our times that Catholics should have felt the need for love and unity and should have used such spiritual methods to achieve these ends. Among these people I felt warmly welcomed and respected as a Protestant. I spent the night (all without charge) in one of the Focolarini houses. Here for the first time in my experience I talked with Catholics in perfect candor on points of agreement and difference between us.

An Alitalia liner carried me over the blue Mediterranean to Palermo, the chief city of Sicily, where a half million people live surrounded by their precipitous limestone cliffs. I was met by Franca Ceraulo, whose strong faith and vigorous personality has, under the blessing of God, established the congregation of our faith in this city. She is supported full time in this work by the Virginia Mission Board. I was entertained in the flat on a busy street where Franca lives with her aged mother. An office was transformed to serve as my room for a couple of days.

The first evening we attended, and I spoke briefly in, a Pentecostal service conducted by Pastor Luciano Tomasello, who also preaches for the Mennonite congregation which meets in the Ceraulo flat. The reception here was in a real spirit of Christian love. The men all greeted me, in Italian fashion, with a kiss on each cheek. A banker who is a member of the church was my translator.

The next morning this man and Franca, with Gabrielo, a Mennonite brother, as chauffeur in Franca's car, took me on a tour of the vicinity. At Monreale, a small town on a hillside, we visited a Catholic church which dates from the eleventh century. It is remarkable for the many Biblical scenes depicted in the marble mosaic on the walls and the ceiling. This art is Byzantine, only the ceiling having been restored later.

Our next visit was as horrible as the first was pleasing. It was at the Palermo Catacombs. Here thousands of corpses, partly skeletal and partly mummified, have been removed from their coffins and are hanging on the walls of long corridors. They are still wrapped in whatever is left of their burial clothes. Who could be proud of man after seeing this parade of grinning, gaping death?

We drove on a good road of switchbacks to an eminence overlooking the city and harbor. A former hotel here was used by the Germans during World War II until this area was bombed and taken by the American Army. The building is unused now, but many people like to enjoy here the cool air and the superb view. On a neighboring mountain we visited a church built into a big cave in honor of the patron saint of Palermo. Devout people of this area climb barefooted once a year to this church and add gold and silver gifts to the wasted wealth at the girl's tomb.

In the Sunday morning service the large room which is used exclusively for worship was well filled by members of the congregation and a few visitors. Bro. Tomasello was in charge and I spoke on Christian love. One man present, attending for the first time, gave a testimony to his having been healed. The brother who brought him to the church told of how he had prayed for this man. The spirit in the church is very warm and friendly. They asked me to give their greetings to the brotherhood in America.

Before the church service Franca showed a filmstrip of Bible pictures to a group of children, whose recognition of the scenes gave evidence of faithful teaching. Franca does much visitation work, and in the summer conducts a Bible camp for poor children in a pleasant seaside building which is rented at mission expense.

Sunday afternoon at five we again attended Bro. Tomasello's church, and after a number of testimonies and some messages from two British women who were visiting there, I preached a short sermon. As among the Catholics at Rome, so among the Pentecostals of Palermo, the welcome was warm, although the theological understandings were not our own. One feels, though, that the co-operation between Mennonites and Pentecostals at Palermo is the only solution to the problem of pastoral leadership, and has been mutually helpful.

Alitalia carried me to Zurich, with a change at Rome to a Caravelle jet. We flew up the Italian coast, then over the lowlands of northern Italy around Milan. The checkerwork of fields of different colors below us would have satisfied the eye of an abstract artist. And then the Alps. I had been anticipating this first view of the famous sky line of Europe, but it was partly spoiled by heavy cloud banks rolling below us. Occasionally the snow-caps would show through, but one could not get the perspective of sharp peaks, creeping glaciers, and deep valleys that I know are there.

A Pax man from Bienenberg met me at the Zurich airport. The Swiss accents sounded good again, and the architecture and agriculture were in striking contrast with what I have been seeing the past months. We drove along the Rhine and looked across into Germany, which is as close as I will get to that country on this trip.

At Bienenberg Bible School I enjoyed the comfortable room and slept under feathers. Peter Dyck, who was present for a meeting of the Bienenberg Board, gave me a good orientation for Algeria, and Pierre Widmer brought me up to date on European mission developments, especially with reference to Chad. It was a pleasure to meet Liesel Widmer again, and the family of Samuel Gerber, whom many of our people learned to know when he directed the Bienenberg chorus in America.

Joe and Nellie Buzzard, who had driven a car to Vienna while I was in Sicily, were at Bienenberg, and we sat in the meeting of the Board which controls both Bienenberg and Agape Verlag, our Mennonite press at Basel. A member of this Board is Missionary Harvey Miller, and he brought with him to the meeting Mark Peachey, who was in Europe visiting missions which the Conservative Mission Board helps the Eastern Board to conduct. The reports showed that both Bienenberg and Agape Verlag are being successfully conducted, and are filling a large place in the European Mennonite churches.

Samuel Gerber's son was our guide for an afternoon trip to see the Mennonite community in the Jura highlands southwest of Basel. We saw three churches of the Schankisboden congregation. Each church had an attached school conducted

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MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

New Taiki church on its dedication Sunday.

Building Dedication Follows Heart Dedication

By Masayuki Tokahashi

We, the Taiki believers, joyfully conducted the dedication services of our new church building with our friends on May 5, 1963. We have been praying for this for a long time. The Lord had led us to this place and invisible forces have helped us to make it into a reality.

When I think of the first steps, I have a feeling of deep gratitude, that this has not been a work of men, nor for men, but only for God. That expression of Solomon before the congregation of Israel has also become our cry. Now that the dedication has been finished we feel deeply the significance of this. We believe not only that this is a work of the Lord, but that He is going to do even greater things for the people of Taiki. We have confidence that the accomplishment of this has also been dependent on the faith and dedication of members of the Taiki church. We believe that God has even more superseded our wisdom and dedication to accomplish this great task.

Interior of the new Taiki church with one of the local members behind the speaker's desk on dedication Sunday, May 5, 1963.

From now on we see God as the Source of our help and wisdom because He has been so faithful to us in this undertaking. Therefore we want the glory of this work to be the Lord's and, like David, put forth our best efforts to glorify Him in our lives and daily witness.

During the construction process, some of the members brought tea and refreshments for the workers, while others helped with the digging of the foundation. Others gave encouragement and guidance as they were able. Our brothers and sisters, feeling the great blessings and grace of God, have given themselves willingly in this work.

When we think of the small group here without a resident pastor, we believe that Christ will give us what is needed. He has given us the discipline of building this place of worship. When we mutually remember the hand of the Lord, His unfailing goodness to us, we give of our best to Him out of our poverty.

We learned from the Book of Haggai (1:8), "Go up to the hills and bring wood and build the house, that I may take pleasure in it and that I may appear in my glory, says the Lord" (RSV). These were precious truths. We felt led to apply it now in our circumstances.

We are only a small group of Christians in the world, but feel that we must do our best to work out our salvation according to the Lord's calling. We have each tried to take up our cross that the Lord has given us and complete this task to the glory of God. In fact, we feel that the real completion of this task is to take up our cross daily and, in obedience to Christ, to become "the salt of the earth" and "the light of the world," giving witness through sermon, testimony, and prayer, to the glory of Christ. We cannot look upon the completion of the building as the end, but the first step, or the continuing of the work in this area.

We have dedicated ourselves anew to confidently go forward in the unity and strength of the Lord to accomplish His work.

We must offer humble thanks for the consistent prayer support of the whole Mennonite Church in this venture. May you all be filled with the abundant grace and peace of our Lord Jesus Christ.

(Masayuki Tokahashi first heard about and accepted Christ while a tubercular patient in a Hiroo hospital through the broadcasts of Japan Mennonite Hour. He later moved to Taiki and is now the spiritual leader of a small group of Christians there. He supports himself by operating afterschool abacus classes.—Ed.)

The author with his abacus class in Taiki, Japan.

"Give Me This Mountain"

By Milton C. Keeler

Caleb, the faithful follower of the Lord, one of two spies who did not doubt the Word of God, but believed He was able to drive out the giants, uttered these words. Josh. 14:12.

Haycock mountain is but a hill compared to mountains elsewhere in Pennsylvania. It is located in Bucks County and in a rural section in which a mission church was begun in the fall of 1937. A few brethren who distributed *The Way* papers in the Rocky Ridge area followed on eastward and found needy folks spiritually and some also physically. By obtaining permission from the local school board of Haycock Township, the new Harrisburg one-room schoolhouse was obtained to use Sunday afternoons to hold Sunday school, rent free.

The first Sunday's attendance was 28 pupils, old and young from the community. There was a gradual increase until the house was packed. The first evangelistic service was held by John E. Lapp with 25 confessions. Out of these, seven united with the Mennonite Church.

In 1941 a church building was erected by the Franconia Mennonite Mission Board. The land upon which it is built was donated by a community man who was interested deeply in the work and attended regularly when able. He was elderly and held membership in another denomination. Soon after this our first minister, Stanley B. Beidler, was ordained. Later he was ordained bishop and James E. Miller was ordained minister and Ammon Moyer ordained deacon.

The work at Haycock was blessed with growth due to the fervency of the prayers of the workers and a live interest on the part of all. Cottage meetings in community homes were very effective in the first number of years. Singing of the old familiar hymns helped to create a unity with folks of all denominational backgrounds.

Many community folks remarked about the good singing and the unselfish service of the workers, who drove so far to bring others who had no transportation. One crippled mother of Catholic background remarked that no one cared for her until these people came and transported her to church. She is today a faithful member with a glowing testimony. Another sickly lady who, when first visited, said she did not believe in the existence of God, later changed her mind when a Christian nurse and others washed her and otherwise assisted her. Before she died she was baptized and expressed a true faith. Her husband also accepted Christ and died not too long after her death.

We feel the group at Haycock appreciated their own salvation and had a desire to share it and this gave the work a unity of purpose and a warm fellowship. The singing has often been praised by newcomers and visitors. Why is this? Eph. 5:18, 19: "Be not drunk with wine, wherein is excess; but be filled with the spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Christians can sing when they have something to sing about. Bible study is much appreciated because a true Christian yearns for spiritual food even as honey from the honeycomb as David said.

The workers' meetings or business meetings are usually well attended and a good spirit prevails. The decisions have usually been almost unanimous. Because the purpose to save souls and establish them in Christ Jesus has prevailed, the work continues. There is effort made to serve all by using a variety program. The routine of services includes a children's Sunday once a month. On this Sunday, singing of children's choruses, missionary speakers, chalk talks, and the like are used instead of the usual sermon to the adults. Summer Bible school is held every summer and is well attended. Winter Bible school helps to build up the workers and their children.

From the church at Haycock has grown an extension work to Salem, a group at Shelly, Pa., and from it another extension to Steel City, near Bethlehem, Pa. A number of young folks have gone into voluntary service and I-W service. The young folks have a live MYF group with singing practice and instruction as well as some social functions.

We at Haycock aim to keep spiritually healthy, consistent in living, ever trying to improve and expand to glorify God and Jesus Christ. We want to pray for the church at large with its problems which affect us all. We also solicit the prayers of the church militant for us.

A Young Church Reports

By Stanley J. Smucker

Beginnings

They were on their way from Archbold to Toledo. They were taking a different route than usual. This took them through the Spencer-Sharples school district. It was unusual to find an area with such obvious differences so near to Archbold. It showed some obvious need also. In fact, they went that way again—and again—and then they took some of their friends along. They made some stops. They began to be concerned. They prayed. They decided to do something. Here was an opportunity almost literally across the street, not the ocean, but the street. And they had never really noticed it before. The Lord seemed to be saying, "Do something!" And they did.

A summer Bible school was organized by the Tedrow Mennonite Church and the first session was held in June of 1953. They met in the Irwin School for several years, with a large number of children attending. A class was held also for adults. In 1956 a Sunday school was begun in a house purchased by the Tedrow Church. Sunday-school attendance became larger as time went on and in 1959 work was begun on a church building in the Spencer-Sharples area by the Tedrow Church. At this time the house formerly used for Sunday school was remodeled for use as a residence for the pastor. A pastor was called for the work and he began in June of 1960.

Characteristics

One can look around and see the most at Spencer on Sunday morning when the group gathers for services. Usually there are some new faces appearing among the regular worshipers. A goodly number of children appear, often unaccompanied by parents. A lively group of teen-agers make their presence both seen and felt. Some come and go with little awareness of the time. All are alert and interested. Some seem to show various motives for being present.

The people nearly all claim some religious background and training, although few have put a great faith in it. Conversation is often filled with religious terminology. There is a preoccupation with need—primarily personal need and then community or group need. It shows in all discussions.

There is fairly common incidence of illiteracy or semi-literacy among the adults of middle age and above. They have been deprived of educational advantages. They want desperately to be recognized as capable and dignified people. But few are willing to pay the price which is required —perhaps many may not understand what the price is. At least a number of our people are found to be self-conscious about their limitations and will even evade the church because of it.

The teaching program at the Spencer

Church is strong on Christian responsibility and dignity. Everyone who has small interest and talent is used according to his ability as much as possibe. Many good things have happened as a result of shared responsibility. For example, one brother came to a new awareness of the financial needs of the church when he became treasurer and has a real testimony of the blessing of God in growth and strength. Teachers have gotten a new interest in the Word when they were given a regular responsibility.

One of the most dominant things about our fellowship is the attempt to bring people of various cultural backgrounds into a oneness in Christ. Slight physical differences become of no importance in Christ. Other differences become the challenge of true fellowship in Christ.

Some Evaluation

To work and live on a frontier provides many new blessings as well as many disappointments. This has certainly been true at Spencer. Lessons which have been learned become infinite treasures. Much of what has been accomplished will be finally known only in eternity. There is not a tremendous lot of program and fanfare to show what is going on. In fact, this often confuses people as to the meaning of the church.

As to things which proved unfruitful, we look at the problem of how to help people in economic need. We have made many mistakes by trying to do for people what they can and must do for themselves. We have insulted people by our insinuations that they must do as we do in order to be good Christians. And those who have little dignity have even joined the church in the expectation that the flow of charity will continue indefinitely. We did not look on these people as equals with ourselves when we worked with this approach. And it has given the whole community the wrong general impression of what the church is.

As to blessings, we have found real joy in going as a group to other places to give our testimonies and for fellowship. We have been nurtured by the evangelistic services held here by men of God with an excellent understanding of our needs. We have very fruitful small discussion groups. We are enlightened by those who come from distant places to tell us of the work of the church there, such as Jordan or Indonesia.

We are looking forward to the time when Christ's people in this community become known as such instead of members of a certain church. We anticipate God's leading this fellowship to become self-supporting and indigenous and to begin to send out Christians to other places as witnesses and workers in the kingdom of Christ.

Our future as a community is uncertain as the city of Toledo continues to spread and we find ourselves being hemmed in by highways, the airport, new housing developments, golf courses, parks, and farming on the west. Eventually we will be changed by zoning laws and various renewal programs. But we see all these things as an opportunity to have the church in an even more strategic area in years to come. The testimony for Christ has been and is being seriously challenged here and in many places. But by the grace of God, we take our place with those who are continuing to expect great things from Him in the lives of people of every tribe, kindred, and nation!

A Question That Started a Church

By Ora Wyse

When Chester Osborne accosted me with "Ora, have you ever felt called to serve God in the upper peninsula?" I was startled deeper than I cared to admit.

This was exactly the thing my wife Esther and I had been fighting for months. We were farmers. Things were going well. Our home was comfortable. Our first-born, Larry, was a husky three-year-old. What could we do as mission workers? Couldn't God use us where we were?

A bit lamely, I fear, I stammered, "Well, Chester, I really can't say no."

Things happened rapidly from then on. The following Jan. 13 (1946) we found ourselves moving into Naubinway, where the Clarence Troyers had been conducting services for nearly three years.

In the 17 years since that January snowstorm, there have been many joys and sorrows, trials and blessings, and through them all we have seen the hand of God working. Truly it has been the work of God through the years. We are happy to have been instruments in God's hands (ever so dull and blunt many times), leading souls to Him who alone is able to save.

Within the first six weeks a number of young people responded to the call of the Spirit to repentance. Two of these, George and Richard Mark, are now practicing medicine and dentistry respectively, in Elkhart, having transferred their membership there. Another soul who answered God's call in the early years is now a pastor's wife at Petoskey, Mich. — Elizabeth Williams Yutzy.

Sometimes for several years the annual congregational membership reports read the same, but prayer and witness continued on "in season and out of season." Now and then some older persons would accept Christ as their substitute for sin be-

(Continued on page 570)

Missions Today

Motivation by Sensation

By J. D. Graber

"'This sword killed over a hundred men,' cried the preceding speaker, suddenly flourishing a machete-type weapon he had been hiding behind his back. The audience gasped. Dropping his voice to a whisper, the missionary leaned forward, 'Now its owner, a chief of the head hunters, is a child of God.'" This statement is taken from an article in the June, 1963, Eternity magazine entitled, "Europe, Darkening Continent."

Spiritual need is not dramatic. Or is it? We are much easier touched by physical suffering and human need. We know that people without food starve, and that disease running rampant lays people low. But do we not also know that spiritual famine causes mass spiritual death? That the sickness of the soul is more malignant than bodily disease?

If we are spiritually mature, we know these things. If we are superficial, secular, perhaps jaded Christians, we need a more sensational appeal. If we must depend on highly dramatic appeals to arouse mission interest, we fall into two difficulties:

1. We admit spiritual immaturity and superficial motivation on the part of our constituency. This is not complimentary and gives the impression of talking down to them.
2. The temptation to dishonesty on the part of the missionary and the mission promoter is ever present. The work of the Gospel in the world is not sensational; usually not even dramatic. The Gospel seed grows secretly and matures slowly, except in rare and exceptional instances. The temptation is to over dramatize and also to make unusual cases appear to be typical.

Building a solid, mature church is the prime missionary objective. This takes time. In this process there are often serious setbacks, as seen in the New Testament. It takes faith and patience by the supporting constituency to weather these and still stand loyally by.

Leadership training is crucial. There is nothing very sensational about this long, hard task.

Not success but Spirit-directed growth is the norm.

Elkhart, Ind.

MISSION NEWS

Overseas Missions

Nigeria

Mrs. John (Betty) Grasse writes from Abiriba Joint Hospital, "We are happy to have Dr. Carl Hostetler with us. He is helping a great deal to take some of the work load off John.

"His wife recently arrived in Enugu and we are eager to have her spend some time here in Abiriba, too."

A sports day was held at the hospital on June 1. The purpose was to have the staff play together and get acquainted better in an off-hours period.

The rural health program officially opened June 1, but official health visits did not begin until June 20. On June 9 the rural medical officer's home was dedicated.

Dr. Grasse is the official health officer. He will initially supervise health centers at Nkporo and Ebem-Ohafia. Later he will supervise health centers, maternity centers, and dispensaries in Owuwa Anyanwu County Council and Edda County Council areas.

The Grasses may stay a fourth year in order to open this program.

Somalia

An amendment to the Somali Republic's constitution stating that "It shall not be permissible to spread or propagandize any religions other than the true religion of Islam" was ratified by a unanimous vote in the National Assembly on June 5, 1963.

The amendment had earlier been approved in the Assembly on Jan. 13, 1963, by acclamation, and was waiting out a three-month period for ratification.

Christianity Today, May 10, 1963, reported, "In New York, Dr. Ahmed Darman, consul at the Somali Mission to the United Nations, said Article 29, dealing with freedom of religion, was amended to underscore Islam as the state religion and not to impinge on the internal activities of other religions.

"He said followers of other faiths may carry on their activities 'in their own communities,' but may not proselytize among Muslims. He also noted that only the Islam religion is taught in state schools."

The June 7 **Somali News**, the national English weekly, reported, "The resolution stressed that 'the Constitution of a country is the official mold and pattern to which all such rules and laws as determine that country's policy are to conform.' Considering that 'Faith is the primary foundation of a social structure, the first articles of any Constitution are formulated, nay, specifically devoted to identifying clearly the Nation's religion according to which the State handles its affairs'—the resolution added.

"Article 29, as it stood, was 'obscure' and needed an amendment for 'a more lucid and accurate restatement, lest it should lend itself to misinterpretation and misapplication.' This was necessary, the resolution stressed, 'considering that our Somali nation professes the true religion of Islam, and that Islam is the supreme constitution God has created for the whole world.' "

Salunga, Pa.

Dr. and Mrs. J. Harold Housman, R. 1, Manheim, Pa., and their two children, Pierre (six) and Ina Sue (four), were scheduled to leave Idlewild Airport in New York on Thursday, June 20, for a five-year term of service as Mennonite missionaries in Tanganyika, Africa.

The Housmans were home on furlough for the past eighteen months. During this time Dr. Housman spent eleven months in general practice residency at the Lancaster General Hospital.

The Housmans lived in Shirati, Tanganyika, for their first five-year term, where Dr. Housman served on the staff of the Shirati Hospital, a 104-bed hospital formerly administered by the Eastern Mennonite Board of Missions, Salunga, Pa., but now operated under the auspices of the Tanganyika Mennonite Church. The Housmans have been invited by the Tanganyika Mennonite Church to return and resume their former responsibilities.

An airplane pilot as well as a physician, Dr. Housman was instrumental in bringing air service to the villages in the Shirati area and in providing "flying doctor service" to outlying bush schools where small clinics are set up. The African people call him "Son of the Air."

Elkhart, Ind.

The general mission board received $8,523.40 from the estate of Mrs. Nettie Lehman, formerly of Columbus Grove, Ohio, on June 5. These funds will be used for capital expenditures of the board.

Japan

Lee Kanagy, before he left Japan for his furlough, wrote, "We missionaries living here daily little realize how our lives together with the Christians affect the entire country of this area."

He pointed to the number of farewell services the townspeople and Christians held for them.

On June 1 many of the kindergarten mothers of the more than 320 graduated children filled the hall for a farewell service.

On June 2 Ruth's sixth grade room Japanese friends and her teacher had a farewell for her.

A week later the village community hall organization held a dinner with speeches by the mayor and other town dignitaries. A doctor and a former mayor confessed their need for Christ and asked to be shown the Way.

When the Kanagys left on June 17, the Marvin Yoders from Tokyo moved into their mission house. Leaving for furlough closed for the Kanagys a ten-year experience of witness for Christ in rural Japan.

Your Treasurer Reports

The church is growing. Reports from our missionaries, both at home and overseas, show that men and women are finding Christ as their personal Saviour. Congregations are being organized in many places, and the Mennonite Church is growing in many countries.

The mission effort of the church is being effective. Dedicated workers (missionaries, relief workers, Pax men, VS-ers, and others) are concerned about the many who have not yet heard the Christian message. To them sharing Christ is of primary importance for all of us.

The general board workers continue to see new ways to share Christ in today's world. Limitations of budget and personnel have made it necessary to cut out many significant projects which have been envisioned by our mission workers. Annual meeting reports give many illustrations of ways in which Christ is being shared today. We urge our brotherhood to pray more and give more that we may carry out the Great Commission of our Lord.

—H. Ernest Bennett.

Home Missions

Indianapolis, Ind.

Four ministers met at the Cleo Mann home on May 21 to consider the opening of a new witness effort in the inner city of Indianapolis.

The ministers were Victor Fast, licensed minister at First Mennonite Church, Cleo Mann, pastor of First Mennonite Church, Nelson Kauffman, general board secretary for home missions and evangelism, and Simon Gingerich, president of the Indiana-Michigan district board. They also began to assess the resources and interest of the First Mennonite Church in Indianapolis, the Indiana-Michigan district board, and the general mission board for this work.

Broadcasting

Pettisville, Ohio

Mark Peachey at the meeting of the mission board here reported to the board an interesting illustration of the way radio prepared the way for the ongoing mission program.

Bro. Peachey told of one Mennonite missionary who overheard a conversation of two persons while traveling by bus in Costa Rica. They were discussing the coming of Mennonite missionaries to the area. Some concern was expressed as to who these Mennonites were and what they believed, to which the other replied, "You don't need to fear the Mennonites; I have heard their broadcasts. . . ."

Virginia

Jacob A. Loewen, South American anthropology specialist, spent several hours

with the Spanish Broadcast Policy Committee. He pointed up the fact that the Catholic Church in South America has worked with a small minority upper-class group, whereas communism has concentrated on the working class. This, said Loewen, is the same group to which our missions and radio broadcasts have largely appealed and is the group we should continue working with.

Loewen has served for ten years with the Mennonite Brethren Church in Colombia in the field of Bible translation. He has his Ph.D. degree in the field of anthropology and is currently teaching at Tabor in Hillsboro, Kans. He spends his summers in Panama.

Manitoba, Canada

Lester Hershey and the Mennonite Hour men's quartet, now concluding a tour of the United States and Canada, have been reporting excellent interest in the public programs both in the United States and Canada. Two weeks the latter part of June were spent in churches in Manitoba, Saskatchewan, and Alberta. Programs yet to be given in July are at the following places: July 1, Creston, Mont.; July 2, Glendive, Mont.; July 4, Miller, S. Dak.; July 5, Mountain Lake, Minn.; July 6, Manson, Iowa; July 7, Wayland, Iowa, and Eureka, Ill.; July 8, Arthur, Ill.; July 9, Washington, Ind.; July 10, Elkhart, Ind.

I-W Services

Kansas City, Kans.

During the month of June, Kansas City I-W men Marvin Yoder, Darrel Gross, Edgar Enz, and James Miller, during their off hours, built extra heavy crates to ship missionary Dr. Joe Duerksen's numerous pieces of medical equipment to the Mennonite mission field in India.

The equipment was discarded by the Kansas University Medical Center.

I-W men Joe Detweiler, Gary Hostetler, and Ervin Stutzman are serving on a steering committee for a single young adult group which plans meetings, recreational periods, and retreats. This same group sponsored a Cuban refugee from Florida to Kansas City last winter.

Relief and Service

Salunga, Pa.

The Lancaster Chapter of Mennonite Disaster Service had practical experience Monday evening, June 10, when a severe windstorm threatened to blow down the tent in which they were meeting. The final speaker was interrupted by a deluge of rain on the canvas, and the men rushed to hold poles.

"If the MDS meeting wouldn't have been here, this tent might be flat," one man concluded.

Approximately 200 persons were present at the Lancaster Area MDS Annual Meeting held on the Lancaster Mennonite School campus. Among the reports was one by Landis Hershey, Lancaster, Pa., who presented plans for a Lancaster MDS blood bank program in which an initial deposit of 20 units of blood would be established. Any member of Mennonite and Brethren in Christ churches within the Lancaster MDS area, or other needy individuals as the occasion warrants, could draw upon this bank, at the discretion of the MDS Committee. The brotherhood would be advised when the bank would need to be replenished. Such a program provides assurance to the individual patient who needs the blood, and relieves the embarrassment to his family who need to secure replacement of blood units where such a plan is not implemented. The group supported these plans.

Kindergartens Graduate 178

VS-ers Jacob and Allie Kauffman, Twin Falls, Idaho, with kindergarten graduates at Alice, Texas.

A significant service in many communities where children's home language is different from the school language is the kindergarten. Kindergarten prepares children to use English, teaches them to adjust to new group ways, and provides a channel of natural contact with parents and older brothers and sisters.

In many areas public schools do not provide this kind of kindergarten service. VS-ers have therefore been able to make a unique and much-needed contribution. Late April to early June has been the time for closing activities in a number of these kindergartens.

At Stanfield, Ariz., Emily Wenger and her 14 kindergarten pupils gave a program for their mothers and sisters on May 24. Harold Lundgren of the Arizona Migrant Ministry spoke briefly.

At Robstown, Texas, kindergarten children and VS teacher Kathryn Seitz along with other VS unit members gave a program of nursery rhymes, songs, and finger plays for 125 family and community persons on May 28. The 17 children wore caps and gowns made by the Neffsville, Pa., WMSA and received diplomas. In the last weeks of school, kindergartners visited the public school to see what they would experience next year.

At Molina, Texas, on May 22, five pupils graduated. Kathryn Seitz from Robstown gave the talk and the group served light refreshments. Sue King served as VS teacher at Molina, an area of Corpus Christi.

At Prescott, also an area of Corpus Christi, the kindergarten group of 70 gave a program on Sunday evening, April 28. Delores and Mardella Bohn have been the teachers here. Ninety persons were present. The Robstown VS unit sang and Weldon Martin, pastor, spoke.

Emily Wenger, VS-er from Linville, Va., with kindergarten graduates at Stanfield, Ariz.

Kindergarten graduates at Robstown, Texas.

At Mathis, Texas, on May 10, the kindergartners entertained their mothers with the help of teacher Ruth Keeler. Each of the 50 children served his mother. Already 34 pupils have enrolled for next fall's kindergarten.

At Alice, Texas, VS teacher Allie Kauffman taught 10 kindergartners last year.

In Mexico City, Mexico, Mabel Lugo taught 12 kindergartners. On Teachers' Day their mothers treated VS-ers and missionaries to turkey, mole, soup, beans, and soda.

As this went to press, no report was available on the kindergarten's closing exercises at Calling Lake, Alta. However, a kindergarten teacher is still needed for there next year.

Kindergarten teachers are also needed for the Molina and Alice, Texas, schools this fall.

Interested persons should write to Personnel Office, Mennonite Board of Missions and Charities, Elkhart, Ind.

Deputation Schedule

Tuesday, July 2, to Tuesday, July 16

California
Santee, San Diego, Carl Beck, Sun., July 14, a.m.
Los Angeles, Calvary, Carl Beck, Sun., July 14, p.m.

Colorado
Cheraw, East Holbrook, Carl Beck, Tues., July 2, p.m.
Divide, Rocky Mountain Mennonite Camp, Carl Beck, Wed., July 3, to Mon., July 8

Idaho
Nampa, Carl Beck, Wed., July 10, p.m.

Indiana
Middlebury, Forks, Elvin Snyder. Sun., July 7, a.m.
Middlebury, Middlebury, Elvin Snyder, Sun., July 7, p.m.
Goshen, Goshen College, Lee Kanagy, Sun., July 14, a.m./p.m.

Iowa
Mt. Pleasant, Pleasant View, John Driver, Sun., July 7, a.m.
Wayland, Bethel and Sugar Creek at Sugar Creek, John Driver, Sun., July 7, p.m.
Des Moines, John Driver, Tues., July 9, p.m.
Manson, John Driver, Wed., July 10, p.m.

Kansas
Hutchinson, Pershing Street, Ralph Buckwalter, Wed., July 3, p.m.
Hesston, Pennsylvania, Albert and Ralph Buckwalter, Area Missions Conference, Fri., July 5, to Sun., July 7
Inman, West Liberty, Albert Buckwalter, Sun., July 7, a.m.
Shallow Water, Gospel Fellowship, Ralph Buckwalter, Wed., July 10, p.m.

Kentucky
Talcum, Ray Horst, Area Meeting, Sat., July 6, p.m., Sun., July 7, a.m./p.m.

Minnesota
Alpha, John Driver, Sun., July 14
Detroit Lakes, Lake Region, John Driver, Tues., July 16, p.m.

Missouri
Garden City, Sycamore Grove, Paul Swarr, Sun., July 7, a.m./p.m.
La Clede, Lakeside Mennonite Camp, Paul Swarr, Mon., July 8, to Fri., July 19

New York
New Bremen, First Mennonite, Charles Shenk, Sun., July 14, a.m.
Lowville, Lowille-Croghan, Charles Shenk, Sun., July 14, p.m.

Ontario
Markham, Wideman, Elvin Snyder, Sun., July 14, a.m.
Cedar Grove, Cedar Grove, Elvin Snyder. Sun., July 14, p.m.

Pennsylvania
Akron, Paul Erb, MCC Commissioning Service, Sun., July 7, p.m.

Resolutions of Annual Mission Board Meeting

I. The Mennonite Board of Missions and Charities, in annual session on June 20-23, 1963, at Pettisville, Ohio, sends greetings to the Mennonite church(es) in (England, Belgium, France, Italy, Ghana, Nigeria, India, Japan, Brazil, Argentina, Uruguay, Puerto Rico, Jamaica, and Mexico) in which our missionaries are assisting in sharing Christ. Since we have the great privilege of fellowshiping in the Gospel with you, we are

Resolved, That we shall continue in this relationship of co-operating in your witness as long as it is helpful to you and the Lord makes it possible; that we encourage you in the development of your own church life and testimony; and that we assure you of our prayers for the blessings of God upon you as you share Jesus Christ with your countrymen, and request your prayers for the needs of our church in America.

II. Inasmuch as it is the heart of our faith, the only incomparable pearl of great price, and that we have nothing else of eternal worth to share with our fellow men, be it

Resolved, That we as a Christian brotherhood commit ourselves afresh to our first business, our primary task of sharing the living Christ among dying men, with a renewed sense of the divine compulsion to continue to expand the horizons of our vision and our task; that we dare a recklessness of faith that seeks its limits only in the abounding faithfulness of God to accomplish all that He purposes through us to share Himself, as the living Christ.

III. Whereas, The Christian Church today is divided into organized groups among which there is often little fellowship or communication even for the sake of Gospel advance, and

Whereas, Our experiences of faith and heritage seem to have led the Mennonite Church to a ministry calling it to faithfulness and reconciliation, be it

Resolved, That we accept the challenge of the role members of the church have been able to fill in encouraging communication between members of diverse Christian groups and in leading in creative ways of service and witness involving these various groups; that our workers maintain an openness to give and receive, as we share the living Christ, in mission with the whole household of God, and in fidelity to our Scriptural heritage.

IV. Inasmuch as we live in a day of unparalleled opportunities in higher education and training in the professional skills, and inasmuch as many of our people are acquiring these trained skills, and inasmuch as the needs of today's world call for the exercise of these skills in the context of Christian service, be it

Resolved, That we urge upon our young people who are making vocational choices, that they acquire such training and choose such fields of service as will contribute to the ministry of the church in the world; that we urge especially the various media of communication—such as broadcasting, and the preparation and publishing and distribution of literature—as fields for study, professional training, and service, in order that we may more effectively share Christ with the growing number of people who are unaware of the Gospel, and who do not comprehend some of the more traditional approaches.

Resolved, further, That we encourage and seek to utilize the witness potentialities of every member of the church, in his experience of Christ, and his capacity to share.

V. **Whereas**, America is in the midst of a racial revolution that is in some measure a judgment on the church's conformity to the world in the area of human relations, and on the consistency of the church's witness, and

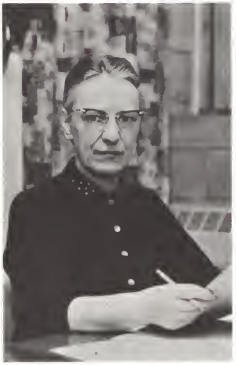
Whereas, The Mennonite Board of Missions and Charities is committed to the position on race relations adopted by Mennonite General Conference, be it

Resolved, That we declare our sympathy with the current desire of the American Negro for equality of opportunity, and that we re-examine our own attitudes toward persons of various ethnic and cultural backgrounds and seek to express a Christian concern for justice and peaceful change in the fulfillment of our mission in the world.

VI. Since the Mennonite Board of Missions and Charities, in its 1963 annual

meeting, has enjoyed the efficient entertainment of the community and congregations of northwestern Ohio, be it

Resolved, That we who have enjoyed the use of the Pettisville Public School building, and of the tent of the Christian Laymen's Evangelistic Association, and have been so hospitably cared for on the meeting grounds and in the homes, give our hearty thanks to all who have participated in this form of sharing the Gospel, and wish you God's richest blessings in your church and community life.



Orpah B. Moaemann, director of the school of nursing at Goshen College, left from Chicago on June 30 for a year's sabbatical leave to observe missionary nurses and national graduate nurses at work in other countries and to observe nursing education in other cultures. She will visit Alaska, Hong Kong, and Vietnam for Mennonite Central Committee. She will visit Ethiopia and Tanganyika for the Eastern Mennonite Board of Missions and Charities. And she will visit India, Nepal, Nigeria, and Ghana for the general mission board.

Last announcement, but not the last chance

Plan now to attend MISSIONARY BIBLE CONFERENCE August 10-16, 1963

Laurelville Mennonite Camp
R. 2, Mt. Pleasant, Pa.

Write NOW for programs and reservations.

Over 75 Serve in Summer Assignments

Fifty persons are serving in summer voluntary service under the general mission board. Twenty-seven others are serving in senior high camps for a short period.

At Mennonite Youth Village, White Pigeon, Mich., 16 are serving as counselors, recreation directors, crafts directors, and kitchen and laundry workers.

Nine are serving as counselors, a cook, and a clerk at Rocky Mountain Mennonite Camp in Colorado.

Two are serving in a mobile unit as a summer Bible school caravan to reach four schools in Montana and the province of Alberta, Canada. Another three will reach summer Bible schools in Minnesota in a similar mobile unit. Four more will do the same in four schools in Vermont.

Two are child care workers at Kansas City Children's Home, Kansas City, Kans. One is a nurse's aide at Sunshine Children's Home, Maumee, Ohio, and another is serving as a nurse's aide at the Rittman, Ohio, Home for the Aging.

Migrants will be served by seven summer VS-ers. Four will care for migrants' children at the child care center at Springdale, Ark. Three will offer summer Bible schools and recreational activities in a migrant ministry in Michigan.

Three from the Continent and three from Puerto Rico will repair and add to the parsonage for the Moses Beachy family at Guavate, Puerto Rico.

Carol Yoder, who attended International Christian University in Japan last year, is teaching summer Bible school in Japan this summer.

A member of next year's Life Team, Ronald Luepp, is working at the National MYF office at Scottdale, Pa., this summer.

The 27 serving in the shorter senior high work camps are divided among Laurelville Mennonite Camp, Little Eden, Camp Amigo, and Rocky Mountain Mennonite Camp. Jobs are general preparation of the grounds for camping season, driving and capping wells, repairing steps and trails, setting up shelter tents, and building toilets and sidewalks.

A QUESTION

(Continued from page 566)

fore departing from this life, which, of course, brought joy to all Christians.

However, another source of great joy was when Loretta Schalk (later Bechler) and Judy Schlink, teen-agers, committed themselves fully to the Lord. They had many difficult experiences following full commitments, but we really rejoiced to see the keeping power of the grace of God in these young people's lives.

Loretta and her husband served as helpers in another small congregation for several years. They have recently moved back to our community. Judy is presently nursing in Lower Michigan.

Down through the years many young people from six or more states have had a very real part in developing the church at Naubinway, especially those who served faithfully from one to five years. The Thurman Millers, feed and grain store operators, the Walter Polacheks, farmers, Sidney Brubachers, and Ernest Neffs made invaluable contributions by living in the community longer or shorter periods of time.

All this witnessng, working, and praying finally came to a climax in the spring of 1962. After little visible growth for several years the entire congregation, which now included a sincere Christian mother, Rosella Prater, from a neighboring congregation, gave themselves wholly to prayer by day and night. God heard and answered. A real Holy Spirit revival broke out when Bro. Wm. Miller was here for a week of meetings. The church was filled nearly every night with hungering and thirsting people. Eighteen souls found peace with God, most of them past 50 years old. We are still having weekly Bible studies with a group of these.

Our present membership is still only 18, but our Sunday attendance averages 40-45. An enthusiastic group of 12 MYF-ers meets regularly. Our Ladies' Friendship Sewing is a real community sewing group of about 20 ladies, most of whom don't attend church here yet. Some have been brought to the Lord primarily through this contact.

At present we are building an 18 x 24 addition to the church. Much inside work still needs to be done. We pray that along with the physical plant, God may continue to build His spiritual house and to work His will at Naubinway.

(The Ora Wyses have found interesting ways during the years of being self-supporting. A large room is devoted to Christian literature displays. A small greenhouse produces flowers for the community and plantings for local gardens. A "shop" in back served for many years as a small furniture and arts factory, and has recently been converted to a well-equipped (second-handed, all) and busy laundry, both self-serve and custom.—Ed.)

If you are saved yourself, I beseech you by the blood that bought you, by the Christ who loved you, and by the Christ whom you love, go out this very day to seek and to save that which was lost.

—C. H. Spurgeon.

A great-grandmother, now 82 years old, shares her thoughts on the Christian home.

THE CHRISTIAN HOME

(Continued from page 562)

ily organ and hymnbook. All joined regardless of what they were doing. When only the youngest was left, she continued to play and sing each evening, singing all the songs in the hymnbook. Singing seems to be a lost art for which we are sorry. The gift of music and song can be used to glorify our Saviour and Lord.

Parents have a great responsibility in training their children for God. When they are old, they will not depart from it. The Book of Proverbs has much to say regarding instruction of children.

Parents cannot have the approval of God's Word, no matter how much they pray nor how active their religious life may be, if they allow their children to disobey. Sometimes discipline becomes necessary. Here the parent must step in with love, yet firmness, to guide youth on the right way. Discipline is not pleasant to parent nor child. Quoting Prov. 29:15, "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame."

Lack of wise discipline may be discovered too late, because of willful disregard for the child's best welfare.

Recently I read a book in which the writer told of a cartoon labeled "The Average American Home." The mother was dressed in her afternoon frock, saying she was ready to leave for her bridge club. Near the door stood the father dressed in his golf clothes, saying, "And I'm about to go to my golf club." In the center of the room, with his hands shoved down to the bottom of his pockets, stood their little son, saying, "Well, I guess there's no place for me to go, but to hell."

This writer said, How true it is that mothers and fathers are so concerned about worldly pleasures that they forget God gave them little boys to pilot into heaven.

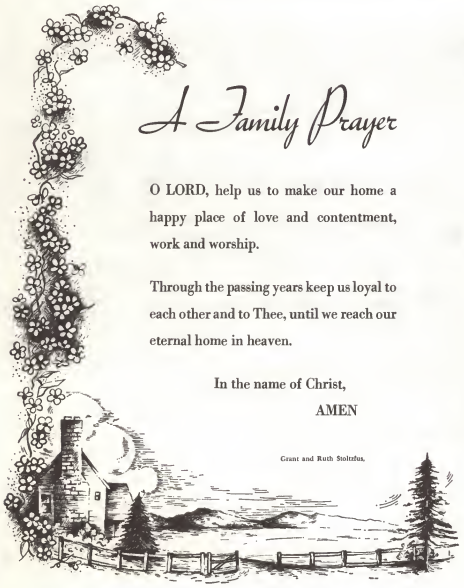
The dance was also mentioned by this writer. The mother did not want her daughter to be a wall flower or a back number, and so urged her to go to the dance to become graceful. Many a daughter's morals have been sacrificed on the altar of lust, all attributed to the dance. Better be a wall flower than a faded, fallen flower.

Many children know what the latest show is or the latest dance step. They know the ace of spades at sight. But ask them to repeat John 3:16 and they don't know it. No Bible, no prayers, no place for God, and yet they call it home.

These fathers and mothers need Christ so that they can teach their children the way of righteousness. The blessing of the Lord will then attend their life, here and hereafter.

We are grateful for Christian schools and colleges where we can send our young people. If we expect our children to go out of our homes to live and witness for the Lord, dedication and sacrifice are required on our part. Sacrifice is the secret of Christian joy. It makes our faith a joyous thing for our children. In years to come our children can rise up and call us blessed.

Morton, Ill.



Said the proud father, "Yes, son, I'm a self-made man."

"That's what I like about you, Dad," Junior replied. "You take the blame for everything."

ON SAFARI

(Continued from page 563)

by the congregation. The churches have organs; otherwise they look like some of our older churches in America. On this drive our eyes feasted on the beauties of the verdant valleys and the forest-clad hills, the quaint unchanging villages and the carefully cultivated fields. I think God never made a lovelier land than Switzerland.

At Agape Verlag we saw the current operations, and after spending the night there, I set out for Algeria.

FACTS FOR ATTENTION

(Continued from page 559)

of your congregation. What are the objectives and goals of the various departments in your congregation for 1963-64? Have you plans to engage all available manpower in the mission of your congregation? Are the members of your congregation establishing giving goals for themselves for 1963-64?

The pi graph (p. 559) might be helpful to your committees in giving guidance on what proportion of your general board giving should go to each cause. While the amounts given are the suggested dollars to distribute to each cause out of every $100 contributed, the amounts might also be read as percentages. For example, $45.48 becomes 45.4 per cent. The shaded portion is all causes of the Mennonite Board of Missions and Charities.

A Prayer

The Reverend William Crews, Chaplain of New Mexico State Legislature, recently opened a session with a prayer that has caused considerable comment:

"Almighty God, we who spend $10,000 for a bus so our children will not have to walk, and then budget $100,000 for a gym, so they can get exercise, do now seek your guidance in all matters, that your creation might be used with wisdom for the welfare of your people."

Meet Me at the Bookstand!

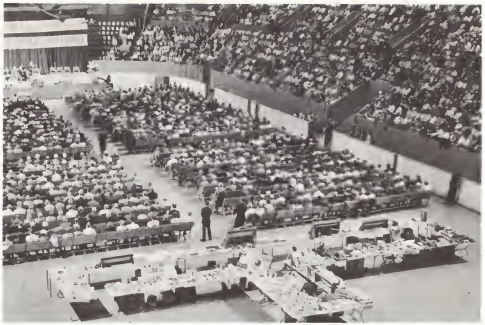
By Ben Cutrell, *Publishing Agent*

I suppose dozens of times this summer you will hear these words repeated. The bookstand is a good place to join your friends at conference. Better still, it is a good place to spend those few idle moments between sessions.

Each year the Mennonite Publishing House sets up bookstands at the important church meetings, such as district conference sessions, annual mission board meeting, General Conference, MYF Convention, and Christian Workers' conferences. We carefully select books and pamphlets that undergird their themes and various topics.

Bookstands are an integral part of the conference program. They provide the tools for continued study of topics discussed. They offer reading material to strengthen convictions born at the sessions. Curriculum materials for mission studies and Christian Service Training help carry the conference dynamic through the entire year.

But why should the Publishing House spend many hours selecting materials and arranging them for sale at conferences in communities where local bookstores are doing a good job? The bookstand is not only a service to the conference program; it is also an opportunity for Scottdale personnel to discover firsthand what the church wants and needs. Ordinarily our contacts are limited to letters, but here we can talk to you face to face. You talk with us about your needs and your concerns. We find out what you are thinking about MPH publications and service. The conference bookstand is a point of contact that your publishing house needs to serve you effectively.



A bookstand builds mutual acquaintance between the church's publishing house and the people it serves

At the bookstand you may renew your periodical subscriptions, discuss your Sunday-school orders, get advice on teaching materials as well as book recommendations. The MPH bookstand represents all MPH services. Often you can get an answer to a question without delay. Other times the bookstand personnel will direct you to the proper House person.

What about finances? Actually the House makes little margin on conference bookstands. The cost of ordering special stocks, transporting them, and staffing the stand is only a part of the expense. Letters must be written to conference speakers to ascertain what books may supplement their messages. Conference officials are contacted for their recommendations. A wide selection of material is made to provide a broad service in general as well as specialized areas.

Could independent stores provide this service? In some district conferences this has been done in the past. Often this was necessary because the House did not have resources to provide a bookstand in some of the remote areas of our church. We the electric chair or the hangman's noose. want to increase the number of bookstands. Very few independent stores are able to plan carefully and provide the wide range of books. Normally they do not have resources for selection and stocking. In some communities there are several competing independent stores. Always there is the question of promoting the personal interests of the independent store owner. The Publishing House is owned by the church to serve the church. The bookstand represents to you the total publishing program of the church. Any margin of income over expenses goes into its total literature ministry.

Most folks attending the conference come from outside the local community. The bookstand serves many Mennonite communities which ordinarily must depend on mail-order service. And surprisingly the local community people usually become better book customers after a conference bookstand has stimulated their reading appetite. The local store benefits by the increased book interest.

For good literature, "Meet us at the conference bookstand."

CHRISTIAN WITNESS

(Continued from page 560)

habilitation and redemption, doing so in cold blood and with all the impersonality of the law, is one extreme expression of human rebellion against the Giver of life and of refusal to trust the Redeemer of broken lives. Certainly society has some right to restrict the liberty of those who

would harm others; but neither this nor any other practical or moral considerations can justify the irrevocable vengeance of the electric chair or the hangman's noose.

Decent Community Conditions

It would be a waste of time to discuss the thesis of the advocates of "minimum government" or "libertarianism," according to which government agencies should have nothing to do with care for the needy, with public housing, sanitation, and the like. Even should we agree that it would be ideally desirable for some other agency than the government to render these services, the fact remains that currently they are being rendered by various levels of local and state government, and that the difference between a humane and an inhumane mentality in their management is inestimable.

How a family is housed, the conditions under which financial assistance may be granted or refused, the judgments of local government officials about cleaning the streets, policing the parks, and staffing the schools make the difference between degradation and decency. This is true not only for the hundreds of thousands of persons whose living conditions and opportunity to lead a decent life are dependent upon these governmental decisions. It is also true for their better-housed neighbors; for the entire society which in the future will or will not pay the price of social deterioration, in the form of increasing costs of government, social unrest, violence, and property damage.

Education for Violence

It is no secret that the continuation of conscription in this age of mechanized warfare has little to do with the immediate military effectiveness of the American army. The real purpose of conscription is its usefulness in the military authorities' program of education and psychological warfare.

No investment is too costly for the military if it enables the indoctrination of an entire population with the idea that when undertaken at the behest of and for the sake of one's nation's government, killing and preparing to kill more effectively are positively virtuous. To teach in a massive way this one claim, that the rulers of the nation are above the normal standard of moral judgment, it is worth while to waste thousands of man-years in meaningless drill and to degrade countless young men by removing them from the assistance of family, school, and church at a very crucial age.

Christians must testify not only against the killing that might take place if war should break out, but also against the corruption and brutalizing of youth and the weakening of independent judgment fostered by military training (and sometimes by "Civil Defense" publicity as well).

Our Mennonite Churches: Landisville

The Landisville, Pa., farmer-members first met in the Herman Long house, still preserved nearby, in 1740. The first separate house was built in 1790, followed by a brick house in 1855, and the present building in 1912. Christian W. Frank is bishop; Barton B. Gehman, minister, and Christian E. Charles, deacon. The membership is 180.

Field Notes — CONTINUED

Evangelistic Meetings

Omar Martin, Chambersburg, Pa., in tent meetings at Rainbow, Mountain Home, Tenn., July 13-21. **Richard Kling**, Atmore, Ala., at Gap, Pa., Aug. 10-25. **Daniel Kauffman**, Leonard, Mo., at Berea, Birch Tree, Mo. Norman E. Yutzy, Broadway, Va., at Valley View, Criders, Va., June 23-30. **George R. Brunk**, Harrisonburg, Va., in weekend meetings at Detroit Lakes, Minn., June 22, 23, and at Steinbach, Man., July 3-21.

Calendar

Alberta-Saskatchewan Mennonite Conference, Duchess, Alta., July 4-7.
Allegheny Mennonite Mission Board meeting, First Mennonite Church, Johnstown, Pa., July 12, 13.
Virginia Conference and associated meetings, Eastern Mennonite College, Harrisonburg, Va., July 23-26.
Allegheny Mennonite Conference, Martinsburg, Pa., Aug. 2, 3.
Indiana-Michigan Christian Workers' Conference, Midland, Mich., Aug. 6, 7.
Illinois Mennonite Conference, Groveland Evangelical Campground, Morton, Ill., Aug. 9-11.
South Central Conference, Hesston, Kans., Aug. 9-11.
Iowa-Nebraska Conference, Sugar Creek, Wayland, Iowa, sponsored by the Bethel congregation, Aug. 13-16.
Conservative Mennonite Conference at Clinton Christian Day School, Goshen, Ind., Aug. 13-15.
MYF Convention, Belleville, Pa., Aug. 15-18.
Mennonite General Conference biennial meeting, Kalona, Iowa, Aug. 20-23.
Commission for Christian Education meeting, Oct. 25, 26.
Rocky Mountain Mennonite Conference, Denver, Colo., Aug. 30, 31, Sept. 1.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.

Church Camps

Rocky Mountain Mennonite Camp

Keen interest has been evidenced on the part of many people in Family Travel Camp at Rocky Mountain Mennonite Camp this year. Virgil Brenneman, the Family Travel Camp leader, reports the first travel camp is already filled up. However, there are still openings available in the second one which is planned for Aug. 18-25. If you are interested in this Family Travel Camp, contact **Rocky Mountain Mennonite Camp, Divide, Colo.**

This camp will be planned to promote family togetherness and will include some scenic spots in Colorado together with a family fireside service each evening and the stressing of spiritual values in the family group.

At the Rocky Mountain Family Music Week, July 27 to Aug. 3, individual voice lessons will be given. These lessons will be scheduled during the afternoon and will be given by Clifford E. King. Special singing groups, such as organized trios, quartets, and sextets, may also register for vocal coaching.

Camp Luz

Boys' Camp, June 29 to July 6—David Eshleman, director; Wilmer J. Hartman, pastor

Girls' Camp, July 6-13—Eldina Miller, director; Aden Yoder, pastor

Junior High Camp I, July 13-20—Willis Breckbill, director; Herman Myers, pastor; Harvey Schrock, instructor

Junior High Camp II, July 20-27—Eldon King, director; Nelson Kanagy, pastor; Lester Graybill, instructor; Elvin Snyders

Missions Week, July 27 to Aug. 10—Warren Jackson, director

Mission Workers' Retreat, Aug. 12-17

For information write to **Jack Miller, Camp Manager, Camp Luz, R. 2, Orrville, Ohio.**

Tel Hai Camp

Tel Hai Bible Conference, Honey Brook, Pa.

June 29—Raymond Charles, Bible Speaker

July 6—Irving Silvia, N.Y. Director, International Students

July 13—Youth Bible Quiz

July 20—J. Otis Yoder, Illustrated Lecture

July 27—Sunday School Meditations. John Dresher, speaker

Aug. 3—G. Irvin Lehman, Old Testament Archaeology

Aug. 17—Film, God of the Atom

Aug. 24—Film, In Times Like These

Aug. 26-Sept. 1—Andrew Telford, Bible Teacher in Christian Life Conference.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Telling the Good News—A Public Relations Handbook for Churches, edited by men from three Lutheran bodies; 1962; 202 pp.; $2.50.

In this inexpensive volume our wide-awake pastors will have access to a wealth of practical, usable materials to help them in leading their congregations to reach out for Christ. One writer says that the purpose of the church in public relations is the fulfillment of the Great Commission. There is evident in the various writers a conviction that the church cannot use the technique of high-pressure business organization, but there is evidence that the "children of this world" are wiser than "the children of light."

The writers are all Lutheran, from the three large Lutheran bodies in our country. There are suggestions for church participation in politics, drama, etc., which we feel may be inconsistent with the New Testament principles as we understand them, but the reader will also find some help in understanding the position of those who feel the Christian is a divided person, living in two kingdoms and responsible in both.

There is certainly evidence in many of our congregations that our pastors and congregational leaders need the help to be found in this book. Our church bulletins, the housekeeping in our buildings, and our publicity are all in need of improvement in many localities. An active layman reading this review would make an excellent investment by purchasing this book, reading it, and then presenting it to his pastor. Our church councils also need the stimulation of many of these 22 chapters.—Nelson E. Kauffman.

The Papal Council and the Gospel, by seven Protestant theologians; edited by Kristen E. Skydsgaard; Augsburg Publishing House; 1961; 212 pp.; $3.95.

The evangelical Protestant world needs this book to set the present meeting of the Papal Ecumenical Council in the Vatican in Rome in the proper perspective. The press is giving a great deal of publicity to this event, and there is no doubt that it will have some considerable significance in the religious world of these days. The uninformed person, who goes by the superficial impressions he may get from the press, may think that the Catholic Church is being reformed, and that there will soon be a coming together of Roman Catholics and other Christian groups. This is, however, far from the truth.

In this volume theologians of both America and the Continent show how the organization of the Roman church, the infallibility of the pope, the irrevocability of dogma, and the insistence of Roman Catholicism that it is the only true church, present such problems that there is really very little hope that anything of great significance can be accomplished. Having said this, there is evidence that there is a significant number of Roman Catholic clergy and laymen who feel the need of reforms within the church. There is a call for allowing the mass to be said in the language of the people, and for the layman to have a greater voice in the program of the church. However, if these reforms are accomplished, then the church will lose some of its power, and there will be a great struggle before such changes are made, if at all.

The history of past councils gives the historian little hope that this one will accomplish much. Luther had no confidence in the sincerity of such meetings. There is evidence that the constitution of the Roman church is such that it can never be modified. Even though there is much desire in some quarters for more study of the Scriptures, this too is most dangerous, because the Roman church is built upon tradition and not upon the Bible. Contradictions between the church of Rome and the New Testament become apparent to anyone who will take time to read the Catholic New Testament and the dogmas, rituals, and ceremonies of the church. These are some of the problems that the authors point out very clearly in this volume. These scholars reveal a sympathy for the Roman church as it faces its dilemma.

Our pastors who have members who are interested in the Council in Rome should by all means read this book and become informed on the real issues as seen by men who know the Roman church. We owe it to our people to give them the truth. We have neighbors who are Catholics and sincere people and they may be as misinformed about the real issues and meaning of this meeting in Rome as are our people. The Lord expects us to be informed, and this book will be most helpful to this end.—Nelson E. Kauffman.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Alderfer, Lester H. and Louise (Derstine), Souderton, Pa., first child, Jane Louise, May 15, 1963.

Bare, Hershey and Mary Ann (Minnich), Lebanon, Pa., first child, Michael Scott, May 31, 1963.

Barge, Melvin, Jr., and Mary Ellen (Hoober), Lancaster, Pa., first child, Melanie Anne, May 9, 1963.

Beiler, Kenneth L. and Julia Ann (Zook), Paradise, Pa., first child, Darrell Lynn, May 30, 1963.

Boll, Lester B. and Dorothy (Buch), Lebanon, Pa., second child, first son, Merlin Dean, May 31, 1963.

Coblentz, Owen and Lorene (Nisly), Hartville, Ohio, first child, Sherideen Sue, born Jan. 31, 1963; adopted April 5, 1963.

Derstine, Henry G. and Eileen (Gahman), Dublin, Pa., third child, second daughter, Sandra Lee, May 4, 1963.

Diller, Mahlon R. and Thelma (Crider), Hagerstown, Md., fourth daughter, Karla Dawn, May 22, 1963.

Eby, J. Herbert and Marian (Hertzler), Lancaster, Pa., fourth child, third son, Mark Allan, June 8, 1963.

Egli, Roger and Ferne (Kauffman), Edinboro, Pa., third child, first son, Richard Roger, May 28, 1963.

Good, Elvin H. and Eleanor (Martin), New Holland, Pa., first child, Vernon Lee, March 26, 1963.

Kandel, Clayton M. and Doris (Miller), Millersburg, Ohio, seventh child, fifth daughter, Julie Marie, June 5, 1963.

Landis, Gerald E. and Gladys (Kauffman), Sterling, Ill., third child, first living daughter, Lina Jane, May 27, 1963.

Lehman, Richard D. and Pauline (Mayer), Castorland, N.Y., first child, Christine May.

Martin, Elvin and Martha (Weaver), Lititz, Pa., sixth child, fourth daughter, Janice, Oct. 12, 1962.

Martin, Peter and Elizabeth (Bowman), New Hamburg, Ont., second child, first son, Gerald David, May 21, 1963.

Miller, Gaylord and Marilyn (Miller), Topeka, Ind., fourth child, third son, Cecil Lynn, June 12, 1963.

Miller, Jerry, Jr., and Sarah (Miller), Hartville, Ohio, first child, Janet Elaine, April 5, 1963.

Moyer, J. LaVerne and Mildred (Derstine), Telford, Pa., fourth child, second son, Timothy, April 10, 1963.

Ramer, John and June (Horst), North Lawrence, Ohio, eighth child, third daughter, Janita Joy, May 18, 1963. (One daughter deceased.)

Ressler, Donald R. and La Vera (Miller), Orrville, Ohio, second son, Gregory Allen, June 5, 1963.

Rheam, James R. and Elizabeth (Wise), Jay, Fla., third child, first son, Jesse Nathan, June 15, 1963.

Richer, Roger and Florence (Byler), Harrisonburg, Va., first son, Jerrell Ray, April 21, 1963.

Rittenhouse, Royden and Erma (Alderfer),

Lansdale, Pa., second child, first daugbter, Patricia Joy, Feb. 22, 1963.

Rohrer, John C. and Ruth (Zeiset), Dover, Pa., twelfth living child (two deceased), Carl David, June 11, 1963.

Rohrer, Myron and Rosanne (Peifer), Manheim, Pa., first child, Janice Louise, May 18, 1963.

Roth, Paul E. and Caroll June (Hostetler), Killbuck, Ohio, fourth child, third son, Stanley Ray, June 4, 1963.

Schrock, Elmer and Voleta (Bixler), Arthur, Ill., first child, Stephan Scott, June 7, 1963.

Slabaugh, Christ and Margaret (Stevenson), Canton, Ohio, fifth child, first daughter, Christiana Rochelle, May 5, 1963.

Slabaugh, Phil and Rosalind (Boughamer), Goshen, Ind., second child, first son, Mark Alan, May 19, 1963.

Smith, Norman and Ruth (Nighswander), Stouffville, Ont., second child, first daughter, Wilma Kristine, June 4, 1963.

Snader, Aaron A. and Bertha (Sauder), Denver, Pa., eighth child, fourth son, Philip Lee, May 22, 1963.

Steckley, Norman and Marlene (Gerber), Milverton, Ont., first child, James Ronald, May 30, 1963.

Stewart, Ellis V. and Erlene (Gingerich), Hensall, Ont., second child, first son, Bradley James, June 6, 1963.

Stoltzfus, L. Kenneth and Elaine (Beiler), White River Junction, Vt., second son, Brian Lynn, June 2, 1963.

Swartley, Lester and Carol (White), Park Rapids, Minn., third child, second daugbter, Darla Jean, May 16, 1963.

Thomas, Coevel W. and Marie (Miller), Johnstown, Pa., third child, first son, Bruce William, June 4, 1963.

Vogt, Larry and Phyllis (Zehr), Hesston, Kans., first child, Thomas Lee, May 26, 1963.

Wenger, Donald and Ruth (Hackman), Waterloo, Ont., fourth child, third son, David Paul, April 11, 1963.

Wenger, Earl and Marian (Schrock), Wooster, Ohio, seventh child, fourth daughter, Wanda Rose, June 15, 1963.

Widmer, Clayton and Mary Lois (Swartzendruber), Crawfordsville, Iowa, fourth son, David Gene, May 22, 1963.

Will, Werner H. and Emma Grace (Bontrager), Iowa City, Iowa, first child, Curt Dieter, June 5, 1963.

Yoder, David J. and Miriam (Bishop), Wellsboro, Pa., third child, second daughter, Sharon Rose, June 1, 1963.

Yoder, Maurice and Doris (Cummings), White Pigeon, Mich., fifth child, third daughter, Kelly Jo, June 4, 1963.

Yoder, Rodney and Eldora (Yoder), Goessel, Kans., first child, Michael La Noy, May 13, 1963.

Zehr, Michael and Dolores (Lehman), Harrisonburg, Va., third child, second son, Sheldon Lee, June 4, 1963.

Zook, Herbert D. and Janet Ann (Vogt), Goshen, Ind., second child, first daughter, Lu Ann, April 3, 1963.

Zook, Mark and Lois (Martin), Brutus, Ky., third child, second son, Joshua Ray, May 25, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Alderfer — Wambold. — Arlen K. Alderfer, Franconia, Pa., and LaRaine Wambold, Telford, Pa., both of the Franconia cong., by David F. Derstine, Jr., at the Blooming Glen Church, June 8, 1963.

Bauman — Brubacher. — Richard Bauman, West Montrose, Ont., and Rebecca Brubacher, Elmira, Ont., both of the Elmira cong., by Howard S. Bauman at the church, June 15, 1963.

Borntrager—Lambright.—Ernest Borntrager, Millersburg, Ind., and LeVerda Lambright, Topeka, Ind., both of the Townline C.M. cong., by Eli D. Miller at the Griner C.M. Church, June 9, 1963.

Brenneman—Sauder.—George A. Brenneman, La Junta, Colo., Lower Deer Creek cong., Kalona, Iowa, and Daneida Kaye Sauder, La Junta, Central cong., Archbold, Ohio, by Charles H. Gautsche and Robert Yoder at Central, June 7, 1963.

Buehler—King.—Murray James Buehler, St. Jacobs (Ont.) cong., and Vera Ruth King, West Liberty, Ohio, Oak Grove cong., by Roy S. Koch, assisted by Nelson Kanagy, at Oak Grove, May 18, 1963.

Detweiler — Lapp.— Norman Detweiler and Gertrude Lapp, both of Plain City, Ohio, Sharon cong., by Joe Kauffman at the church, April 20, 1963.

Horrisberger — Miller. — Oscar Horrisberger, Marshallville, Ohio, Salem cong., Wooster, Ohio, and Mrs. Esther Miller, Marshallville, East Union C.M. cong., by LeRoy Schlabach at the home of the bride, June 8, 1963.

Jantzi—Leaman.—Vernon E. Jantzi, Al. Gres, Mich., Riverside cong., and Dorothy B. Leaman, Lancaster, Pa., Mellinger cong., by Paul G. Landis at Mellinger, June 6, 1963.

Kauffman—Wyse.—Melvin R. Kauffman, Indianapolis, Ind., and Mary E. Wyse, Midland, Mich., both of the Midland cong., by Ralph Stahly at Midland, June 8, 1963.

Landis — Derstine. — Roy Landis, Blooming Glen (Pa.) cong., and Joan Derstine, Hilltown, Pa., Doylestown cong., by John R. Martin at Doylestown, May 18, 1963.

Lapp—Yoder.—Daniel Wilbur Lapp, Lansdale, Pa., Plains cong., and Shirley Ann Yoder, Fort Wayne, Ind., First Mennonite cong., by John E. Lapp, assisted by John R. Smucker, at First Mennonite, June 1, 1963.

Leatherman — Godshall. — David L. Leatherman and Beverly Godshall, both of Souderton, Pa., Franconia cong., by LeRoy G. Godshall at the Plains Church, May 4, 1963.

Lengacher—Stoll.—Albert Lengacher, Indianapolis, Ind., First Mennonite cong., and Barbara Jean Stoll, Montgomery, Ind., Providence cong., by Tobias Slaubaugh at the Berea Church, June 8, 1963.

Martin—Beverlin.—Noah S. Martin, Lititz, Pa., and Sandra K. Beverlin, Pittsburgh, Pa., both of the Scottdale Mennonite cong., by Gerald C. Studer at Scottdale, June 9, 1963.

Martin—Brubaker.—Lester S. Martin, Sheridan, Pa., Indiantown cong., and Doris E. Brubaker, Myerstown (Pa.) cong., by Isaac K. Sensenig at Myerstown, June 8, 1963.

Massanari—Nyce.—Ronald Massanari, Goshen, Ind., and Rhoda Nyce, Lansdale, Pa., both of the Goshen College Church, by C. Norman Kraus at the Grace Mennonite Church, Lansdale, June 8, 1963.

Miller—Beachy.—Vernon Miller, Hartville, Ohio, and Marilyn Beachy, N. Canton, Ohio, both of the Hartville cong., by Lester A. Wyse at the church, June 1, 1963.

Miller—Plank.—Tobias J. Miller and Martha Plank, both of Plain City, Ohio, Sharon cong., by Joe Kauffman at the church, June 8, 1963.

Moyer—Long.—Jay Arthur Moyer, Souderton, Pa., Towamencin cong., and Susan W. Long, Harleysville, Pa., Spring Mount cong., by LeRoy G. Godshall at Harleysville, May 26, 1963.

Mullet—Johns.—Merle Mullet, Berlin, Ohio, Berlin cong., and Joan Johns, Goshen, Ind., Goshen College cong., by J. Robert Detweiler at the College Church, June 9, 1963.

Poole — Brunk. — Laverne Poole, Milverton, Ont., and Mary Ann Brunk, Poole, Ont., both of the Poole cong., by Herbert Schultz at the church, June 7, 1963.

Ryan—Swartzendruber.—Timothy Ryan and Margaret Swartzendruber, both of Riverdale, Md., First Mennonite cong., Hyattsville, Md., by Kenneth G. Good at the church, June 1, 1963.

Stauffer—Fry.—Loren Stauffer, Goshen, Ind., Yellow Creek cong., and Shirley Fry, West Liberty, Ohio, South Union cong., by Roy S. Koch at South Union, June 1, 1963.

Stutzman — Gingerich. — Melvin Roy Stutzman, Tangent (Oreg.) cong., and Martha Louise Gingerich, Halsey, Oreg., Harrisburg cong., by John P. Yoder, grandfather of the bride, assisted by Merle Stutzman, father of the groom, and Wilbert Kropf, at the church, May 31, 1963.

Troyer — Weaver. — Roger Troyer, Fairview (Mich.) cong., and Marian Weaver, Goshen, Ind., Goshen College cong., by S. C. Yoder at the College Church, June 8, 1963.

Wengerd—Zook.—Ernest Wengerd, Hartville, Ohio, and Shirley Zook, Alliance, Ohio, both of the Hartville cong., by L. A. Wyse at the church, June 15, 1963.

Wismer — Moore. — Geo. R. Wismer, Plumsteadville, Pa., Deep Run cong., and Lois Ann Moore, Perkasie, Pa., Blooming Glen cong., by David F. Derstine, Jr., at Blooming Glen, June 8, 1963.

Yoder — Schindler. — Lester Eugene Yoder, Hicksville, Ohio, Lost Creek cong., and Mary Elizabeth Schindler, Ft. Wayne, Ind., Missionary Church, by Ralph Yoder, father of the groom, at the Cuba Mennonite Church, June 1, 1963.

Yoder—Yoder.—Melvin B. Yoder and Elsie Betty Yoder, both of Colon, Mich., Moorepark cong., by E. J. Leinbach at the Middlebury Church, June 1, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Conard, Anna M., daugbter of Christian B. and L. (Rohrer) Myer, was born in Lancaster Co., Pa., Dec. 1, 1878; died at the Lancaster (Pa.) General Hospital, May 8, 1963; aged 84 y. 5 m. 7 d. She was married to Tbeodore W. Conard, who preceded her in death. Surviving are 2 daughters (Jennie—Mrs. Willis Hostetter and Mrs. Bertha Jones), 6 grandchildren, 10 great-grandchildren, 4 sisters and 2 brothers (Mrs. Lizzie Redcay, Minnie—Mrs. Charles Smith, Ella—Mrs. John Huber, Esta—Mrs. Reuben Miller, Christ, and Benjamin). She was a member of the East Chestnut Street Church, where funeral services were held May 11, in charge of James M. Shank and Amos W. Shertzer; interment in Mellinger's Mennonite Cemetery.

Hartzler, Dorothy, daughter of Mr. and Mrs. J. J. Zimmerman, was born near Inman, Kans., Nov. 16, 1892; died unexpectedly at the Goshen (Ind.) General Hospital, June 1, 1963; aged 70 y. 6 m. 16 d. On Oct. 11, 1919, she was married to Dana Hartzler, and since then they lived near Topeka, Ind. Surviving are her husband, 2 sons (Nolen and Cleo), 2 daughters (Marilyn and Carolyn—Mrs. Leonard Leichty), 6 grandchildren, 2 brothers (Milo and Milton), and 5 sisters (Mrs. Roy R. Miller, Myrtle, Mrs. Alta Hostetler, Mrs. Glen Whitaker, and Orpha). She was a member of the Maple Grove Church, where funeral services were held June 4.

ITEMS AND COMMENTS

BY THE EDITOR

A shipment of paper sent to Indonesia by Moody Literature Mission last April has been printed into 8,000 Indonesian-language books which are being sold in Indonesian bookstores. Also being sold are 2,000 English-language books included in the four-ton shipment from Chicago.

• • •

Fifteen students from Wheaton College will be sent to various mission fields this summer under the Student Missionary Project, which is now in its fifth year. Its purpose is to aid missionaries, and to help students get experience on the field and then return with a firsthand report to the campus.

• • •

Although the pope says no Catholic may be a communist, it is significant that Italy (almost entirely Catholic) is second only to Russia itself in its number of communists. In the last national elections one quarter of the people voted for the Communist party. The latter polled almost 7,000,000 votes, increasing its share of the vote from 21.8 per cent to 25.5 per cent.

• • •

The first Protestant missionaries arrived on the island of Tahiti in the south Pacific in 1863. Now, 100 years later, 70 per cent of the population is said to be Protestant.

• • •

Speaking in Toronto recently, Dr. Bob Jones, Sr., founder of South Carolina's Bob Jones University, said that Billy Graham had done more harm to the cause of Christ than any other preacher in history. Jones, now 80, charged Graham with being a "compromiser with modernism." He said that in all his travels—some 80,000 miles a year—he had met only one man who claimed to have been converted through Dr. Graham.

• • •

Pulpit exchanges between white and Negro ministers and joint racial meetings to improve racial relations in this state were asked by the Texas Synod of the Presbyterian Church in the U.S. (Southern) in Kerrville, Texas. A report urging churches to do something concrete about integration was approved by the synod at its annual meeting. It said churches should do more than merely support efforts for integration in their own congregations and in housing and local communities.

• • •

Oklahoma Methodists were urged in Oklahoma City, Okla., to both keep their own businesses closed and refrain from trading at establishments open on Sunday. A resolution passed at the annual meeting of the Oklahoma Methodist Conference stated that "businesses and shopping centers merely reflect the demand and attitudes of their customers, including many of our people called Methodists." Opposition also was expressed to bingo and parimutuel betting on horse and dog races. The state legislature and governor were asked to oppose a pending bill that would legalize bingo for certain organizations.

• • •

Soviet Premier Khrushchev, a professed atheist, has invoked—and not for the first time—the name of God in public. The occasion was a reception in the Kremlin for Premier Fidel Castro of Cuba. In the course of a speech, Mr. Khrushchev said: "The bourgeois press says Khrushchev will resign or be made to resign, that Khrushchev is in a difficult situation. The fact is that the position of our party is good and my position is good also. May God grant that it shall be so to the very end of my days."

• • •

Yedioth Aharonoth, Tel Aviv newspaper, says the Israeli Minister of Religious Affairs is preparing a bill which would prohibit the conversion to another religion of Jews living in Israel, if those conversions can be proved to have resulted from "material advantages given to converts by the missions." The newspaper said that the bill would require every Israelite who is converted "to prove that the motive for his conversion was solely for reasons of faith." It described the bill as one which will seek "to control the activities of Christian missions in Israel."

• • •

Sen. Kenneth B. Keating (R.-N.Y.) has sharply criticized the U.S. Internal Revenue Service ruling which revoked the tax exemption status of the Fellowship Of Reconciliation (FOR), a religious pacifist organization with headquarters in Nyack, N.Y. "Quite frankly, this ruling strikes me as being nothing less than absurd on its face," he told the Senate. "The Fellowship professes the application of the moral and spiritual principles of our common Judeo-Christian heritage to problems in the social realm. It supports peace, disarmament, racial integration, and universal brotherhood, among other goals."

The IRS revoked the tax exemption, Sen. Keating pointed out, because it said such goals could be achieved only in the realm of politics and legislation. "This is militant secularism run wild," Sen. Keating charged. "It is, in effect, the judgment of Caesar that only in Caesar's realm can one find the pathways to peace. I dare say this would have come as a shock to, among others, Pope John, who, if the IRS is right, just wasted 15,000 words on the subject of peace through spiritual dedication. If the IRS ruling stands, and I trust it will not," he said, "it will provide the government with the means to damage or destroy any religious body with whose objectives in the social realm it is not in sympathy."

• • •

Gov. Nelson Rockefeller of New York can no longer "be seriously considered as a candidate for the presidency" because of his divorce and remarriage, *The Living Church*, unofficial Protestant Episcopal weekly, declared. In an editorial entitled "Thy Neighbor's Wife" in its May 19 issue, the publication said that "a good deal of the comment" on the governor's remarriage missed the point. The issue involved, it said, is the "clear-cut moral principle, enshrined in the Ten Commandments: Thou shalt not covet thy neighbor's wife."

• • •

Marshall Lee Smith of Pocantico Hills, N.Y., a United Presbyterian minister, was censured by the Hudson River Presbytery in White Plains, N.Y., for violating his denomination's constitution in officiating at the remarriage of Gov. Nelson Rockefeller. According to the church's constitution no denominational minister may officiate at the marriage of a divorced person until one year has elapsed since the divorce, "or unless otherwise provided for."

• • •

William Crews, chaplain of the New Mexico State Legislature, opened a recent session with a prayer which has caused considerable comment among legislators. Pastor of St. Bede's Episcopal Church in Santa Fe, Mr. Crews prayed: "Almighty God, we who spend $10,000 for a bus so our children will not have to walk, and then budget $100,000 for a gym so they can get exercise, do now seek your guidance in all matters, that your creation might be used with wisdom for the welfare of your people."

• • •

Two Belgian priests who are presently active as chaplains have refused to carry out an order to participate in the practice exercises of the army. They have added that they have conscientious objections against it. The two priests justify their refusal by an appeal to the Gospel, although both have already served their normal time in the medical corps. All seminary and cloister students are divided among these troops.

• • •

A statement attributed to Catholic Bishop John J. Wright of Pittsburgh: "For the first time in 400 years, the heads of three-fourths of the Western powers are Catholic."

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GOSPEL HERALD

Tuesday, July 9, 1963
Volume LVI, Number 27

Revelation

To climb and reach the distant hill,
A height not known before,
Will always change horizon's line
And tell us there is more.

To grow in wisdom and in truth,
In holiness and right,
Means seeing greater vistas yet
And deeper need for light.

To closer come to purity,
To Him who is sinless,
Will always show the greater need
For love and holiness.

—D.

Sharing the Living Christ

By John H. Mosemann

Our language is very flexible. We can combine words in a host of ways to cheer, encourage, or challenge ourselves. But we can easily reduce our Christian obligation to catchy phrases which say the right thing, sound well, but mean nothing beyond the words themselves. Having a motto may be equivalent to wearing a nice label, but to seize upon a theme such as "Sharing the Living Christ" needs to be far more than that. It needs to be grasped as vocation.

I believe, therefore, we need to do more than popularize our theme, excellent as it may be. We need to assess whether "sharing the living Christ" is our proved vocation. Are we mere job-hoppers, doing what we like to do as long as we like to do it, and then turning to something more interesting? Has the church a sense of being recruited and enlisted in a task for which there are no substitutes and from which there is no discharge? There is but one Christ, the living One. He can be possessed only as He possesses us. He possesses us that we might share Him with others.

This is in sharp contrast to simply borrowing His name or imitating His habits or droning His teachings. It means, rather, being possessed by Him whose life is eternal. It means that all of life is henceforth judged by its enduring or non-enduring quality.

We must be insistent that sharing Christ is not a task for a minority, but the normal implication and imperative for every Christian.

A chief criticism of mission work is that it costs too much. And the criticism couched in those words is not too difficult to utter. It would be quite a different picture, however, if one were caught saying: It costs too much to share the living Christ. Here, we would realize we are treading upon questionable assumptions. For, if Christ is to be shared (and He must be shared), then the matter of cost is incidental.

Our excuse of the high cost of mission work frequently stems from the mastery over us of our unending list of wants. As long as our standard of living is dictated by what we want rather than by what we need, the opportunities to pay the fare of the Gospel will go begging on all fronts. As long as we are dissatisfied and unhappy until we have all the things which other people have, then *more* people rather than fewer will remain without the Gospel. As long as we think, in spite of what Jesus said, that life *does* consist and is rated by the abundance of things we possess, just so long will Christ be shared stingily and as something we can't quite get out of.

FIELD NOTES

Milo Kauffman, Hesston, Kans., served as one of the speakers during Family Bible Camp, June 26-28, at Eastern Montana Bible Camp.

Saloma Byler will be returning to live at Smithville, Ohio, after eleven years of work at the Mennonite Publishing House, Scottdale, Pa.

Mervin Nafziger, Aibonito, P.R., at Lebanon, Oreg., June 23.

E. C. Blackman, Professor of New Testament at Emanuel Theological College, Toronto, will preach at Hawkesville, Ont., July 28.

The annual home-coming meeting for Long Green, Md., will be held at the Long Green Hall, Aug. 3. Herman Glick, Atglen, Pa., will speak. Here, before the turn of the century, there was a well-organized Mennonite church. The church building was destroyed by fire in 1914, and never rebuilt. The well-kept cemetery displays names such as Neuhausers, Yoders, Millers, Masts, Kennels, Warfuls, Hertzlers, Nafsigers, Zooks, Walters, and others. At present there is no other Mennonite witness in the community. If you or your parents have lived here, you are invited to attend this meeting.

Ellrose Zook, Scottdale, Pa., attended a meeting of the Advisory Board for the Christian Writers' and Editors' Conference at the American Baptist Assembly, Green Lake, Wis., June 29. Questions related to finance and future plans for the Writers' and Editors' Conference were discussed.

Change of address: Laurence M. Horst from Bishop Street, Chicago, Ill., to 714 Monroe Street, Evanston, Ill. Telephone: 312 328-6933.

Darrel D. Otto from Ft. Worth, Texas, to 2019 E. Van Buren, Apt. 2, Colorado Springs, Colo.

Don Augsburger, Harrisonburg, Va., was speaker for the first Youth Retreat held at Camp Hebron, Halifax, Pa., June 29, 30. John Drescher, Scottdale, Pa., served as camp pastor for Family Week, July 1-6, and presented a literary program, Wednesday, July 3.

Arthur Miller led a total of 41 camp members on three canoe trips, sponsored by Camp Hebron, between June 8 and 24. Canoeing began near the head of navigation on the west branch of the Susquehanna and continued toward camp. Excellent trips were reported by all.

Hannah Mack, Harleysville, Pa., began working as secretary in the Personnel office at the Mennonite Publishing House on June 24.

Canon Lawrence Barham, General Secretary of the Ruanda Mission of Uganda, Africa, and Bishop Erica Sabiti, of the Ankol District of Uganda, will speak at the Market Street and Kingview churches, Scottdale, Pa., July 7.

Persons attending Youth Convention and not arriving by car should notify Lester Zook, Belleville, Pa., so that arrangements can be made to meet planes and trains. If you fly, come to Altoona; if you come by train, get off at Lewistown; if you are co-ordinating a charter bus, the local planners would like to know about it. Registration will be $3.50; meal prices are: breakfast, 45¢; lunch or supper, 85¢; Saturday evening barbecue, $1.00. Lodging will be arranged in homes (bring your own linens, towels, and sleeping bags if you can) unless you request Lester Zook to make hotel or motel reservations.

The twenty-second annual meeting of the Mennonite Nurses' Association was held at Pettisville, Ohio, June 22. More than 100 persons from eleven states and six other countries attended. Mrs. John Driver, Puerto Rico, gave a devotional meditation; Blanche Sell, India, and Edna Amstutz, La Junta, Colo., spoke on "Sharing the Living Christ in Nursing." Special music and a fellowship supper were provided by the Northwestern Ohio nurses. Anna Frances Zimmerman, Goshen, Ind., was elected secretary, and Mary D. Deputy, Harrisonburg, Va., was elected to the Board of Directors.

The University Mennonite Church, State College, Pa., came into being on June 16 with the signing of the charter by 12 members. Among the stated objectives of the congregation are the desires both of providing a church home for Mennonite students and faculty members at the Pennsylvania State University, and of providing opportunities for an evangelistic outreach to non-Christian students at the university. Elected officers of the congregation are: Leader—Laurie Mitton; Secretary—Eloise Hostetler; Treasurer—Truman Hershberger. The prayers of the brotherhood are earnestly sought.

Vincent Harding, Atlanta, Ga., represented the Mennonites at President Kennedy's June 17 White House meeting with 250 churchmen. The main discussion concerned racial discrimination. The President outlined areas in which he felt the influence of religious leaders could be helpful in assisting with the civil rights issue.

After the meeting, Bro. Harding stated that one of the greatest contributions the churches of the North could make in the present situation would be to relate themselves to their churches in the South, in a brother to brother way. He also advocated the establishment of small church teams to work with congregations in troubled communities of the South.

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Coming Next Week

"The Waning Authority of Christ in the Churches," A. W. Tozer

"The Parable of the Green," Urie A. Bender

"On Safari with Paul Erb, XX"

"Greetings from Overseas"

Cover picture by Grant Heilman

GOSPEL HERALD

Established 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864)
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EDITORIAL

Cult of Comfort

The cult of comfort is popular. It minimizes the aspect of the Christian Gospel represented by the cross and stresses the usefulness of Christ and religion as a means of making people happy. God becomes a sort of glorified Santa Claus to get what we want. He becomes a means for easy living, winning friends and influencing people.

The cult of comfort follows the line that "if an unhappy thought enters your mind, immediately stop it, toss it out by substituting immediately a happy thought." Now the trick of it all is that there is some truth to this. It appears at first so lovely and noble we are inclined to say, "How fine! It sounds Christian." But it isn't!

This is not what Paul is speaking about in Phil. 4:8. ". . . whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Look at Jesus in Gethsemane. He had turned His face to Jerusalem. His thoughts were on suffering and dying. He *steadfastly* set His face to Jerusalem. The cross was ahead. He knew it. Nor did He try to push this, the will of God, from His mind because it was an unpleasant thought to His flesh. He spoke of it to His disciples and told them the way of the cross was the way of every disciple. "If *any* man will come after me, let him deny himself, and take up his cross, and follow me."

The cult of comfort does not like self-denial. It loves self-indulgence, modern conveniences, and a life acceptable to the world first of all. And the cross, that is out. It is recognized only as a golden polished piece hanging on the wall or around the neck. To really follow Christ through a death experience to self, this thought cannot be endured. Replace such thoughts with fine words about "everybody smile and be happy," and "let's be merry because it's the only way to really live."

The truth is that such philosophy has led to a shocking thing today. In the midst of great evil and peril in our world, many remain complacently indifferent. We just don't want to think of the facts of our times. It requires too much. It is too unpleasant.

One of the reasons Jesus is remembered is that He said, "Take up your cross and follow me." He would have been forgotten years ago had He merely said, "Everybody smile and be happy."

Today Jesus still calls, Deny yourself to follow the Father's will; take the cross which always results from such denial and follow me through a resurrection experience to a new life for God.—D.

Idols

For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God.—I Thess. 1:9.

We have no right to give money and send missionaries to foreign lands to preach a Gospel which causes commotion, divides homes, brings ostracism, suffering, and even death, if we are not willing to pay a corresponding price right here. Over there it means giving up idols. We have no right to hold on to ours. Over there it means to give complete allegiance to Christ. It dare mean no less here. Over there receiving the Gospel means faithfulness "unto death," not until death only, but "unto death," that is, even though such commitment costs death.

America is a land of idolaters. We read of those who "feared the Lord, and served their own gods" (II Kings 17:33). We read also, "Keep yourselves from idols" (I John 5:21).

When Jacob embarked for Bethel, he told his household, "Put away the strange gods that are among you" (Gen. 35:2). When Gideon heard God's call, he threw down the altar of Baal. When the Ephesians turned to the Lord, they turned also from their idols. When men turn to God, they turn from vanities and idols.

An idol is someone or something we love more than we love God. It is that person or thing to which we give first allegiance. Worldliness means more than card playing, dancing, and theatergoing. It means being occupied with this world and its concern to the neglect or exclusion of God and His concerns.

The Apostle Paul names one class of idolaters this way, "lovers of pleasures more than lovers of God" (II Tim. 3:4). Too many can be prompt at play but not show up for prayer meeting. Some can name more movie stars than books of the Bible; can keep up with baseball scores but not with reading the Scripture; can shout at some athletic event or weep over a sinking stock market, yet sit dry-eyed and unmoved while missionaries plead for lost millions without God and hope.

It is a sad day when people calling themselves Christians spend more on vacations than they give to missions, spend more on sports than they give to the spreading of the Scriptures, spend more on luxuries than they give to the church.

Then, too, money today is an idol. We are living in a luxuriously rich land. There is money everywhere. Most are in the lap of luxury. Nearly everybody has a car. There are enough cars in the United States to take our entire population for a ride at the same time without anyone riding in the back seat.

The Word of God does not teach the denial of all money on the one hand nor the deification of money on the other. It teaches its dedication. As one has said, "If there were fewer Christians worshiping the golden calf, there would be more rejoicing around the fatted calf as prodigal sons came home."

Paul preached against another idol. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. 3:18, 19). Here the god is physical appetites.

Some do not like messages that condemn sinful enjoyments. Vance Havner wrote, "The tobacco users resent bearing down on 'filthiness' and the too close application of verses about the body as the temple of the Holy Spirit. Movie-goers would have you touch lightly on 'unfruitful works of darkness,' and mixed bathers, in almost no garments clad, pass quickly over the verse about 'modest apparel.'"

If one is a worshiper of the body by digging his grave with his teeth (overeating), or by lust, he is an idolater.

Let us put away the strange gods and turn to God from idols. These gods must be put away before coming to Bethel. Let us pray sincerely in the words of William Cowper:

"The dearest idol I have known,
Whate'er that idol be,
Help me that idol to dethrone
And worship only Thee."

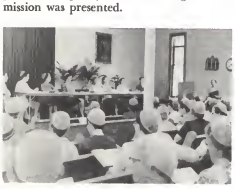
—D.

The church that most intently obeys Christ's command to declare the Gospel to all men will be most forceful and effectual in its home work. The best evidence of a church's vitality is the effort it makes to extend widely and effectively the kingdom of Christ.

Happenings at Board Meeting

By the Editor

A rapidly changing world challenges the church today to share the living Christ. How do we meet the challenge of nationalism, emerging nations, advances in technology, population explosion, and resurgent religions? More than 1,100 workers, serving under the general mission board, share Christ day by day in more than 30 countries of the world. Through 800 congregational contacts by more than 90 missionaries, service workers, and staff persons this past year the challenge of our mission was presented.



WMSA meeting was held in a neighboring church.

The fifty-seventh annual Mission Board meeting was held at Pettisville, Ohio, June 20-23. This was the second time the annual meeting of the board was held in northwestern Ohio, the first time in 1922. Maynard Wyse of Archbold served as chairman of the General Planning Committee. Approximately 500 persons assisted in providing everything needful.

Three persons formerly from the Archbold community—Carl Beck, missionary to Japan, Mrs. Ruth Shenk, missionary to Japan, and Mrs. Vesta Miller, missionary to India—were in attendance with numerous other missionaries on furlough and others who were appointed.

From India, Nepal, Japan, Brazil, Uruguay, Argentina, Puerto Rico, Algeria, Belgium, England, France, Ghana, Nigeria, Italy, Israel, and other countries came the news that Christ is shared and received.

News concerning home missions and evangelism was encouraging. Witness workshops which were held the past year in Portland, Philadelphia, Springfield, and Kansas City gave persons actual experience in personally sharing Christ.

A growing consciousness and progress in the work of missions was sensed on the district and congregational level. The Home Bible Studies enrollment reached 10,000 last December.

Our church assisted in relieving the physical needs of the world by relief and service effort. A total of 660,624 pounds of clothing, bedding, shoes, soap, and school supplies were distributed in 12 countries, and in addition 35,782 Christmas bundles were contributed.

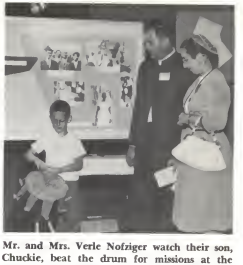
The past year saw 1,686,487 cans of meat and other food items prepared for shipment overseas, supplemented in distribution by 8,494,000 pounds of surplus food secured from government surplus.

During the past year 146 persons entered long-term voluntary service. On April 1, 1963, 197 persons were serving in long-term VS units compared with 179 at the same time in 1962. These 197 persons were serving in 40 locations from northern Alberta to Puerto Rico, including mission fields in India, Nigeria, Mexico, and Brazil. These came from 18 district conferences to serve in hospitals, community service projects, educational projects, homes for the aging, youth ministries, and children's homes. In these ways they share Christ.

There were 696 men serving in I-W on April 1, 1963. Of these, 37 per cent are serving in church-related assignments. Many of the 439 listed in earning service also relate themselves to local congregations.

"The increasing use of the mass media represents one of the imperatives of the modern mission to the church, one of the sharper cutting edges into the areas of spiritual illiteracy and non-belief in the world today," says B. M. Luben, an authority in religious radio.

Kenneth Weaver (l.), secretary for broadcasting, talks with Joe Richards, missionary on furlough from Japan.



Mr. and Mrs. Verle Nofziger watch their son, Chuckie, beat the drum for missions at the display in the large gymnasium. Verle is pastor and bishop of the Fairview congregation, near Albany, Oreg.

Our church has moved forward in using radio to supplement other methods of sharing Christ. Broadcasts in seven languages with 261 station releases each week continue an important part of our church's sharing the living Christ.

Russian, Spanish, Italian, and Navaho broadcasts share the message with those of political, geographical, or spiritual barriers. In some of these areas other missionary methods are difficult or impossible.

One of our biggest challenges of the present is to use radio to communicate with those disinterested and unaware of abundant living through Christ. The 30 second and minute broadcasts are in development and for test release to reach this audience.

Literature is another tool to multiply a thousandfold the communication efforts of individual Christians. Although it is never a substitute for personal witness, it does introduce, support, confirm, and supplement.

Our church has faced two possible courses of action: to set up a completely separate literature entity or to integrate literature in every phase of the mission of the church. The latter was chosen in light of our concern to bend every activity in the direction of church building. In this framework, practically every one of the board's 19 fields is becoming aware of the potential of literature in its work on the national level.

Bookstores were built in Brazil. Training of writers is done in North America and abroad. The development of co-operative Spanish publishing is planned, and the challenge to establish distribution outlets throughout South America is before the church. District mission boards are

Samuel Janzen, Glenwood Springs, Colo., talks with Stanley Weaver, Chinle, Ariz.

becoming more aware of responsibility in this area.

The Books Abroad program centered in Nigeria has benefited other countries as well. A Bible correspondence course in Ghana, Herald Press summer Bible school translation project in India, and the growth of literature interest in Japan have great promise.

The personnel office is working with approximately 300 different people who are exploring a place for service. During the last year 146 persons were processed for long-term (one or two years) voluntary service assignments. This is the highest number in the history of the board. Interviews were held with 291 different students on our college and high-school campuses.

Total contributions to the general board this year did not equal the total received the previous year. Contributions averaged $15.25 per member for missions compared with $15.69 last year. Relief and service contributions amounted to $4.03 per member compared with $3.63 last year.

Total disbursements were $1,810,230.08 compared with $1,780,473.19 last year, an increase of $29,756.89 or about 1.7 per cent. Although disbursements were a bit higher than the previous year, they were still $62,141.12 less than the approved budget. Total contributions resulted in a general fund ending debit balance of $73,329.62 on March 31, 1963.

The budget adopted by the board for 1963-64 was $1,525,000.

New WMSA officers elected are: Mrs. Doris Kramer, St. Jacobs, Ont., secretary; and Mrs. Beulah Kauffman, Crystal Springs, Kans., secretary of literature. Mrs. Lois Clemens, who served as secretary of literature and *Voice* editor, will now serve as editor of WMSA *Voice*, which is an annual appointed office. Mrs. Paul Graybill, Freeport, Ill., is treasurer.

The WMSA special project for the coming year is $3,000 to the Shanta Bhawan Hospital, Katmandu, Nepal. The GMSA has accepted a project of $1,500 to be used to add an activity room to the hostel for missionary children at Sapporo, Japan.

Earl Buckwalter, Hesston, Kans., with his sons, Ralph, missionary to Japan and Albert, missionary to the Toba Indians in the Chaco, Argentina.

Paul N. Kraybill, secretary of the Eastern Mennonite Mission Board, and Mrs. Russell Grove, mother of Merlin Grove, recent martyr in Somalia.

The influence of WMSA and GMSA is being increasingly felt at home and throughout the world.

Fifty-one missionaries shared in the consecration service the last evening. B. Charles Hostetter, Mennonite Hour pastor, led in this service. These missionaries will be returning or going for the first time to eleven different countries of the world. May God's blessing and wisdom attend these as they go.

The world is in need of Christ. These days demonstrated again that every Christian is called to share the living Christ. In the words of John Driver in the mission sermon, "To delegate our witness is the grossest unfaithfulness to the Lord of the church."

Inside the large tent where services were held during Mission Board meeting.

Mission Board Quotes

Christ is the eternal contemporary.
—J. D. Graber.

• • •

We are not identified with Jesus unless we are identified with His mission.
—J. D. Graber.

• • •

To bring Christ to the world is our first order of business.—Paul Erb.

• • •

We ought to pray not so much for power but for direction. Christians often pray for power; we should pray for a sense of direction first. I would rather have 50 h.p. and good steering than 150 h.p. and defective steering. God will not give us power until He knows what we will do with it.—J. D. Graber.

• • •

The essence of the Christian message is who Christ is, what He has done, what He wants to do and can do for us.

We have only today's world in which to share our Christ.

We cannot imagine Christ being insensitive to the hunger pangs suffered by another.

No man has less of Christ because he shares Him with another.—Paul Erb.

• • •

The emphasis is not upon the privilege of the elect nor upon the safety of the fold but upon the mission of the church to the world.—John Driver.

Ready to raise the large tent which seated 3,200.

Our Readers Say—

In the June 18 issue of the **Gospel Herald** there was an article entitled "The Christian and Natural Science." Allow me to quote several sentences: "Scientists have found all of the elements **in their proper proportions** which make up a living cell. They have put into a mixture these elements, but they have not yet been able to produce life." (Emphasis is mine.)

This may be a common conception, but it is utterly false! All the elements (meaning molecules rather than the primary elements) have not been found and thus have not been combined in their proper proportions. There have been many substances found, but who knows how many more there are to be found? There are a vast number of different kinds of cells within the body, and at the present state of sophistication of biochemistry it is possible only to make very gross approximations as to the concentrations of only a few of the myriad of substances which have been found.

Also, the fine structure of a cell is yet to be established, let alone an attempt to make these structures in the test tube. Nevertheless, the process of life is a chemical process. Even after "death" of an animal body individual cells continue to live as long as they have nutrients; the chemistry of a cell is not dependent on the life of the whole **organism.** Life of a cell and functional life of an organism (that is, the "breath of life" of a being) may be two different things. Whether or not a scientist can in the future make a "living" cell must be answered by the future. It was once thought impossible that man would fly.

Further, the author of this article said that science is both bad and good. It is neither. It is completely amoral. Just as a hammer is a tool and can be used for good and evil, so is science. I agree wholeheartedly that scientific facts have no conflict whatsoever with the Bible. But the theory of evolution (not as the author described it as man evolving from a seaweed) may be more fact than he realizes. I, too, believe God created the whole of His creation, but Nature shows us that it was made by an evolutionary process, and would God have created a misrepresentation? The Bible tells us who did it; Nature tells us how it was done. The two complement each other in revealing to us God.

—J. Kenneth Hoober, University of Michigan.

Wake Up, America

In 1787 Edward Gibbon, the great English historian, completed his notable work, *The Decline and Fall of the Roman Empire.* Here is the way he accounted for the fall of the great empire:

1. The rapid increase of divorce; the undermining of the dignity and sanctity of the home, which is the base of human society.

2. Higher and higher taxes, and the spending of public monies for free bread and circuses for the benefit of the populace.

3. The mad craze for pleasure; sports becoming every year more exciting and more and more brutal.

4. The building of gigantic armaments when the real enemy was within, in the decadence of the people.

5. The decay of religion—faith fading into mere form, losing touch with life and becoming impotent to warn and guide the people.

Our Mennonite Churches: Rainbow

The little black building at Shouns, Tenn., is the building in which we have started a church. Bible school was held in a tent since 1957. On Oct. 15, 1962, the Daniel Diller family, Maugansville, Md., moved to 138 Shouns Street, Mountain City, Tenn. This is a rural community and interest is good. On Jan. 26, 1963, there were eight members; three more were taken into the church on Feb. 1. Record attendance in Bible school was 62. Rainbow is a member of the Ohio and Eastern Conference, and associated with Big Laurel at Grayson, N.C.

A Prayer
FOR THIS WEEK

Our Father, in the early moments of this new day we turn our thoughts to Thee. We thank Thee for Thy nearness and for the new life imparted to us through Thy Son, Jesus Christ. Lord, we know not what awaits us this day. Perhaps there are great joys waiting for us, some difficult tasks, some reproach to bear for the sake of the Gospel, or some fiery trial that will test our faith. Lord, we do not know, but Thou knowest. Because Thou art above all and Ruler over all, we acknowledge our need of Thee and ask Thee for strength to follow the plan you have for us today. Help us to follow the leading of the Holy Spirit, that we will not pass by opportunities to further Thy work, and help us to see the vast need that exists in the world today. Keep us faithful until Jesus comes, in whose blessed name we pray. Amen.

—Lester L. Sutter.

Prayer Requests

(Requests for this column must be signed)

Praise God for the growing anticipation of what He can do through MYF Convention for our youth across the church.

Pray for a family that they may be reconciled to each other and refrain from any sin which would hinder their home and spiritual life.

Pray for a family in a decision they are making, that it may be the Lord's will.

Pray that God's Word may become new every morning to those who are memorizing the Book of Romans.

For These Too, Lord

By Lois Erb

My thanks are not for usual things,
For fragrant flowers, birds that sing,
For wealth of harvest, host of friends,
For blessings on which life depends.

My thanks are for the stinging rod,
For darkened ways where faith must plod,
For winds adverse, for torrid heat,
For prayers with answers bittersweet,
For rough ascent to higher ground;
My praise and thanks to Thee abound.

Lancaster, Pa.

♣

What a man believes about immortality will color his thinking in every area of his life.—Bonnell.

On Safari with Paul Erb

XIX

The Trans-European Express carried me rapidly from Basel to Paris. Robert Witmer met me, took me to their home on the second floor of the Foyer Fraternel for lunch, and then to the immense and efficient Orly Airport for a late afternoon flight by Air France jet to Algiers. We had an opportunity to plan my four days in France the next week.

Robert Stetter met me at the Algiers airport, and I was glad for his help at the immigration desk. I had been afraid that the Israeli stamp in my passport might give me trouble here. No one said a word about this, however, but they did inform me that since May 15 a visa is required to get into Algeria, and I did not have one. They finally gave me a two-day visa, which I had to renew the next morning in a downtown office. All the pages in my passport were full, and the young man at the desk had to hunt quite a while for a sheet of paper the right size to staple into the passport!

At the mission home I met servicemen Wesley Borntrager, Lyle Miller, and Gene Gerber. We all went to Dwight Swartzendruber's home for supper and an evening of Bible study and good fellowship. Dwight works for Church World Service in the relief program here. He is Director of Material Aid in the Christian Service in Algeria.

The next day, after getting my visa, we drove over 400 kilometers east to Henchir Toumghani, the farm where the MCC team in Algeria has its headquarters. Our road led first through the rich farmlands of the coastal plain, then cut south through mountain gorges where we saw some interesting geological formations—layers of rock standing perpendicular to lofty heights. Then we drove many miles through wheatlands that reminded me of Montana or eastern Washington. There were whole fields of red poppies, and I saw storks nesting on chimneys and feeding in the fields.

The large MCC family at Henchir Toumghani includes also missionary Marian Hostetler, who among other duties teaches French to the Pax men. Alvin Friesen is the capable director of the program here, which includes a medical clinic, a girls' school, a milk-feeding station, a school in agriculture and mechanics (soon to include boarding facilities), and instruction for women in needlework. There is a demonstration farm, with a fine poultry project, and there is a plan to build houses for people whose homes were destroyed during the recent fighting.

Alvin Friesen and Robert Stetter took me to Constantine, to the offices of the Christian Committee for Service in Algeria, with which MCC is co-operating in the relief program here. Constantine is an interesting old city built on both sides of a gorge possibly 1,500 feet deep.

The newer part of the city, like most Algerian cities, has beautiful new apartment buildings ten or twelve stories high. Almost all the women are veiled, and dress in white or black robes. Some of the men are in modern European dress, but most still wear the robes and turbans traditional with the Arabs. Everywhere one sees groups of old men sitting in placid conversation, apparently with nothing else to do. A few have transistor radios!

Later the same day we drove to Zoui, 100 miles to the southeast, where a medical team conducts a clinic. On the way home we drove through a hailstorm. This area has had much rain this year, and the wheat fields promise a big harvest. But how many mouths there are to feed! People everywhere, including many, many children.

Over the weekend, the Mennonites of the area, both missionaries and relief workers, held their quarterly get-together at Henchir Toumghani. There was singing and good fellowship, and I gave a series of four talks. The conference closed with a communion service on Sunday morning, conducted by Bro. Stetter.

Not all of our workers could be present, but most of them were. As they all reported on their activities, I again got a panorama of the total Mennonite witness in this needy Moslem land, now struggling with the economic problems of independence after seven years of warfare and political struggle.

On the return to Algiers, I again for eight hours drank in the Algerian landscape. Immense fields of wheat were ripening for the harvest. Berber nomads had pitched their low tents on the neighboring hillsides, waiting for the chance to glean the harvested fields. In the towns through which we passed scores of men were sitting at sidewalk tables drinking coffee. Streets were crowded with pedestrians, cars, and donkeys carrying burdens as large as themselves.

Along the country roads flocks of sheep and goats were returning to their folds after a day of grazing under the watchful eyes of boys and men. Skirting the higher mountains, the road wound through the lower hills and through precipitous gorges. As the darkness descended, a bright summer moon still revealed the fascinating roadside scenes. And lights here and there on the mountainsides showed how populous this country is.

The next day I attended at the Methodist church the annual Pentecost meeting of the Algerian Believers' Conference. About 150 of the 200 Protestants in the country were there. Most of the meeting was in French, but there were sections for Bible study also in Arabic and Kabyle, the language of some Berber people who were in this country before the Arabs were. Singing and Scripture reading were in all three languages.

It was a privilege at this conference to meet missionaries of various denominations. I talked with Lester Griffith, a Methodist missionary who was a prisoner of the nationalists for forty days during the war. He told how it seemed to be only a step from death. He feels that the contacts he made during those days have been a definite asset to the mission cause in Algeria. He was arrested under the mistaken assumption that he was a Frenchman, and was well treated after his identity was established.

President Rolland of the Algerian Church Council, a veteran of forty years in this country who receives part of his support from the French Mennonites, urged insistently that the Mennonite Church establish a mission in the Flatters-Orleanville area where we formerly did relief work. There is a great section there unoccupied by any church, and our earlier service has opened the door widely for us.

Bro. Stetter conducted a French Bible study in the conference, and directed a young people's chorus. Many people expressed their appreciation to me for our missionaries and relief workers. We have hearty acceptance in this country, and many open doors.

On my last day in Algiers there was a conference of Bible school teachers of the various denominations, which I attended in part. In the display there was our French Bible school course from Agape Verlag. There was no other comparable material. Some who have used it speak highly of it.

I visited the office of Dwight Swartzendruber, and then the warehouse where his wife and Gene Gerber, a Pax man, supervise clothes sorting and packing. A milk-dispensing truck is being prepared and will soon go into use, adding this vital food to the diet of thousands of school children. A few houses I saw showed the effects of the bombing during the war, but most of the buildings have been repaired.

It was interesting to walk through the Casbah, the old Algiers of narrow streets and sidewalk shops and steps leading from

one street level to another between tall buildings that house thousands of these modern cliff dwellers.

As the Caravelle jet lifted off the runway of the Maison Blanche airport and headed out over the Mediterranean, I looked back for my last glimpse of the great continent where I have spent over three months. Here live millions of awakening people. They are not satisfied to be a subject people, but are insisting on their right to political freedom, which most of them have now obtained. They are not satisfied with ignorance, and are reaching eagerly for every opportunity that will bring them learning.

They may not be so keenly conscious of their spiritual needs, but I have seen many who are looking to Christ for light and spiritual meaning. I have seen the missions which have been bringing the Gospel, together with health, education, literature, and better ways of living. I have seen churches full of worshiping black people. I have seen the growing independence of the African churches, and the consecration and ability of the leaders.

I came to Africa with the impression that this is one of the strategically important areas of the world today, and that impression has been deepened. As the shore line of Algeria disappeared in the haze of distance, I breathed a prayer for the missionaries who are faithfully and wisely working there, for the African fellow Christians that I have learned to know and love, and for the millions who are still in the darkness of superstition and false beliefs.

The day was clear, and Majorca was plainly visible as we passed over it. Later the rich green checkerboard of rural France passed beneath us. Bro. Witmer met me, and soon I was comfortably settled in the Pax-built third floor of Foyer Fraternel. Joe Buzzards came driving in from Germany in time for supper, and later I led a small group of worshipers in meditating on the Christ-Servant who asks us to be His servants.

I enjoyed again with the Buzzards the sights of Paris, what one could see in a few hours: Notre Dame, Sainte Chapelle, the bookstalls along the Seine, the Arche de Triumphe, the Champs d'Elysees, the Louvre, the Eiffel Tower, the New UNESCO building, and the tourists everywhere in evidence. In the evening we shared in an informal hour some of the experiences of our African tour.

♣

Do not think of Pax as two years snatched out of your life, but as a glorious opportunity to serve. I would be happy to do it all over again.

—Pax man, R. Stanley Gerber.

TEACHING THE WORD

Bible School Unlimited

By Joyce E. Hofer

Just as spring brings showers, Bible school brings the persistent question, "What about Bible school follow-up?" Follow-up involves the congregation before, during, and after Bible school. This adventure in witnessing challenges and consumes the time, energy, and dedication of every member. The question of how many individuals meet Christ as a result of Bible school has seldom been asked and seldom answered.

Follow-up begins with the survey of the community for pre-enrollment of pupils. Don't discount the information obtained in black and white on 3″ x 5″ cards giving the names, ages, religion, and interests of the family. Each name presents the possibility of a new Christian.

During the first week of Bible school, check the pre-enrollment cards to see if the children actually attend. Maybe a phone call or stop will give the needed push to get started for the child who lives a block away. This call may reveal a special need presented by illness, death, or a transportation problem. Alert Christians discover God working and God expects us to continue His work.

The second week of Bible school, when enthusiasm soars, is the key time for a visit to every nonchurch home. Miss, Mrs., and Mr. Layman, *you* make the visits. Don't look blank and ask, "But how could I go to visit these complete strangers?" They are not complete strangers because their children attend *your* Bible school and this makes it *your* business.

Key ways of gaining entrance and establishing good rapport with a family vary. With the use of your creative imagination you can find a dozen good reasons to make a call. Visit someone who lives near you. Invite parents to attend the final program, open house, or picnic as the case may be. Call on someone who has a child in the same grade or is the same age as one of your children. Invite someone to your Sunday-school class. Families of those you transport every day to and from Bible school welcome a visit from you to learn more about Bible school. Tell a family you are a good friend of their Bible school teacher and how much Mrs. Bible School Teacher enjoys having their Sue in Bible school.

Many times the church puts a fence around Bible school, limiting its usefulness. For ten days the Bible school goes full force with a staff and students. When the records and summaries are completed, it seems appropriate to close the fence for 355 days. No matter how successful a Bible school is or how it ended, what happens for the next 355 days is really more important than what happened during the ten days.

While the experience of Bible school remains fresh in the minds and hearts of children and parents, launch a visitation program. No amount of organization, working, planning, parties, or mailings serves as a substitute for the personal visit. Bring out the 3″ x 5″ registration cards and confront the congregation with the proposition of making personal contacts during the week succeeding Bible school.

Church organizations aid personal evangelism. Men's fellowships need the names of the fathers to welcome them to their meetings. The women's organizations sponsor picnics, fellowship hours, guest nights, and interesting programs to attract women and mothers to God through Christian fellowship. The MYF-ers draw other youth with their fun and fellowship. Adult Sunday-school classes need to know the possibilities for enlarging their classes by bringing parents into their circle.

Children aided by an adult Sunday-school teacher, club leader, or Bible school teacher enjoy going to visit members of their Bible school class. Children welcome the job of designing a scrapbook telling about their Sunday school, church, choir, club, and camp. Enthusiastic children stimulate other children, adults, and teachers.

Imagine the results if every Sunday-school class, every church organization, every committee became vitally interested in persons reached through Bible school and surrounded them with Christian love. Fifty-two Christian making one call a week do a job that takes the pastor a year to do at one call a week.

Bible school presents the initial contact. The far-reaching influence from Bible school is unlimited. Present Christ now. Keep alert to continuing challenges in evangelism.

Denver, Colo.

♣

To be temperamental is to have 90 per cent temper and 10 per cent mental.

Personal discoveries in prayer are the most important discoveries the Christian can make. We should keep our minds open to new insights into prayer.

Personal Discoveries in Prayer

By Marvin J. Hartman

Someone has said that to keep the way open for future discoveries is more important than the greatest discovery one can make. We should keep our minds open to new insights into prayer.

If prayer constitutes the highest reach of man's mind, it is doubtful if any of us fully comprehend its nature. We pick up a kernel of understanding here and grasp a grain of insight there about prayer. But to say that one fully understands prayer is to confess that he has not comprehended its dimensions.

As we make our personal discoveries in prayer, therefore, we stand as it were on the shore of a limitless ocean and fill our cups, grateful for the fragments of understanding of this greatest of privileges.

One of the earliest discoveries for the seeker in prayer may be the dawning realization that God has not heard many of his so-called prayers. Someone has said that the average man really prays only four times or so in a lifetime, and then only in time of crisis.

Has what we have been calling prayer been merely the hurried, glib repeating of rubber-stamped phrases? Has God heard many of our table graces, for instance, or the type of prayer used to properly open or close all types of affairs?

When we address a person, we at least have the courtesy to give him our attention while speaking to him. Have we given God our complete attention for even a sentence prayer?

Have we been praying "dry run" prayers without realizing it? (We gratefully acknowledge our debt to Anauta, our Eskimo friend from the Baffin Islands, for bringing this thought to our attention.) When prayer is not prayer, we should not label it that.

We should practice turning our minds toward God, stretching our entire being toward Him, giving Him our complete attention for even a simple "thank you," for prayer is communion with God, and communion means connection, communication.

We do not doubt God's desire to communicate with us. How pathetic, oftentimes, is our attempt to communicate with Him!

Another little "cupful" of discovery in the life of prayer is the enlightening fact that childlike faith does not give one the liberty to pray childish prayers. We must indeed be childlike in our faith, for we are in every way dependent upon the grace of God.

We own nothing, and we take nothing with us when we leave this earth. Admission of our utter and complete dependence upon God is not a sign of weakness but a sign of maturity in spiritual growth.

However, in confessing our childlike dependence upon God's grace, we must not act childish. We must utilize our fullest intelligence. We must attempt to think God's thoughts after Him.

One of the hallmarks of childish prayer has been the visualization of God as a divine Santa Claus reigning over a supermarket full of goodies which He waits to hand out to those who butter Him up the most persuasively. Such childish prayer is characterized chiefly by a hollow pleading for things.

Zero in honestly on your own prayers and get a picture of the things you pray about. You may find that in many cases communication with God may be jammed by too many "me's" in the message.

"God, help me to feel better," we pray. "Help me get this raise in pay. Protect my family. Bless my church." How easy it is to forget that prayer, if it is communion, is a two-way street.

God is trying to get our attention also. What is on God's priority list? It is safe to assume that the things on His priority list are the things to which Jesus gave priority.

Last, but not least, we need to discover the farce of praying unethically, for prayer should first of all be ethical just as Christianity is first of all ethical. Our prayers are sometimes unethical. For instance, we pray for the hungry of the world but refuse to give a dime to relieve their suffering.

We pray for the dispossessed and underprivileged of the world and complain because of the taxes which help assist them. We pray for the lonely and sick but never visit shut-in. . . . We pray that indecency, delinquency, and crime may be eliminated but never lift a finger to eradicate their cause.

We pray to pass an examination we have not really studied for. We eat too much and pray that we won't have a heart attack. We spend too much money and pray for more money. We nurse resentments and pray for forgiveness.

Can we really ever pray without offering ourselves as a channel for that prayer to be answered? God has given us much of what we need to do battle for Him. We cannot ethically pray for resources, abilities, and energies which He has already given us. Our problem may not be the need for new truth but the courage to act upon the truth we already know and have.

A. C. Benson reminds us that prayer is not "a mechanical repetition of verbal forms, but a strong and secret uplifting of the heart to the Father of all."

We must remember that depth in prayer comes in seeking God rather than His gifts. For in Him is all we need. Brother Lawrence says that prayer is "establishing ourselves in a sense of God's presence by continually conversing with Him." Our desire in prayer should be that we move from prayer as an idea in the mind to its fuller realization as a "presence" in our lives. "Spoken" prayer needs to be more closely identified with "living" prayer.

Personal discoveries in prayer which more truly make prayer a way of life are the most important discoveries the Christian can make.—*Vital Christianity.*

Religious America

America is the most religious nation in the world. Yet we drink 80 per cent of the world's whiskey; smoke 505 billion cigarettes a year, or over half of the world's output. We read 90 million sex and crime magazines that are printed monthly; attend movies and cater to television serials that teach crime and immorality. We have more crime, murder, and sex perversion than any other nation in the world. We are far ahead of atheistic Soviet Russia in the above-mentioned sins, yet we are proud of being called the most enlightened nation under the sun.

One million illegitimate babies are born every year.

One million girls have venereal disease. Twenty-two million men carry around the stain of social disease and annually infect around one million more women.

A major crime is committed in America every 22 seconds.

Being religious will not keep anyone out of hell. It is turning to Christ and forsaking all sin that assures us of life eternal.

The judgment of God is falling upon this sinful generation of people through tragedy, loss of life, loss of property, disease, and afflictions such as has never been before.

Last year we spent 3 billion dollars for mental illness alone. This was the highest in the world.—Selected by Jonas E. Christner, Phoenix, Ariz.

II. Will the Spirit Speak Again

as He Did to the Church
in Smyrna—to Mennonite General Conference?

By John R. Mumaw, *Moderator General Conference*

When Jesus walks among the candlesticks (Mennonite churches), what does He find? Will the delegates to General Conference be able to report richness of spirit? Will we be able to represent a high quality of Christian living? What will we be able to say about our encounters in the "synagogue of Satan"? Has our witness been sufficiently dynamic to get us into "trouble"? What sufferings will be spoken of in conference? Will we qualify for the "crown of life"?

The church in Smyrna was exposed to various form of persecution. Leaders were harassed, members were tortured, and some died for their faith. They were also subjected to the kind of trouble the church of our day is acquainted with. We are troubled with social pressures, intellectual conflicts, heretical influences, and commercial competitions. Jesus understood perfectly the circumstances that made it hard for the believers in Smyrna and spoke directly to their need. He assured them of His presence, reminded them of their riches, urged them to increase their courage, and called them to persevering faithfulness.

The Mennonite General Conference will be meeting to review the work of the church for the past biennium. The records and reports will already have passed the preview of the Lord's knowing ("I know thy works"). What will the Spirit have to say to us on this occasion? It is the living Christ (which was dead and is alive) who is concerned about our difficulties (tribulation). Whether they emerged from unknown horizons, or stem from our own mismanagement, we must face them. Let us be well aware of the source of conflict. Satan is active and his agents are legion. But more than this, we are also aware of the presence of Christ. He speaks to alleviate our fears, to restore our minds, and to warm our hearts. The simple requirement is faithfulness.

We are rich because we have great spiritual resources in Christ. His fullness, His strength, His wisdom, His earth, His love, and His inheritance are all ours. Mennonites are a minority group. We do not have "much goods." We are a simple folk. We have no high level prestige in the world. We have been a "thorn" in the military arena. We have been a "needle" in social ethics and a "drag" in personal morality. We have become antagonists in general society by trying to be light to the world and salt to the earth. We have not done this too well. There is no room for complacency. But we do have Christ and a rich denominational heritage. For this we are called upon to be faithful.

Faithfulness at the meeting of General Conference will not likely be "unto death." It is far more likely that faithfulness to Christ is unto denial of self. Bring with you enough of the riches of Christ to make a significant contribution to growth in grace and in the knowledge of Jesus Christ our living Lord.

Questions on the Christian Witness to the State

By John H. Yoder

C. What Should Christians Say to the State?

2. *Concerning the prosecution of war.*

No warfare is compatible with Christian discipleship as interpreted in the New Testament. This knowledge, however, does not deprive us of the capacity to distinguish between different wars and different types of waging war, some of which are worse than others. Those Christian groups which have maintained that a Christian *can* properly wield the sword have nonetheless recognized that such authorization, if given at all, must be given subject to certain very definite limitations; these have traditionally been stated in the form of a doctrine of the "just war."

What this doctrine means is not that war is reconcilable with discipleship, but rather that not all possible wars are justifiable *even for the state*. On this level, the Christian of nonresistant conviction can agree; not that any war is acceptable to him, but that some kinds of warfare are even worse than others.

This consideration is even more significant when we remember that part of the Christian witness to the state is the witness to persons who profess Christian faith but are of differing views about the propriety of participation in the work of the state. Such persons can be called upon at least to live up honestly to their own testimony that not all warfare is permissible. They need to be challenged to distinguish conscientiously between such kinds of violence as they argue are justifiable and those which even they must admit would be wrong.

Unconditional Surrender

In the minds of those who advocate war as possible under certain conditions for Christians, its justification is that it restores or "keeps" the peace. Its aim can therefore never be the total destruction of the enemy, but only his acceptance of just and reasonable terms. It could be demonstrated from the history of World War II how the end of the war was delayed and the postwar situation made much more difficult, to say nothing of a great number of additional deaths, because of the proclamation by Franklin D. Roosevelt of "unconditional surrender" as the war aim.

Civilian Populations

Although entire peoples may be swept up in a feeling of international enmity, political decisions are made by a few persons in high places, and the actual waging of warfare remains the deed of a minority of the population who serve as combatants. The remainder of the population includes numerous persons who do not participate actively in the war effort, and others who are even opposed to it. Thus the doctrine of the just war has always called for a distinction between civilian and military targets; *i.e.*, for limiting combat to the combatants. One of the strong reasons which have led many Christian groups, who do not yet see the necessity of rejecting all war, at least to proclaim that nuclear warfare is impossible for the Christian, has been the impossibility of using the modern weapons of mass destruction in such a manner as to safeguard the lives of the innocent.

International law has always attempted to distinguish between wars of aggression and of defense. The distinction is not easy to make, but the concern which it expressed is valid. There is no excuse, even for non-Christian states and for Christians not convinced of nonresistance, for military action which goes beyond the level of defense against unjustified attack. By this standard most of the military involvement of the United States south of the border during the past century stands condemned; not simply because a conscientious Christian could not have participated in those

actions, but because they actually went beyond the proper functions of any government.

The Treatment of Prisoners

The Geneva Convention called for prisoners taken in battle to be kept alive, to be fed and housed according to defined standards, to receive mail by means of the Red Cross, and not to be abused as possible sources of military information. Whenever prisoners are tortured, or when they are killed after surrender, the army and government doing so forfeit what was left of their claims to be representing justice by the prosecution of the war.

Elkhart, Ind.

Mennonite Mutual Aid

(Sponsored by Mennonite General Conference)

Various expressions of Christian mutual aid arise from the believer's experience with Christ and from the New Testament understanding of the church as a brotherhood of love. These experiences of Christian faith are the basis for continuous and renewed expressions of concern and mutual sharing among the people of God. Christians of the Anabaptist-Mennonite tradition have encouraged both spontaneous expressions and organized plans of brotherly sharing as a witness to Christian love and genuine brotherhood in the church.

Congregations Join Hospital-Surgical Group Plan

One hundred and seventy-five congregations and business groups are enrolled as groups in the hospital-surgical plan. The Lowville-Croghan Mennonite Church qualified as a group in the hospital-surgical plan with a total of 224 adult members. A hospital-surgical group was formed at the Plains Mennonite Church with a total adult enrollment of 112. When the initial group of 40 per cent of the church membership is formed, all waiting periods and exclusions are waived for those enrolled, thus making it possible for our ailing members to receive immediate benefits.

The hospital-surgical aid plan is the largest of the Mennonite Mutual Aid services with 25,000 adult persons enrolled. A total of $1,240,000 is collected annually in assessments and expended to assist those who have suffered losses because of injury or illness.

Men show their characters in nothing more clearly than in what they think laughable.—Goethe.

North American Mennonite Ministers' Conference

A conference of Mennonite ministers of North America met at the Wabash YMCA Hotel in Chicago, Ill., May 7-9, 1963. The planning for this meeting was done in the broad framework of the Mennonite World Conference. One representative from the Bergthaler Mennonite Church, one from the Evangelical Mennonite Mission Church, four from the Evangelical Mennonite Church (Canada), four from the Evangelical Mennonite Brethren Church, six from the Brethren in Christ Church, 14 from the Mennonite Brethren Church, 20 from the General Conference Mennonite Church, and 20 from the Mennonite Church attended the conference. The theme for the conference was "Our Fellowship in the Ministry with Christ," and the chief purpose was that ministers might experience deep Christian fellowship with Christ and with each other.

The theme for the first day was "The Minister as a Person Under God's Word." Harvey Plett (Lorette, Man.), of the Evangelical Mennonite Church, led the group in a Bible study, gathering material from the Book of Ephesians related to the theme.

Discussions of various kinds followed this Bible study on the day's schedule. A panel, with Erland Waltner (Elkhart, Ind.) as chairman, led the group's thinking on the theme of the day. The men were asked to think especially about what it means to be "under God's Word." What do we understand by the calling of the minister? How does it come? How is it sustained? How is it related to the call of all Christians? The morale of the minister and the temptation to discouragement received comment. The minister's prayer and devotional life was also discussed.

Five small groups than carried on the discussion, with all registrants having opportunity to participate. Secretaries brought summaries of these discussions back to the plenary sessions where further questions were picked up and discussed. Most of the small groups had discussed the matter of the calling of the minister. The place of the individual call and of the call of the church was discussed. Perhaps most fruitful was the realization that it is God who calls men; *that* He does it is probably more important than *how* He does it.

The second day the theme was "The Minister in His Relation to His Congregation."

The panel, led by Archie Penner (Iowa City, Iowa), of the Evangelical Mennonite Church, suggested four areas of discussion in relation to the theme: (1) What is the place of loyalty in the relation of members to the church, of the members to the pastor, and of the pastor to the church? How is loyalty developed? (2) How does the preacher manage balanced preaching which fills the needs of all? How does he handle ethical preaching? (3) What is the obligation of the pastor to the youth in the church? To what extent should he be involved with them? (4) How does the pastor involve every member in the work of the church.

The evening discussion was on general problems and centered around the practical concern as to what is the Christian approach in a changing world. A philosophy of change which enables pastors to see

(Continued on page 595)

Group of ministers who participated in the Conference of Mennonite Ministers of North America.

MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

Overseas Mission Associates
Report from Nigeria

God Led Us in Nigeria

By Daniel and Carrie Diener

Emerging Africa, African countries taking their places in the councils of the world, and, as one Nigerian stated, "Africa is in a hurry," are but a few of the slogans which catch our attention today. What is the Christian challenge, opportunity, or responsibility to this part of the world? A people who is searching for a "better day" needs the help and guidance of Christian people.

Can we as Christians do less than men motivated by humanitarian, economic, or social ideals? Does Isaiah speak to us about Nigeria when he says, "Whom shall I send, and who will go for us?"

The Overseas Mission Associates is a new venture in Nigeria for our mission. We are people who are employed by schools, hospitals, or other agencies of the country. This gives us, the associates, an opportunity to work and witness as laymen in places of work and in the community in a way that is often not afforded to the professional missionary.

When we were first confronted with the call to Nigeria, we had all the stock excuses of a family in the middle of educating our children, paying for a home, and being established in a profession. Now that the two years are about over, we are happy that God did call us and that the general mission board made the way possible.

It was a real venture in faith that God would see us through. We can truly say that we have learned from experience the promise of Phil. 4:19, "But my God shall supply all your need according to his riches in glory by Christ Jesus."

First, was the education of our children. The oldest had the opportunity of attending the University of Nigeria. The girls were admitted in due time to a school for primary and secondary school children of American and British missionary personnel.

One is likely to become frustrated in the seeming, if not real, disinterest of a foreign culture to learn from our culture. To do it their way is not always the easiest. But if one has not made himself useless by his impatience, he may see signs of change (sometimes more and sometimes less) for the good in the place he works.

As one becomes acquainted, the opportunities in the local church increase in God's timing. We are both teaching Sunday school. I have been lay preaching in surrounding village churches. We are indeed glad for the opportunity that our senior missionaries arranged for us during the recent holidays by making it possible for us to live among the "bush churches" of the Mennonites in the Ibiango area. Here we lived close to the people of Nigeria who have not been to the city.

How does one keep from becoming lonesome in such a far-off place? Especially with the lack of the activities that we have been used to in the homeland?

Sometimes you don't! However, the fellowship of fellow missionaries and their families is unique. You have to experience it to understand. We will cherish our associations with Methodists, Presbyterians, Anglicans, the Scottish, the Irish, the English, Canadians, Americans, Nigerians, government personnel, technical people, Peace Corps workers, employees of business firms, black and white for a long time to come.

Lastly, even now as we are planning to return, we have been provided for in a most abundant way by being able to go back to the former position and virtually take up where we left off.

Some might say, "You have missed out on two good years at home." Yes, but recall the words, "A man's life consisteth *not* in the abundance of the things which he possesseth."

We pray that God will be able to use our efforts in His way to extend His kingdom here on earth.

We Advertise OMA Service for Ghana

By John and Margaret Ingold

Would you allow us to advertise for OMA's?

Treat yourself to three years' change of scenery. Gain practical experience and learn different approaches in the work of His church.

You needn't change your vocation. Use your specialty as a means to Christian witness.

Bring your family; they too will be enriched by small group fellowship. No one is too young and, if you can take the bumpy roads, you're not too old.

Bring tons of patience and prayers of Christian friends. This inner strength shows on the outside. Students in the class and teachers in the staff room learn, "This is a Christian."

Bring an open mind and a heart full of the love of Christ. You receive new insights of the teachings of Christ applied in a different cultural setting. You see clearly the emptiness of hearts without the love of Christ.

Bring a healthy body, dedicated to the work of Christ's church. Adventure in human relations requires physical as well as spiritual and mental strength. Adventure in tropical Africa requires health habits which keep your physical health good. You need energy to build the church.

Bring a way of life, not just a body. Is your way of life worth sharing with those in or out of the church?

Travel light. Store up treasures in heaven.

How did you analyze this advertisement? We are OMA's; let us tell you about our experiences.

We sometimes feel people move around too fast. That feeling undergoes some change in Ghana. It took an hour just to pay the bill for a repaired washer. We had to wait for the secretary to mimeograph exams an hour after the exam was to begin, even though the stencil had been in the office for ten days.

We experience change all right. It takes some minor adjustments. We learned to stop spinning our wheels. We can only go their speed even if we try to repeat the pace we go at home.

We don't mind being teachers. There are more than enough teaching jobs here. Teachers in Ghana influence a comparably small and select group of minds in this country. Only 2 per cent reach secondary school. It's nice to know you are earning your stay.

Children are a blessing on the foreign field. They provide much entertainment to replace the many forms of entertainment that one gets at home. In fact, children take the new environment better than

anyone. It also saves one from buying many clothes. It's never winter here.

We suppose you are thinking about being away from friends with whom we have many things in common. Here we hear from people we would not hear from at home. They think of us and pray for us. It enriches our life and it's contagious.

People here quickly realize we're Christians. Different? Yes, and no doubt interesting. We remember the day when the principal decided to let the staff members lead in the morning worship at our government school and John was chosen to begin this new practice.

The school Bible club doesn't hesitate to call upon John to help even at the last minute. We are needed to oppose the influence of the atheist, to help the Hindu find Christ, to witness to the self-righteous Moslem, and to strengthen the Christians that are on the staff.

Margaret enjoys the letters from the many boys and girls wanting to take Bible correspondence courses, and types and grades between homemaking duties.

For a bit of refreshment we visit the missionaries. One finds the fellowship among missionaries the best anywhere. They are the ones who really know what's going on among the people.

It's great to see what Christian leadership can do for people steeped in fear, superstition, and darkness. It seems we can actually tell by the look on some of the villagers' faces that they have been enlightened. These Christians need the fellowship and example of others who are not missionaries supported by the church, in addition to the missionaries who are. Need for OMA's in developing countries advertises itself.

A bargain? We think so. Everyone gains.

Duties beyond that of teaching also present many opportunities for varied "talents." Speaking in chapel services, Sunday morning or evening services, teaching Sunday-school classes, invigilating examinations or evening study hours, acting as night watchman or maintenance man during the school holidays all add variety to a rather busy schedule. We also direct athletic events after school hours. Each staff member is sponsor of a club or society such as crafts, dramatics, debate, music, or science.

The rewards of teaching in East Africa far outweigh the problems. I have found the keen desire to learn among all students quite a challenge. There is no area in which we find they have no interest. They seem determined to succeed and only rarely do we hear, "I am defeated." This keen desire leads also to more and better preparation by the teacher, for a challenge must be met.

I have heard teachers say that they work much harder here and also that the satisfaction of seeing progress is much greater. I think I can safely say for all the pioneers of TAP that teaching in East Africa has proved to be beyond our fondest expectations.

(Mr. and Mrs. David L. Yoder come from Elyria, Ohio. They are members of the Mennonite Church (MC). They went out under TAP in 1962. They teach at Kaimosi Girls' Secondary School, Kisumu, Kenya.)

Another form of overseas service is MCC's Teachers Abroad Program

Teaching in East Africa

By David Yoder

"To teach in East Africa in a mission school requires that one be versatile." This statement given in orientation before our departure from the United States in August, 1962, certainly sums up the need of a teacher in Kenya.

To illustrate this let me list some of the courses I have taught in the two terms since our arrival at the Kaimosi Girls' Secondary School. First term my classes included African history, geometry, algebra, arithmetic, British history, biology, and general science. Second term I have added to this list geography.

One may ask, How can a person be qualified to teach in all of these areas? Qualification is not the case; it is simply that due to education beyond that of our African friends on the staff we are perhaps better qualified than they. Also there is no one on the staff who is any more qualified than you. All of this, of course, means that teaching here is certainly a new and tremendously interesting experience.

As well as the vast variety of courses which have presented themselves to me, there are many other differences in teaching here. Probably one of the first recognized differences has been teaching for examinations. Following the fourth year of high school each student is examined in six of the courses he has completed. This is the Cambridge examination, and each student in the country takes this to receive the Cambridge certificate. This means that the students study for this examination and not for practical purposes to any great extent. Memorization then becomes the means of learning, and logic is placed in a secondary position.

This examination and the standardization of education in the country also requires that a certain body of subject matter be taught during the four years of high school. Therefore, the education department of the Kenya government has prepared a syllabus for each course outlining the material to be taught and also giving a skeleton time scale for this. Each teacher throughout the country is thereby teaching approximately the same thing simultaneously.

Educational background of the students varies greatly since the high-school students are chosen from those who have successfully completed the Kenya preliminary examination at the end of standard eight. These students come from many different tribal areas located throughout the province. Some have had quite good educational backgrounds and others are not so well prepared. Some have also had close contact with the English language spoken by Europeans (or Americans) and some have only heard English spoken by the indigenous peoples. This is particularly noticeable in the ninth year, but becomes less and less problematic later.

Your Overseas Missionaries of the Week

Carl and Esther Beck

Carol, Esther, Carl, and Johnny Beck have been missionaries to Japan. Esther, Carl, and Johnny will be leaving Los Angeles by boat on July 17 to begin their third term of missionary service. Carol will be staying in the United States to continue her studies at Eastern Mennonite College.

The Triques of Southern Mexico

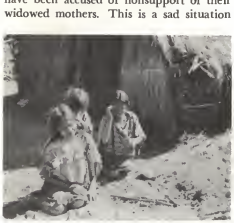
By Claude and Alice Good

We have been with the Trique Indians in Mexico for more than two years and the Lester Blanks have spent about five months here. We are co-operating with the Wycliffe Bible Translators in their program to bring the Word to the Triques in their own language. They have just recently located two single girls in a neighboring dialect and the Blanks are expecting to locate also among the Triques.

The Triques number roughly about 15,000 people divided among three main dialects. As is true in many parts of the world, they have been exploited in their contacts with outside groups. This is especially true in the spiritual realm. Whereas in the past they worshiped and feared the natural forces of nature, they now have added to this the religion that the Spanish brought along several centuries ago. This, along with the liquor brought by the Spanish and incorporated into their religious system, has produced a syncretism of almost uncontrollably binding effects on the people. As a result the people seem to be severely demoralized, and in one dialect especially, have been killing each other at a rapid rate.

The strength of this system is illustrated by the effects on those who have tried to break with it. There have been some who have shown interest in the Gospel and several who have been baptized. One, however, accused of stealing cattle, was hung in the jail. Another is a chronic alcoholic.

Another had to be disarmed right outside our house during a fight with machete knives. Another is accused by the town officials of forcibly resisting the arrest of his brother. The remaining two have been accused of nonsupport of their widowed mothers. This is a sad situation



A widowed neighbor of the Goods is deloused by a young relative. This neighbor brings the Goods tortillas every day in exchange for corn. Her son leased to the Goods land on which they built their house.

This is the center of the village with the municipal building and jail to its right. The church is in the background. The market is ending, but the women like to sit around and chat.

and has not helped the "rating" of the Gospel here. We sometimes feel that the devil has the place wrapped around his finger and is just laughing at our puny efforts.

The Triques endure much suffering due to adverse weather conditions. Our location is slightly below 8,000 feet in a cool, mountainous region. Within several miles there is a drop of about 5,000 feet to the hot country so that much of the year the area is enclosed by a depressing fog. Frequent, heavy rains, lack of sunshine, and high winds often result in crop failures so that their fatalistic attitude toward life is understandable.

The Language of the Triques

To illustrate in a more direct way what goes on in the Trique mind and to give you an insight into some of their values, we will include two texts obtained during language study. The first one is what two men might say upon meeting when the corn crop is not doing too well. This, of course, is a very free translation.

"Hello, brother."

"Hello, brother."

"Why are you sad, brother?"

"I'm sad because the cornfield isn't doing well. We're going to run out of food. We're going to be very sad because the food will get all and the corn will be more expensive. Where will we find the money to buy it? We have several children and where will we find the money, brother?"

"That's the way it is; it didn't produce, brother."

"All the corn around here hasn't produced and we're all going to be hungry, brother."

(Continued on page 594)

Missions Today

Take My Hands

By J. D. Graber

A serious automobile accident left a young girl of South India a paraplegic. She was on the threshold of a promising medical career, having recently graduated from the Vellore Medical College. Now she was destined to spend the rest of her life on a wheel chair, unable to walk. What did she do?

Today Mary Verghese is a highly skilled hand surgeon. From her wheel chair she learned to perform complicated reconstructive and plastic surgery. She is today the first director of Vellore's newly established Department of Rehabilitation.

Reconstructive hand surgery is the rebuilding of hands that have become crippled and deformed by leprosy. The disease destroys nerves and as a consequence muscles atrophy, contractures occur, and bone tissue is lost. This creates appalling deformities and disability. Through new therapy using sulfones, a member of the sulfa family, the disease is often arrested. Reconstructive hand surgery then enables the patient to become self-supporting as he returns to normal life.

The stigma of leprosy still lives on in the prejudices of the people. A crippled hand is often the obvious mark of the leprosy-ravaged body. Removing the crippling marks of the arrested disease is very important for the mental well-being of the patient and also to remove barriers to his acceptance by society. Dr. Verghese, as a living demonstration of indomitable courage in overcoming great handicaps, is a continual encouragement to the despairing leprosy patients in their individual struggles.

> **Take my life, and let it be**
> **Consecrated, Lord, to Thee;**
> **Take my hands, and let them move**
> **At the impulse of Thy love**

became the inspiration for her development into an outstanding rehabilitation specialist.

Note: **Take My Hands,** by Dorothy Clarke Wilson, published by McGraw Hill, New York, in April, is the dramatic story of Dr. Verghese's triumph.

Elkhart, Ind.

MISSION NEWS

Overseas Missions

Elkhart, Ind.

Richard Benner, Spring City, Pa., joined the Information Services editorial staff on June 10. He replaces Carl Beck, who left Elkhart on June 25 en route to Japan for missionary service.

On June 19 Richard underwent emergency surgery. Pray for his recovery.

Katmandu, Nepal

Samuel A. and Ethel Yoder, on leave from Goshen College on a teaching assignment in Southeast Asia, visited with Lena Graber, missionary nurse to Nepal, June 7-12. After leaving Katmandu, the Yoders will go to Formosa, where Bro. Yoder will teach two months before returning to the United States. Missionaries appreciate visits from other overseas personnel teaching and serving in nearby areas.

Lena reports that the king of Nepal celebrated his birthday on June 11. In his honor more than 350 prisoners were released. But the pastor who was jailed because he became a Christian was not released.

Calcutta, India

P. J. Malagar has moved from Balodgahan in Madhya Pradesh, India, to Calcutta where he will represent the Mennonite churches in India and associate with the Calcutta office of Mennonite Central Committee. His address is Mennonite Central Committee, 22 Girish Chandra Bose Road, Calcutta 14, India.

Before moving to Calcutta Bro. Malagar baptized 26 young people at the Ghatula, Dhamtari, and Balodgahan churches.

He reports that Milo Kauffman's special conference sermon has been published in booklet form in the Hindi language. It is entitled "Showers of Blessings." Text for the sermon was II Chron. 7:21.

Calabar, Nigeria

After two years as Overseas Mission Associate teachers to Nigeria, Daniel and Carrie Diener, Elkhart, Ind., will leave Calabar by air on July 16 for the United States.

En route home they will stop in the Holy Land, Athens, Rome, Barcelona, Paris, and London. They plan to arrive in the United States on Aug. 10.

The Chaco, Argentina

The cotton harvest was good for the Toba Indians last year, reports missionary James Kratz. He especially noticed this by the quantity of Bibles, Testaments, storybooks, and hymnals which he sold.

Recently Dorothy Kratz began literacy classes with several Indian teen-age girls, and another with older women and girls. James has begun a class with men.

The Kratzes send two prayer requests from Argentina.

"Pray that our fellow missionaries, the Elmer Millers and the Albert Buckwalters, may experience God's protection in the days ahead. The Millers left the Chaco on July 3 for furlough in the United States; they will meet the Buckwalters in Peru, who are returning to the Chaco for their third term of missionary service.

"Praise God for the continued enthusiasm for the Gospel on the part of many Indians. Pray that this may be nurtured into a vital and mature Christian experience."

Chicago, Ill.

Lee Kanagys arrived here July 3 to begin their furlough. En route from Japan, where they completed their second term of missionary service, they stopped at Honolulu.

Your Treasurer Reports

After closing our books late in May, we were forced to report to the board that even with expenses $62,000 less than we had planned for them to be, contributions dropped and were not adequate to cover our costs. This is particularly true in missions areas—home and overseas missions, health and welfare, literature, and student services—since relief and service and broadcasting contributions were up slightly.

General board missions contributions last year amounted to $903,321.95, or $106,678.05 less than the amount needed to meet the budget. After allocating all credit balances, we found a net deficit of $67,254.27.

Somehow we feel that we failed in our communication with the church. We don't believe that this represents the direction intended by the church. Consequently a special letter was sent out to pastors and mission board members the week of July 1 asking them to share this information and our concern with their congregations.

The Mennonite Board of Missions and Charities, meeting at Pettisville, Ohio, on Saturday, June 22, approved the same budget as last year—a total of $1,525,000. This work can be taken care of if the board receives contributions this year averaging $4 per member for broadcasting, $6 per member for relief and service, and $20 per member for all other mission board functions.

Board members representing 17 district mission boards and 22 district conferences at Pettisville gave their vote of confidence that our churches would make additional funds available and that the program should not be reduced. An increase in your personal giving for general board missions will be your vote of confidence and encouragement to keep on proclaiming the Gospel throughout the world.

—H. Ernest Bennett.

Deputation Schedule

Tuesday, July 9, to Tuesday, July 23

Alberta

Calling Lake, Milo Kauffman, Thurs., July 11, p.m.
Edson, Edson, Milo Kauffman, Tues., July 9, p.m.
Smith, Bethany, Milo Kauffman, Wed., July 10 p.m.

California

Los Angeles, Calvary, Carl Beck, Sun., July 14, p.m.
Santee, San Diego, Carl Beck, Sun., July 14, a.m.

Idaho

Nampa, Carl Beck, Wed., July 10, p.m.

Indiana

Goshen, Goshen College, Lee Kanagy, Sun., July 14, a.m./p.m.
Wakarusa, Holdeman, Lee Kanagy, Sun., July 21, a.m./p.m.

Iowa

Des Moines, John Driver, Tues., July 9, p.m.
Manson, John Driver, Wed., July 10, p.m.

Kansas

Shallow Water, Gospel Fellowship, Ralph Buckwalter, Wed., July 10, p.m.

Maryland

Hagerstown, North Side, Charles Shenk, Sun., July 21, p.m.

Minnesota

Alpha, John Driver, Sun.. July 14
Detroit Lakes, Lake Region, John Driver, Tues., July 16, p.m.

Missouri

La Clede, Lakeside Mennonite Camp, Paul Swarr, Mon., July 8, to Fri., July 19
St. Louis, Bethesda, Paul Swarr, Tues., July 23, p.m.
Versailles, Mt. Zion, Paul Swarr, Sun., July 21, a.m./p.m.

Montana

Bloomfield, Red Top, John Driver, Sun., July 21, a.m./p.m.

New York

Long Island, Centereach, Charles Shenk, Thurs., July 18, p.m.
Lowville, Lowville-Croghan, Charles Shenk, Sun., July 14, p.m.
New Bremen, First Mennonite, Charles Shenk, Sun., July 14, a.m.

North Dakota

Casselton, John Driver, Wed., July 17, p.m.
Minot, Fairview, John Driver, Fri., July 19, p.m.
Wolford, Lakeview, John Driver, Thurs., July 18, p.m.

Ohio

Pettisville, North Clinton, Paul Erb, Fri., July 19, to Sun., July 21

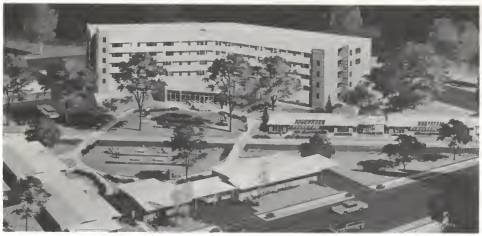
Ontario

Cedar Grove, Elvin Snyder, Sun., July 14, p.m.
Markham, Wideman, Elvin Snyder, Sun., July 14, a.m.
Milliken, Hagerman, Elvin Snyder, Wed., July 17, p.m.
New Hamburg, Geiger, Elvin Snyder, Fri., July 19, p.m.
Selkirk, Rainham, Elvin Snyder, Sun., July 21, p.m.

Pennsylvania

Greencastle, Cedar Grove, Charles Shenk, Sun., July 21, a.m.

Missions Pictures in the News



The architect's sketch of the planned retirement program for Lebanon, Oreg., is shown above. Lebanon Villa is being financed by the local community but will be administered by the general mission board on a contract agreement. Larry Welty is the director.

(L. to r.) Nelson Kauffman, general mission board secretary for home missions and evangelism, E. M. Yost, Rocky Mountain Conference overseer, and Paul Martin, pastor of La Junta's congregation at Eighth and Santa Fe streets stand near the main door of the new hospital being constructed at Walsenburg, Colo. The hospital will have 20 beds, and will open this fall.

The seminary chorus of the Evangelical Mennonite Seminary in Montevideo before its tour in June, 1963.

This is the front and side elevation of the new VS unit house at Woodland Park, Colo. VS-ers who live here are counselors for emotionally disturbed boys at Frontier Boys Camp, Divide, Colo. The camp is about four miles from the unit house.

Professors and students at the Evangelical Mennonite Seminary in Montevideo, Uruguay, South America.

Teachers and students posed for this picture of Hokkaido International School, Sapporo, Japan. Missionary teachers Arletta Selzer and Grace Martin are to the right in the back row.

Presented to
MENNONITE VOLUNTARY SERVICE
In Memory of
LOREN ELAM GLICK

NOVEMBER 21, 1939—DECEMBER 24, 1958

Who Served in Adriel School VS Unit
West Liberty, Ohio
November 21, 1958—December 24, 1958

VS-ers, friends, and relatives of the late Loren Elam Glick contributed over $600 to buy over 180 books for VS units under the general mission board. The memorial bookplate is pictured here.

School Year Begins in Dhamtari, India

BY ELIZABETH ERB

We look forward to another school year, which began on July 1. Last year much of the schoolwork was routine, but the Lord blessed in a more than routine way.

There were the Milo Kauffman lectures on stewardship, a week of special meetings with a Gospel team from Union Biblical Seminary in Yeotmal, and special meetings with Blind Simon.

The new year brings changes. Mr. Sagun, our brother tutor, is leaving the faculty. The classes he taught will be divided between Florence Nafziger and me, and probably Blanche Sell, after she returns from furlough.

Mrs. Suniti Masih, our sister tutor, and Mr. Nahum Masih, our operating room supervisor, will leave in October. They will join the staff of the new Mennonite hospital in Bihar as nursing superintendent and operating room supervisor respectively.

In order to build up a trained staff again, Mrs. Priyawati Gopal will have the sister tutor course and Miss Lilawati Lal the ward sister course.

This year Orpah Mosemann, on sabbatical leave from Goshen College, will spend several months with us.

School Rated "Very Good"

The Dhamtari hospital nursing school rated "very good" on the inspection by the India Nursing Council. The council classified the hospital as rural. (Dhamtari's population is 23,000 and the area is definitely rural.)

The council considered the classrooms, library, and teaching equipment to be adequate. But this must have been by way of comparison only—if they actually would have seen 16 students crowded into the classrooms, they might not have considered them adequate.

Their only adverse criticism was in reference to our dining arrangements. These they said were "good under the circumstances."

In the absence of a dining room each student's food is served in a "tiffin carrier" —a handy arrangement of three or four aluminum food containers set one on top of the other and provided with a lid and handle. Each student then eats her food at any time she wants to and at whatever place she wants to. It is a sort of perpetual picnic arrangement.

Conrads Leave for Furlough

Dr. Conrad and his family left for furlough in early June. Dr. H. S. Martin interrupted his studies in England to return to Dhamtari to be acting medical superintendent until Dr. Conrad returns. Besides Dr. Martin, two Goanese doctors are on the staff.

By December some of the men here will have finished their internship and will join the staff.

At the hospital, the census remains high. There is a daily average of 100.

Last February a new ward for tuberculosis patients was opened. The outpatient department is busy, although the daily average has decreased since there are more private practitioners in the town.

Stewardship Is Being Applied

The Dhamtari Church is applying the teachings on stewardship which Milo Kauffman presented. At present a parsonage is being built, with some of the carpentry work, masonry, bricks, etc., being donated by the members.

Pray for Us

Pray that the Lord will guide in the selection of the first-year nursing school class and again in the final acceptance of these students at the close of the three-month probationary period.

Pray that the Bible classes will meet the spiritual needs of the students.

Pray for the staff members who are assuming new and greater responsibilities this year. Pray for those who will be doing advanced study.

Pray that the Lord will guide us in finding a hospital evangelist.

Health and Welfare

Lebanon, Oreg.

The second stage of a planned retirement program for Lebanon, Oreg., senior citizens is shown elsewhere in "Mission News" as an architect's sketch of the villa. The first stage was addition of nursing home services to the Lebanon Community Hospital.

The first 24 convalescent beds were added in 1957 and construction for adding 20 beds is now under way. The third stage will be lower cost housing.

Larry Welty, the director, says, "Lebanon Villa, the second stage, is currently being financed and people are being sought to subscribe in order to move forward with construction."

Costs are being borne by the local community, but the program will be administered by the general mission board on a contract arrangement.

Lebanon Villa will be downtown within easy walking distance of a shopping center and other facilities residents will need for maximum independence. The villa will be open to all people.

Bro. Welty has opened offices at 841 Main Street and welcomes inquiries, as well as requests prayers, of the brotherhood for the witness and service of the villa.

The retirement arrangement at the villa is advantageous because subscribers also have the full service of the Lebanon Community Hospital convalescent or nursing home wing available if they need it.

The villa itself will have 100 apartments in the five-story high-rise building and eleven cottage apartments at the street level. In all these facilities the subscriber thus has available a variety of living arrangements, from complete independence to full nursing care, at all times.

TRIQUES OF SOUTHERN MEXICO

(Continued from page 590)

"God is going to give us hunger, brother."

"We're all very sad. God brings us into the world and makes us hungry, but now we have nothing to eat and we're going to die, brother."

"That's it—that's the way it is. It's corn that we eat and live on and I also wasn't able to get corn and I'm poor, too. But we will forgive him [have a big heart]. God said that this is what we must do [pardon each other], brother."

"That's it. I don't know what we're going to do. We're all very sad—all of us. But don't be too sad; you won't die. Have a big heart. God doesn't want that you die. Looking around we will find something to eat, brother."

"That's right. I don't know what we'll do, but it's he that tells us, brother."

"That's all I came for. I'm going now and we'll see each other soon again, brother."

"All right, brother. Go and we'll see each other soon again, brother."

Who Is God?

It should be understood that the god of which they are speaking is almost certainly not the God as revealed in the Bible but rather one of nature's forces, the main ones being the sun, moon, lightning, and wind. The next text will show this more clearly. This one was elicited by Robert Longacre, our Wycliffe co-worker.

A woman was killed by the lightning god. Her godmother was with her in the house, but the woman already knew what was going to happen because she had already talked to the lightning. She said to her godmother:

"Take good care of my two children because I won't be living here. You will see me die."

The man lying down has been wounded in a fight with machete knives. The Goods are often called to homes to take care of men like this. His companion has a machete knife in his hand.

Then the godmother was very much frightened. "What is the matter that you talk this way?"

"Because it is near the time when they are going to get me. But do me the favor and take care of my two children when I die. You put my two necklaces and earrings on me and you live here until the 8th and 29th day of mourning is completed and take care of my children."

"But who is going to come here and kill you? Surely you and your husband aren't fighting, are you?"

"No. Other people are coming to get me and I won't be living here any more, but Saturday you go to the market and buy chili, salt, and dried meat because I like to eat those things, but I don't know if you will be quick enough."

"Well, then if you like to eat those things, I will buy them and make it and we will eat it."

And then the young woman laughed a lot because it was only a few days till she had to go. (A cultural trait of the Triques is to laugh when nervously excited.)

So the other woman went quickly to the market on Saturday and returned and said:

"I have returned already."

"Well, if you have returned, put the things here and sit down. In the evening when my husband comes you tell him what happened and don't be frightened. You tell my husband that there is a woman here in the village that he should marry. There are other women, but I don't like them. But that woman over there—she is the one that I would like him to marry.

"All right. I'll stay here and tell your husband when he arrives. But I don't know why you are talking that way."

"Well, you stay here and you will see."

Then she went over and bathed and fixed herself up, after which she went out to look and already a cloud was coming up. Then she said:

"Look, there is a cloud already."

Then she went back into the house and stood there, and a bolt of lightning and a ball of fire entered the house. Then the woman stumbled and fell over. The other woman said:

"Pick up the baby because it's frightened."

But the woman couldn't answer because she had died.

We hope that this little encounter with the Triques will move you to share with us in our concern for their salvation and also for the many other people in the world in similar circumstances.

Dedicated Discipleship

By John K. Brenneman

Billie Sol Estes, while at liberty until his appeal from an eight-year jail sentence for theft could be heard, spoke at a Christian college in Texas. There he significantly said, "The real values are the Christian life and the things it will bring." The irony of this situation amuses us. We realize that genuine discipleship is the real test of our Christian profession.

In Reformation days even the enemies of the Anabaptists had to give testimony to their dedicated discipleship. Zwingli declared that even those who criticized had to admit that the lives of the Anabaptists were excellent. Another declared that people were running after them as if they were living saints! Would it be possible that often this could *not* truthfully be said of us? True, we are dedicated disciples, but of whom or what?

The Profit of Dedicated Discipleship

In the business world today one is struck by the number of liquidation and bankruptcy sales. Enterprises entered into with great anticipation end as dismal failures. The desired profit never came or has ceased. Must this be the story of the disciple of the Lord of glory?

In the Great Commission, the promise is given of the continued precious presence of the person of Christ. "Lo, I am with you alway." What greater profit can be desired or even imagined? To be in partnership with God in the most challenging and important task imaginable is of itself a tremendous opportunity. Yet this open door comes only to the dedicated

disciple. Only he who walks in partnership with the Saviour can share in the profit of His constant presence.

The Power of Dedicated Discipleship

As a boy on the farm, there were times when we had dynamite around. My father could ably prepare it for use, but I never practiced the technique. Somehow during those years I developed a healthy respect for its explosive possibilities so that to this day I respect the power which I have seen demonstrated. The stick of dynamite itself is anything but attractive to the eye. The cap is uninspiring. The fuse is small. Yet it is these very components which, when set in operation, produce the desired result.

In the very same way dedicated discipleship demonstrates dynamic power. Paul told the Corinthian church that his dedication to the Lord was to be seen in power that radiated from God rather than from himself. In fact, Paul says that anything connected with himself was to be viewed as weakness. The faith to which these young believers gave their allegiance must be of a quality which could only be explained by a supernatural power.

The Purpose of Dedicated Discipleship

Power without purpose is waste. Power plus purpose equals benefit and blessing. The disciple is not left without guidance from God as to the purpose of his life. Paul in writing to the Ephesians gives us several basic truths.

"Saved to serve" is a familiar slogan among Christians. This is as it ought to be. This is basic. "For the work of the ministry" (Eph. 4:12) involves this great truth of service. The focus of interest is on others rather than self. Therefore every disciple, not only those ordained, is vitally involved. Talents and fields of activity will vary, but the foundation truth of service remains.

The same verse gives us a second purpose. Our service should result in building up the body of Christ. Anything less is not consistent with discipleship to our Lord. Therefore the pertinent question that each of us faces is—Am I a help or a hindrance to my congregation, to my denomination, and to the Christian Church as a whole? It would appear that Mr. Estes would be a rather poor advertisement for Christ!

A third purpose is to enable those who have come into a discipleship relationship to have a real spiritual unity which binds them together. It is significant that this involves a unity which arises out of an inner relationship and not from outward organization. Our only hope for satisfactory unity is that which arises out of dedication to the Builder of the church.

The ultimate goal is for an individual to come to a mature personal relationship with Christ. This involves a quality of spiritual life which insulates from the evil. Never may this purpose become an end in itself. There must always be continuous growth since Christ alone is the Source of life. Only this gives true purpose to life.

The Proof of Dedicated Discipleship

A young husband sometimes must be the guinea pig for his dear wife's cooking experiments. Because of this exalted position, he knows when she makes an "out-of-this-world" dish. He has proved the fact. Dedicated discipleship can also be proved. In Eph. 4 Paul lists a number of proofs which demonstrate the reality of the Christian life.

Isn't it interesting that the first of these is truth? Verse 25. We are familiar with example after example of official government statements which are later denied, of warnings on tax forms and other such papers, and of the bragging by those who have been dishonest and "gotten by." What of the disciple? Does he not view all things in the light of Christ who is the truth?

Control is the second proof. The follower of Christ is not a weakling but neither is he to give vent to unbridled anger. The manliness and mercy of Christ are both to be exemplified in daily life.

The disciple will certainly face opposition from the devil. Satan must be resisted. "Neither give place to the devil." The victory of Calvary must be claimed. The devil is to have no part in the life of the Christian. As Moses told Pharaoh, "There shall not an hoof be left behind." This would imply that our families and possessions must be claimed from Satan by the power of the blood of Christ. This is our warfare.

Another dynamic proof is our stewardship. The one who stole no longer does so. An employee becomes converted. He confesses that for years he has been taking home from his company metal for himself. He offers to make restitution. His life is living proof. Work now becomes service for Christ. The pay received is regarded as something to supply the needs of life *and* something to share with the needy. The unusualness of the amount of our contributions may ever arouse the suspicions of the Internal Revenue agents! The saved individual is a sharing individual.

Paul concludes the proofs in verses 31 and 32 by showing us that love is the only way of life. Bitterness, troublemaking, and malice are all evidences of an uncommitted life. These things must be replaced by the love of God. This will produce a sweet kindness and tenderness which radiates the purity and beauty of Christ.

We are dedicated disciples, but of whom or what? Anything less than a loving commitment to the living Christ will not profit us, will not demonstrate any power, and will not fulfill the purpose of a worthy life. Nor will such a life prove satisfactory. Where do we stand?

Can men tell that you love Jesus,
Can they by your life and mine,
See in daily walk and action,
That we have His life divine?

Lancaster, Pa.

MINISTERS' CONFERENCE

(Continued from page 587)

trends and plan for the future will help the church to be prepared. Methods must change, but Christians must resist changes which involve compromise with an evil world. The mission of the church must be a strong factor in our decisions.

Almost all the participants stayed till the conclusion of the entire conference. H. P. Fast (Omaha, Nebr.), of the Evangelical Mennonite Brethren Church, presented the Thursday Bible study from Ephesians on the theme, "The Minister in His Responsibilities Beyond the Congregation."

The panel discussion on the topic, led by Nelson Kauffman (Elkhart, Ind.), began by admitting that the Mennonite emphasis on separation from the world has resulted in withdrawal and slowness to witness. There must be a distinction between separation and segregation from the world. Sin and temptation are not so much to be avoided as to be overcome.

Our churches have sometimes felt that the inclusion of persons of non-Mennonite background may weaken "the faith" and cause trouble for "the faithful." Sometimes the feeling has been that the group must be small to be good. This may be due to small group inferiority, a fear that the individual may not be able to remain faithful, or a fear of failure.

But the panel felt that the basic problem is that Mennonites do not witness enough. They need to believe that some men can be won and that Christ is able to keep His witnesses faithful while they witness. The people of the world know if they are loved or not and this will affect greatly how they feel toward the witness. In general it was felt that association with ministerial associations helps mission effort, but it must be an honest association in which beliefs are clear and the individual minister is selective.

The final session was a testimony meeting. The spirit of the conference was caught up in this meeting and the closing devotion of Erland Waltner climaxed the total fellowship. Recognizing that this was the first time this group so met, he remind-

ed the group that the late H. S. Bender had had this vision and had longed for this day. Reading Acts 28:15 he noted that this group of ministers had met as brethren. The purpose had not been to organize, make decisions, or formulate statements. Mennonite ministers are members of each other in the household of faith. The meetings were Christ-centered, Word-centered, and also church-centered broadly speaking. Members of the group opened up to each other right from the start even though they may have cringed a bit at times as honest discussion proceeded. The spirit throughout the sessions was, as with Paul, one of giving thanks to God. The group thanked God for the Lord Jesus Christ, the church, the brotherhood, and the individual brother met in the meeting. Like Paul, the group has also taken courage. The times may be difficult, but each one can have courage to face himself, his church, and the ones to whom he should witness.

Shipshewana, Ind.

Field Notes — CONTINUED

Chester Wenger, Ethiopia, at Line Lexington, Pa., July 14.

Levi Hurst, former missionary to Tanganyika, at Bethany, East Earl, Pa., July 14.

C. M. Helmick, Elkhart, Ind., at Emma, Ind., July 10.

Allen Shirk, India, at Western Mennonite School, Salem, Oreg., July 10.

Willard Roth, editor of **Youth's Christian Companion,** will be in Europe from July 3 to Aug. 6, participating in a Seminar for Youth Workers. The activities of the seminar will take place in Germany, France, England, and Holland.

New members: two by baptism at Pershing Street, Hutchinson, Kans., two by baptism at Allentown, Pa.

A special interest paper will be presented three mornings during Rocky Mountain Family Music Week, July 27 to Aug. 3. These will be followed by open discussion. The following papers will be given: "Directing a Church Chorus," by Dwight Weldy: "A Music Program for the Children of the Church," by Romaine Sala; and "The Place of an Instrument and Instrumental Music in Worship," by Orlando Schmidt.

Evangelistic Meetings

Tent meetings will be held at Cambridge, Pa., July 13-21, with Aaron Shank, Myerstown, Pa., as evangelist.

The revival meetings scheduled for the weekend of June 23 at Warwick River, Denbigh, Va., have now been scheduled for July 14-17. Don Augsburger, Harrisonburg, Va., evangelist.

Calendar

Allegheny Mennonite Mission Board meeting, First Mennonite Church, Johnstown, Pa., July 12, 13.
Virginia Conference and associated meetings, Eastern Mennonite College, Harrisonburg, Va., July 23-26.
Allegheny Mennonite Conference, Martinsburg, Pa., Aug. 2, 3.
Indiana-Michigan Christian Workers' Conference, Midland, Mich., Aug. 6, 7.
Illinois Mennonite Conference, Groveland Evangelical Campground, Morton, Ill., Aug. 9-11.
South Central Conference, Hesston, Kans., Aug. 9-11.
Ohio Christian Workers' Conference, Columbiana Co., Aug. 11-13.
Iowa-Nebraska Conference, Sugar Creek, Wayland, Iowa, sponsored by the Bethel congregation, Aug. 13-16.
Conservative Mennonite Conference at Clinton Christian Day School, Goshen, Ind., Aug. 13-15.
MYF Convention, Belleville, Pa., Aug. 15-18.
Mennonite General Conference biennial meeting, Kalona, Iowa, Aug. 20-23.
Commission for Christian Education meeting, Oct. 25, 26.
Rocky Mountain Mennonite Conference, Denver, Colo., Aug. 30, 31, Sept. 1.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bender, Daniel H. and Ora (Kremer), Iowa City, Iowa, fourth living child, second son, Eric Kremer, June 18, 1963.

Bornstrager, Orwin and Betty (Yoder), Denver, Colo., first child, Lynette Faye, June 11, 1963.

Boss, Vernon and Ella (Stoll), Kalispell, Mont., sixth child, third son, Maurice Edward, June 7, 1963.

Brunk, Dr. S. Fred and Phyllis (Frey), Coralville, Iowa, fourth child, second daughter, Julia Heather, June 16, 1963.

Brunner, Paul and Grace (Derstine), Wooster, Ohio, second adopted child, first son, Jon Scott, born May 14, 1963; received for adoption, June 20, 1963.

Eberly, Lloyd and Mary (Imhoff), West Salem, Ohio, eighth child, second daughter, Sarah Irma, June 10, 1963.

Good, Leland and Deloris (Graber), Archbold, Ohio, first child, Timothy Leland, June 23, 1963.

Kauffman, Laban and Thelma (Kauffman), Richfield, Pa., third child, second daughter, Dorothy Mae, June 14, 1963.

Kennell, Dean and Eldyth (Ulrich), Roanoke, Ill., third child, second son, Randall Dean, May 25, 1963.

Klopfenstein, Gene and Ruth (Eash), Archbold, Ohio, first child, Laurie Ann, June 20, 1963.

Leinbach, Keith and Carol (Hoover), Derby, Colo., first child, Gary Allen, June 5, 1963.

Martin, Arlin R. and Mary Lou (Chupp), Maugansville, Md., first child, Cynthia Sue, May 8, 1963.

Miller, Robert Lee and Mary (Holsopple), Archbold, Ohio, fourth daughter, Pamela June, June 16, 1963.

Riegsecker, Orval and Lois (Miller), Archbold, Ohio, seventh child, sixth daughter, Amy Louise, June 23, 1963.

Shirk Glenn and Roberta (Eberly), Denver, Colo., first child, Glenda Renee, June 8, 1963.

Snyder, Vincent and Ruby (Yoder), Goshen, Ind., seventh child, third daughter, Ellen Sue, June 6, 1963.

Spory, Ernest J. and Lois (Speigle), Hollsopple, Pa., first child, Ronald Lynn, May 8, 1963.

Stoltzfus, James M. and Mary Lois (Stoltzfus), New Holland, Pa., third child, second daughter, Kendra Ann, June 20, 1963.

Stutzman, Howard and Carolyn, Denver, Colo., first child, Mark Vincent, June 8, 1963.

Stutzman, Paul and Dorothy (Stutzman), Wood River, Nebr., fourth child, second daughter, Janelle Dawn, June 8, 1963.

Yoder, Lowell D. and Mary Ann (Short), Buena Park, Calif., first child, Stacy Scott, June 13, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Amstutz—Miller.—Howard L. Amstutz, Dalton, Ohio, Kidron cong., and Ruth E. Miller, Sturgis, Mich., Locust Grove cong., by William Wickey at South Colon, June 22, 1963.

Bear—Martin.—Delbert Bear and Bette Martin, both of Freeport (Ill.) cong., by Donald Blosser at the church, June 29, 1963.

Brubaker—Moser.—David Brubaker, Cincinnati, Ohio, Pike cong., Elida, Ohio, and Doris Moser, Lowville-Croghan (N.Y.) cong., by Elias M. Zehr at Croghan, June 4, 1963.

Bucher-Lutz.—Simon G. Bucher, Lebanon, Pa., Dohner cong., and Elizabeth H. Lutz, Landisville, Pa., Mt. Joy cong., by Christian Frank at his home, June 22, 1963.

Crider—Garber.—Gary Edwin Crider, North Judson, Ind., Toto cong., and Alice Ann Garber, Edmonton, Alta., Edson cong., by Peter B. Wiebe at the Hesston (Kans.) Church, May 27, 1963.

Eicher—Diller.—C. Samuel Eicher, Albany, Oreg., Fairview cong., and Roma Jean Diller, Hesston (Kans.) cong., by Peter B. Wiebe at Hesston, June 14, 1963.

Hershberger — Slagell. — Garth Hershberger and Carol Slagell, both of Denver, Colo., First Mennonite cong., by Marcus Bishop at the church, June 14, 1963.

Kanagy — Renno — Aquilla L. Kanagy and Ruth Ann Renno, Belleville, Pa., both of the Locust Grove cong. by Eric Renno at the church, June 7, 1963.

Lind—Yoder.—Jerold O. Lind, Milford, Nebr., Bellwood cong., and Marcia Yoder, Harper, Kans., Pleasant Valley cong., by Ivan R. Lind, assisted by James Detweiler, at Harper, June 6, 1963.

Lynch—Hooley.—Peter A. Lynch, Methodist Church, and Marjorie E. Hooley, Prairie Street, Elkhart, Ind., by Howard J. Zehr at the Eighth Street Church, June 1, 1963.

Miller—Eschliman.—James Miller, Millersburg (Ohio) cong., and LaVonne Eschliman, Dalton, Ohio, Martins cong., by John C. King at Martins, June 22, 1963.

Miller—Schmucker.—John Edgar Miller and Marcia Schmucker, by Paul M. Miller at the Beech Church, Louisville, Ohio, June 9, 1963.

Miller—Shantz.—Albert Miller, Goshen, Ind., Griner C.M. cong., and Rachel Shantz, Fairview (Mich.) cong., by Harvey Handrich at Fairview, June 15, 1963.

Peachey—Brilhart.—Chester R. Peachey, Hagerstown, Md., Rockville cong., and Ruth Ann Brilhart, Scottdale (Pa.) cong., by A. J. Metzler at Scottdale, June 8, 1963.

Pfile—Book.—Norman Pfile and Karon Book, both of Freeport (Ill.) cong., by Donald Blosser, assisted by A. C. Good, at the church, June 22, 1963.

Schmucker—Zook.—Walter Schmucker, Stryker, Ohio, Lockport cong., and Vera Zook, Hesston (Kans.) cong., by Peter B. Wiebe at Hesston, June 15, 1963.

Snider—Byler.—Paul Snider, Hespeler (Ont.) cong., and Dorothy Byler, Freeport (Ill.) cong., by Donald Blosser at Freeport, June 22, 1963.

Snyder—Weaver.—Junior Ray Snyder, Mt. Eaton, Ohio, Pleasant View cong., and Twila Theo Weaver, Dalton, Ohio, Martins cong., by John C. King at Martins, June 7, 1963.

Watts—McKee.—Robert W. Watts, McVeytown, Pa., and Frances McKee, Belleville, Pa., both of the Locust Grove cong., by Erie Renno at the church, June 22, 1963.

Yoder—Umstead.—Sherman Yoder, Berlin, Ohio, Pleasant View C.M. cong., and Carol Umstead, Millersburg, Ohio, Grey Ridge cong., by John C. King at the Berlin Church, April 7, 1963.

Zaerr—Ward.—Curtis Lee Zaerr, Archbold, Ohio, Central cong., and Mary Linda Ward, Washington, D.C., Hyattsville cong., by Howard J. Zehr at his study, May 5, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bontrager, Daryl Arlen, son of Wilbur and Rosalie (Yoder) Bontrager, was born at Goshen, Ind., March 18, 1961; died June 13, 1963, in an automobile accident near Goshen, in which his cousin, Colleen Hooley, also died; aged 2 y. 2 m. 26 d. Surviving, besides his parents, are one sister (Di Ann Rose), grandparents (Joe and Pearl Yoder, and Manass and Lydia Bontrager), and great-grandparents (Mrs. Mabel Bowen, Mrs. Susie Yoder, and Mr. and Mrs. William Henry Miller). His parents are members of the Clinton Frame Church. Double funeral services were held for Daryl and his cousin Colleen at the Yoder-Culp Funeral Home, June 15, in charge of Vernon E. Bontreger, Donald Yoder, and Russell Krabill.

Bridge, Junius Blair, son of Jesse and Sarah Elizabeth (Trevey) Bridge, was born at Lyndhurst, Va., Dec. 9, 1881; died at Lyndhurst, June 1, 1963; aged 81 y. 5 m. 23 d. On Sept. 10, 1911, he was married to Lona Evelyn Lowry, who survives. Also surviving are 11 children (Hershel L., Reginald T., Ruth—Mrs. Odie Campbell, Naomi—Mrs. Lyle Brooks, Martha—Mrs. Charles Ramsey, Mary —Mrs. Donald Wright, J. Leslie, Jesse W., Joseph G., Rachel—Mrs. Malcolm Gray, and Dorothy—Mrs. Fred Barker), 16 grandchildren, 4 great-grandchildren, and one sister (Mrs. Elizabeth Broughman). On Nov. 12, 1939, he was ordained as deacon of the Mountain View Church at Lyndhurst, where he served since. Funeral services were held at the church, June 4, in charge of Franklin E. Weaver, assisted by B. Frank Hatter and Roy Kiser.

Clemmer, Jonas L., son of Levi H. and Sarah (Landis) Clemmer, was born in Lower Salford Twp., Pa., Jan. 7, 1889; died at the North Penn Hospital, Lansdale, Pa., of injuries received in a truck accident about four hours earlier, June 3, 1963; aged 74 y. 4 m. 27 d. On March 11, 1911, he was married to Mayme Moyer, who survives. He served as a painting contractor for more than 35 years. Also surviving are 2 children (Kathryn C.—Mrs. Ellis L. Detweiler and Pearl C.—Mrs. Walter J. Smith), 3 grandchildren, 8 great-grandchildren, 4 brothers (Harvey, Clayton, Horace, and Levi), and 3 sisters (Mrs. Alice Nyce, Mrs. Katie Ruth, and Mrs. Howard Greaser). He was a member of the Franconia Church, where funeral services were held June 8, in charge of Leroy Godshall and Curtis Bergey.

Gross, James E., son of Mahlon G. and Annie (Roe) Gross, was born in Pennsylvania, Nov. 1, 1900; died at the Shenandoah County Memorial Hospital, Woodstock, Va., April 12, 1963; aged 62 y. 5 m. 11 d. Following a tractor accident at his home, he suffered severely for several days with recoil and dislocation of the cervical spine—completely paralyzed. On Aug. 20, 1924, he was married to Elizabeth L. Histand, who survives. Also surviving are 3 daughters (Grace Elizabeth—Mrs. Norman Hockman, Jewell Marie—Mrs. George Bowman, and Gertrude Jane—Mrs. Wm. Whitehead), 5 grandchildren, 2 brothers (Paul and Wesley), and 2 sisters (Adela—Mrs. Alvin Moyer and Mabel—Mrs. Marvin Hendricks). After teaching in public schools in Pennsylvania for two years, he taught at E.M.C. for 14 years. He served for a number of years in Sunday-school work at several outposts in Virginia. In 1957 he was ordained to pastor the work at the Woodland Mennonite Church, Bayse, Va., where he had served for a number of years previously. This was first known as Woodland Tabernacle. Funeral services were held April 17, in charge of J. Ward Shank, Linden Wenger, D. W. Lehman, and Moses Slabaugh.

Horst, Jonas Nolt, son of John K. and Anna (Nolt) Horst, was born in Lancaster Co., Pa., Nov. 22, 1874; died at Farmersville, Pa., May 29, 1963; aged 88 y. 6 m. 7 d. On Oct. 22, 1895, he was married to Sarah S. Stoner, who died in 1930. On Dec. 14, 1939, he was married to Mary E. Hege, who survives. Also surviving are 2 daughters and one son (Mrs. Elsie S. Graybill, Ada—Mrs. Andrew H. Hackman, and Clarence W.), 8 grandchildren, and 6 great-grandchildren. He was a member of Reiffs' Church. Funeral services were held at the Metzler Church, June 2, in charge of Moses K. Horst, Paul S. Wenger, John S. Hess, and Amos S. Shenk.

Huber John T., son of John and Sarah (Thomas) Huber, was born in Pequea Twp., Pa., Feb. 2, 1888; died at his home in Pequea Twp., April 26, 1963; aged 75 y. 2 m. 24 d. On Feb. 11, 1910, he was married to Anna M. Brubaker, who survives. Also surviving are one son (John M.) and a foster grandchild. He was a member of the New Danville Church, where funeral services were held April 29, in charge of Noah N. Thomas and Elias H. Groff; interment in Byerland Mennonite Cemetery.

Jones, Walter C., son of Albert W. and Elizabeth (Fogel) Jones, was born in Northampton Co., Pa., and died in the Lansdale (Pa.) General Hospital, April 5, 1963; aged 57 y. 1 m. 15 d. In 1925 he was married to Celecia Ranck, who died March 30, 1956. Two children also preceded him in death. Surviving are 6 children (Helen Mae—Mrs. Robert Thomas, Bertha Elsie—Mrs. Donald Barr, Cathrine Susan—Mrs. Ronald March, Clayton F., Albert Harry, and John E.). On Oct. 8, 1960, he was married to Lydia Musser, who survives, with one son, Walter Jay. Also surviving are 18 grandchildren and 4 brothers (Herbert, Earl, Edward, and Fred). Two brothers and 2 sisters preceded him in death. He was a member of the Martindale Church. Funeral services were held at the Millwood Church, in charge of Paul Graybill, Raymond Horning, John Burkholder, and Rev. Brown.

Kauffman, Mary, daughter of Noah and Magdalena (Coblentz) Weaver, was born in Lagrange Co., Ind., Oct. 13, 1887; died June 13, 1963; aged 75 y. 8 m. On Dec. 30, 1909, she was married to Edward J. Kauffman, who survives. Also surviving are 5 daughters and one son (Edna—Mrs. Clifford Boyer, Sylvia—Mrs. Sol J. Kropf, Orpha—Mrs. Sanford Eash, Irene—Mrs. Elwood Kauffman, Velma—Mrs. Richard Nussbaum, and David), one sister (Mrs. Susie Miller), 26 grandchildren, and 21 great-grandchildren. One son preceded her in death. She was a member of the Middlebury Church. Funeral services were held at the First Mennonite Church, June 16, in charge of John Yoder and Wilbur Yoder; interment in Grace Lawn Cemetery.

Keller, Milton F., son of Milton and Susan (Freed) Keller, was born in Franconia Twp., Pa., Feb. 27, 1889; died at the Grand View Hospital, Sellersville, Pa., June 8, 1963; aged 74 y. 3 m. 12 d. On Nov. 12, 1913, he was married to Mae Delp, who died Nov. 4, 1945. On Feb. 9, 1947, he was married to Ella Reinford, who survives. Also surviving are one daughter (Ada—Mrs. Frank C. Hunsberger), 3 grandchildren, one brother (Irvin), and 4 sisters (Mrs. Sallie Alderfer, Mrs. Herbert Clemens, Mrs. Edward Mehenaser, and Mrs. Amos Nyce). He was a member of the Upper Skippack Church. Funeral services were held at the Souderton Church, June 13, in charge of Daniel Reinford and Russell Musselman.

Kuhns, Anna, daughter of Amos S. and the late Amanda (Horst) Hege, was born at Wilson, Md., June 7, 1921; died at the Chambersburg (Pa.) Hospital, following surgery for a brain tumor, May 22, 1963; aged 41 y. 11 m. 15 d. Surviving are her husband (Adin L. Kuhns), her father, 2 children (John Charles and Arlene), 2 sisters and 7 brothers (Mrs. Simeon Heatwole, Paul, John, Mark, Mrs. Ivan Martin, Enos, Abraham, and Amos). She was a member of the Mount Zion Church. Funeral services were held at the Chambersburg Church, May 25, with Norman H. Martin, Merle Cordell, and Adin Diller officiating.

Lapp, David Archie, son of Daniel Z. and Elizabeth A. (Yoder) Lapp, was born at West Liberty, Ohio, July 22, 1880; died at Bellefontaine, Ohio, June 3, 1963; aged 82 y. 10 m. 12 d. His wife died April 14, 1962. Surviving are 2 daughters (Dorothy and Gladys—Mrs. John Esch), 6 grandchildren, 7 great-grandchildren, one brother (Alva), and 3 sisters (Mrs. Mollie Magoon, Mrs. Lesta Harmon, and Saloma O. Harman). He was a member of the South Union Church, where funeral services were held June 6, in charge of Roy S. Koch, assisted by Harold Wyandt.

Messner, William, son of Amos and Mary (Hoffman) Messner, was born at Terre Hill, Pa., May 27, 1892; died at the Coatesville, Pa., Hospital, May 28, 1963; aged 71 y. 1 d. On Nov. 14, 1925, he was married to Christiana Sauder, who survives. Also surviving are one daughter (Clara—Mrs. Ralph Tompson), one son (William, Jr.), 10 grandchildren, 2 brothers, and 2 sisters. One infant daughter preceded him in death. He was a member of the Rockville Church, Honey Brook, Pa. Funeral services were held at Martindale, June 1, in charge of Millard Shoup, Roy Glick, and J. Paul Graybill.

Moyer, Barbara C., daughter of William and Magdalena (Culp) Moyer, was born near Elkhart, Ind., May 23, 1877; died at the nursing home in Bristol, Ind., June 17, 1963; aged 86 y. 25 d. Surviving are one brother (W. C. Moyer), one sister (Mary Drange), and 10 nieces and nephews. She was a member of the Prairie Street Church, where funeral services were held June 19 in charge of Howard J. Zehr; interment in Yellow Creek Cemetery.

Pfile, William, son of Mathias and Elizabeth (Dahlem) Pfile, was born in Stephenson Co., Ill., Nov. 14, 1885; died at his home, Freeport, Ill., June 9, 1963; aged 77 y. 6 m. 26 d. On Oct. 8, 1907, he was married to Olive W. Fortner, who survives. Also surviving are 4 sons (Orvis, Harry, Ezra, and Marvin), 4 daughters (Edna, Esther, Mable—Mrs. John Rupp, and Lois—Mrs. Roy Vallarta), 20 grandchildren, 5 great-grandchildren, 2 sisters (Mrs. Lizzie Gramley and Mrs. Annie Downey), and

one brother (Ezram). One daughter, 3 brothers, and 2 sisters preceded him in death. He served the Freeport Church as deacon from Nov. 29, 1936, until the time of his death. In recent years he spent much effort in helping with the planning and building of the new church, which was in the final stages of completion at the time of his death. Funeral services were held in the new sanctuary, June 12, in charge of Don Hosler, assisted by Paul Sieber. A. C. Good preached the funeral sermon.

Plank, Ella, daughter of Yost and Anna (Petersen) Stutzman, was born near Kalona, Iowa, Feb. 1, 1891; died at Iowa City, Iowa, June 9, 1965; aged 74 y. 4 m. 8 d. On Aug. 24, 1907, she was married to William H. Plank, who died in 1937. Surviving are one son (Stanley), 7 grandchildren, and 13 great-grandchildren. One daughter preceded her in death. She was a member of the Kalona Mennonite Church. Funeral services were held at East Union, June 12, in charge of Eugene Garber and A. Lloyd Swartzendruber.

Ranck, Emanuel G., son of Amos L. and Barbara Ann (Groff) Ranck, was born in Lancaster Co., Pa., Aug. 24, 1879; died at his home, Lampeter, Pa., April 20, 1963; aged 83 y. 7 m. 27 d. On Nov. 28, 1903, he was married to Lillian E. Houser, who died Dec. 24, 1928. Surviving from this union are 3 children (Maude H.—Mrs. Lester L. Groff, Harry H., and Mary E.—Mrs. J. Elvin Groff). On Nov. 7, 1933, he was married to Ida S. Houser, who survives. Also surviving are 10 grandchildren, 15 great-grandchildren, and one half brother (Amos G. Ranck). For 60 years he was a member of the Strasburg Church, where funeral services were conducted April 23, in charge of Jacob Harnish, Emory Herr, and John Breneman.

Roth, Lyle Dean, son of Oliver and Ollie (Rediger) Roth, was born at Milford, Nebr., May 7, 1936; died near Nampa, Idaho, as the result of a truck accident, May 27, 1963; aged 27 y. 20 d. On Aug. 20, 1955, he was married to Nettie L. Lehman, who survives. Also surviving are 2 sons (Steven Eugene and Bret LaMar), his father, stepmother, and 5 brothers (Cloy, Lonnie, Jerrel, David, and Philip). His mother preceded him in death. He was a member of the Nampa Church, where funeral services were held May 31, in charge of Harold Hochstetler and D. C. Good.

Schrock, Martha M., daughter of Moses M. and Elizabeth (Yoder) Miller, was born near Middlebury, Ind., Sept. 25, 1900; died unexpectedly of a heart attack at her home near Clarksville, Mich., June 7, 1963; aged 62 y. 8 m. 13 d. She had just returned the evening previous from attending the Indiana-Michigan Church Conference with her husband. On April 3, 1919, she was married to Tobias E. Schrock, who survives. Also surviving are 6 children (Mae—Mrs. Wayne Wenger, Mary—Mrs. Ralph Birkey, Orie, Oscar, Edward, and Martha—Mrs. Virgil Albrecht), 24 grandchildren, 4 brothers, and 5 sisters. One daughter died in infancy. In 1931 she and her husband were called to serve the Bowne Church, where she labored faithfully to the end. Funeral services were held at the church, June 10, with E. P. Shrock, E. J. Yoder, S. J. Miller, and Daniel Zook officiating.

Snyder, Rachel Faith, daughter of Richard and Alma Snyder, was born April 18, 1957; died after a short illness of leukemia, June 17, 1963; aged 6 y. 1 m. 30 d. Surviving are her parents, 2 sisters (Marybeth and Naomi), and grandparents (Mr. and Mrs. Russell Snyder and Mr. and Mrs. Richard Minear). One brother preceded her in death. She attended Sunday school and church at the Freeport (Ill.) Church, where funeral services were held June 19, in charge of Don Blosser, assisted by Paul Sieber; interment in Silver Spring Cemetery.

Steinly, Virginia C., daughter of Tilghman and Mary Ann (Overholt) Meyers, was born in Bedminster Twp., Pa., March 19, 1894; died after a long illness at Grand View Hospital, Sellersville, Pa., June 13, 1963; aged 69 y. 2 m. 25 d. On Jan. 15, 1916, she was married to Jacob C. Steinly, who survives. Also surviving are 7 children (Marvin, Norman, Mary Cassel, Wayne, Kathryn Heebner, Dorothy, and Betty Mele), 30 grandchildren, 2 great-grandchildren, and 7 sisters. One son preceded her in death. She was a member of the Blooming Glen Church, where funeral services were held June 16, in charge of Richard Detweiler and David Derstine, Jr.

Swartz, Katie, daughter of John and Fannie (Troyer) Jantzi, was born at Fairview, Mich., Nov. 11, 1910; died of cancer at the Samaritan Hospital, Bay City, Mich., June 5, 1963; aged 52 y. 6 m. 23 d. On Nov. 19, 1933, she was married to John Swartz, who survives. Also surviving are 2 daughters (Betty and Twila), 3 sons (Laverne, Marlin, and Arnold), 3 grandchildren, 4 sisters (Anna—Mrs. Clarence Bontrager, Edna—Mrs. Eli Mast, Mrs. Fannie Litwiller, and Matilda—Mrs. Wallace Kipfer), and 7 brothers (William, Elmer, Andrew, Jerry, Albert, Alvin, and John). One brother and one sister preceded her in death. She was a member of the Riverside Church, where funeral services were held June 5, in charge of Willard Mayer; burial in Sims-Whitney Cemetery near Au Gres.

Unzicker, William, son of Wilhelm and Barbara (Gingerich) Unzicker, was born at Munich, Germany, Jan. 12, 1880; died at Gibson City, Ill., June 8, 1963; aged 83 y. 4 m. 27 d. On Jan. 2, 1902, he was married to Anna Oyer, who died Feb. 3, 1948. Surviving are 7 children (Ervin, Alvin, Ores, Esther, Clara—Mrs. Elmer Springer, Dorothy, and Ellis), 17 grandchildren, 24 great-grandchildren, and one brother (Joseph). He was a member of the East Bend Church, where funeral services were held June 10, in charge of J. Alton Horst and Harold Zehr.

Wenger, John S., son of Martin D. and Nancy (Stayrook) Wenger, was born Nov. 5, 1869; died at his home in Elkhart Ind., June 9, 1963; aged 93 y. 7 m. 4 d. On June 7, 1921, he was married to Mary Brownson Wenger, who survives. Also surviving are 4 sons (Robert, Dr. Richard, Walter, and Marion) and 6 grandchildren. Twin sisters preceded him in death. He was a member of the Prairie Street Church, where funeral services were held, in charge of Howard J. Zehr.

Widrick, Solomon, son of John and Anna (Naftziger) Widrick, was born at Kirschnerville, N.Y., Oct. 23, 1877; died at the Lewis County General Hospital, Lowville, N.Y., Feb. 21, 1963; aged 85 y. 3 m. 29 d. On Sept. 15, 1904, he was married to Barbara Martin, who died March 9, 1958. Surviving are 2 sons (Leon and Allen), 14 grandchildren, and 29 great-grandchildren. He was a member of the Croghan C.M. Church, where funeral services were conducted by Richard Zehr and Elias Zehr.

Yoder, Daniel M., son of Mahlon T. and Mary Yoder, was born near Kalona, Iowa, March 15, 1897; died at his home in Kalona, June 2, 1963; aged 66 y. 2 m. 17 d. On Dec. 7, 1922, he was married to Nancy Hershberger, who survives. Also surviving are 7 children (Leah—Mrs. Dale Roberts, D. Paul, Luke, Eunice, Joseph, Ruby, and Philip), 13 grandchildren, one brother and 2 sisters (Herman, Barbara—Mrs. Howard Gnagey, and Ida). Three daughters and one brother preceded him in death. He was a lifelong member of the Lower Deer Creek Church, where funeral services were held June 5, in charge of the local ministers.

Yoder, Mary, daughter of Joni and Magdalene (Miller) Yoder was born in Lagrange Co., Ind., Nov. 15, 1879; died at the home of her daughter, Mrs. John S. Christner, June 7, 1963; aged 83 y. 6 m. 22 d. On Jan. 26, 1899, she was married to Moses V. Yoder, who died Nov. 15, 1952. Surviving are 8 children (Perry, Katie—Mrs. Monroe Miller, Lena—Mrs. Eli Schlabach, Manas, Gertie—Mrs. John S. Christner, Sarah—Mrs. Jacob Kropf Ernest, and Orva), 22 grandchildren, and 64 great-grandchildren. One son preceded her in death. She was a member of the Townline C.M. Church. Funeral services were held June 11, in charge of John Yoder and Eli D. Miller; interment in Yoder Cemetery, Shipshewana.

Yoder, Saloma, daughter of Jacob and Malinda (Warye) Yoder, was born at Sturgis, Mich., Dec. 28, 1877; died at West Liberty, Ohio, after a long illness, June 18, 1963; aged 85 y. 5 m. 21 d. On Dec. 3, 1899, she was married to A. I. Yoder, who died Nov. 27, 1932. Surviving are one son (Sanford A.), 6 daughters (Ruth—Mrs. Thomas Yoder, Mary—Mrs. Newton Yoder, Esther—Mrs. A. P. Hallman, Elsie—Mrs. Milton Brunk, Estella—Mrs. Melvin Schrock, and Lois), 22 grandchildren, 28 great-grandchildren, 3 sisters (Mrs. Chauncey Hershberger, Mrs. Amos Gingerich, Mrs. Jacob Miller, and Clara Yoder), and 3 brothers (Chris A., Oliver J., and Truman T.). Two sons preceded her in death. She was a member of the South Union Church, where funeral services were held June 21, in charge of Roy Koch and Edward Stoltzfus.

Yousey, David, son of Joseph and Catherine (Steria) Yousey, was born at Kirschnerville, N.Y., April 30, 1879; died at the home of his son-in-law, Reuben Roggie, Lowville, N.Y., May 10, 1963; aged 84 y. 10 d. On Jan. 14, 1904, he was married to Mary Moser, who died March 10, 1963. Surviving are 2 daughters (Veronica—Mrs. Reuben Roggie, and Bertha—Mrs. Samuel Roggie), 2 sons (Ezra and Elmer), one brother (Jacob), 2 sisters (Mrs. John Moser and Mrs. Ben Roggie), 26 grandchildren, and 28 great-grandchildren. Five brothers, 2 sisters, one grandchild, and one great-grandchild also preceded him in death. He was a member of the Conservative Church, where funeral services were held May 13, in charge of Elias Zehr, Richard Zehr, and Leon Martin.

Zehr, Abraham K., son of Daniel L. and Annie (Kennel) Zehr, was born at Baden, Ont., Sept. 26, 1887; died at the Twilight Rest Home, Keota, Iowa, June 14, 1963; aged 75 y. 8 m. 19 d. On Dec. 19, 1918, he was married to Lucy Mae Eash, who died in 1958. Surviving are 6 sons and one daughter (Austin, Wayne, Stanley, Eugene, Laurence, Kathryn —Mrs. T. Pratt, and Cecil), 22 grandchildren, and 2 brothers (Dave and Noah). Two sisters also preceded him in death. He was a member of the Liberty Church, South English, Iowa, where services were held June 17, in charge of S. J. Horst.

Zook, Barbara Nellie, daughter of Levi B. and Elizabeth Yoder, was born at Belleville, Pa., March 19, 1892; died at Hutchinson, Kans., June 1, 1963; aged 71 y. 2 m. 13 d. On Nov. 30, 1916, she was married to Solomon Kanagy Zook, who died Dec. 18, 1954. Surviving are 4 children (Esther—Mrs. Levi Yoder, Ruby—Mrs. Gene Weaver, Durbin, and Lloyd), 15 grandchildren, 3 sisters (Fannie Mast, Emma Schnell, and Elizabeth Woodwiss), and one brother (Levi H.). She was a member of the Pershing Street Church, where funeral services were held June 4, in charge of Sanford E. King; interment in Yoder Cemetery.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Luther's Meditations on the Gospels, translated and arranged by Roland H. Bainton; Westminster; 1962; 155 pp.; cloth, $3.75.

In the selection of the excerpts from Luther's sermons and lectures on the Gospels, Bainton says "an eye has been had to the piquant, the poignant, and the profound, and at the same time to the comprehensive, both as to the Gospels and as to Luther's ideas. . . . His own primary emphases are recurrent: the utter marvel of God's love; the salvation of man solely through divine grace and human faith; the futility of man's endeavor to gain a claim upon God and the sheer wonder of the forgiveness of sins; the insistence that though sins be forgiven, sin does not cease and yet that man should not acquiese in his imperfection and cease to strive."

The writings also include polemical material directed against the church of Rome and radicals in Luther's own circle, as well as an amazing argument against the Anabaptist assertion that babies do not have faith and should not be baptized. Also, the distinction of the spiritual and the civil kingdoms is a constant theme.

In the presentation and translation of these excerpts, Bainton has succeeded brilliantly in achieving his stated purpose. The reader meets a bold, vigorous Luther who is entirely convinced of the rightness of his views, who is able to move his audience to tears or laughter, whose basic aim, however, is to lead them to faith and obedience. One gains a comprehensive view of Luther's concerns and battles as well as of his strong thought-provoking interpretation of the Gospels. The figures of speech are delightful and thoroughly Luther's own. The translation is clearly the most careful work of a scholar who is happily at home with his subject and his tools.

The reader will inevitably discover that Luther's interpretation of certain passages differs from that of Bible scholars today. However, since these differing interpretations are obvious and to be expected because of the movement of history and thought, there is no real cause for objection here. Perhaps the Mennonite reader will be most interested in Luther's dichotomy of the man the magistrate and the man the Christian, a dichotomy we profess to disown.

The reproductions of Virgil Solis's woodcuts add significant and delightful emphasis to the printed material.—Nancy Lee.

From State Church to Pluralism: A Protestant Interpretation of Religion in American History, by Franklin Hamlin Littell; Doubleday & Co.; 1962; 174 pp.; 95¢ (Anchor Book, paperback).

In this little paperback volume, Franklin Littell offers a very stimulating analysis of the role of religion in American history. First of all, the author finds it necessary to challenge some basic popular misconceptions about American religious history. He then offers a constructive thesis of his own to explain the influence of the church in American life.

In his introduction, Author Littell indicates that he thinks that there is a good deal of confusion in our thinking on what the church really is and means in the United States (p. ix). In subsequent chapters, Littell analyzes, period by period, the role of the church (particularly the Protestant church) in the various historical stages of American development. The author emphatically denies that the founders of the earliest colonies were seeking freedom of religion, particularly in the sense in which we today understand freedom of religion. Rather, Littell insists that the record clearly shows that the earliest colonial leaders intended to found a theocracy in America. To this end they established state church systems in their respective colonies. These establishments were repressive and intolerant of divergent theological viewpoints (pp. 5-28). Littell says that the first 1½ centuries of American life (that is, half of our national history) were dominated by state church establishment ideas (p. 47). We tend to read back into the founding fathers' statements our own ideas of religious liberty (p. 4). Hence Littell denies that there was from the beginning in America separation of church and state that is now being threatened for the first time.

Littell also challenges the popular assumption that America has always been and is today a Christian nation. In the colonial days, he says, America was like Europe "officially religious and in fact characterized by 'baptized heathenism'; in her early years as a nation, she was overwhelmingly unchurched and heathen, regardless of pretensions and public claims" (p. xx). Later under the rigors of a frontier situation the state church system broke down in America. As a result, most people frankly abandoned the church when church membership was no longer compulsory (p. 55). This made America one of the great mission fields of the world. At this point in history, mass evangelism methods won large numbers to voluntary church membership. The American religious scene has, for the past 1½ centuries, been shaped by mass evangelism methods and conceptions of voluntary church membership (pp. 31, 47, 82, 125). Hence the problems of American Protestantism are the problems of a successful mission field (p. 101). American churches share many viewpoints with the younger churches of the mission fields than we share with traditional European Christendom (pp. 49, 82 f., 168).

Littell says that the very successes of mass evangelism in America helped to create some of our greatest Protestant problems. With the large number of membership accessions, standards of membership declined almost to the vanishing point (p. 125). The intersectional tensions of the pre-Civil War period also contributed effectively to the elimination of church discipline (p. 61). As the churches identified themselves with sectional interests, they became a new kind of culture church (p. 69). The emphasis shifted from church discipline to a stress on personal initiative and decision in piety (p. 66). Mass evangelism, following this shift, tended to direct attention away from social issues (pp. 77 f., 97). In the Civil War period and since then the Protestant churches have tended to revert to the use of state power to effect their ends. So in America, despite all of our loud claims to the contrary, we really have a form of culture religion that identifies American national purpose with the Gospel of Christ (pp. 52, 145, 162 f.).

This book is a stimulating analysis of the role of religion in the developing life of the United States. But it is more than that. It is a provocative analysis of the real issues that face American Protestant Christianity today. The book offers a very effective answer to certain radio preachers and other popular Protestant leaders who tend to identify the cause of Christianity with the American way of life. The author's approach is sound. His reasoning is valid. I agree wholeheartedly with his conclusions. Most Mennonites will note that this book interprets the doctrine of the church in line with our own Mennonite traditions of the church. Sunday-school libraries ought to own this book. Everyone ought to own his own copy. All ought to read this discerning and challenging book.—John D. Zehr.

Missionary Methods, St. Paul's or Ours, by Roland Allen; Eerdmans; 1927; reprinted in 1962; 179 pp.; paper, $1.65.

This is a paperback reprint (sixth edition) of a work first published 40 years ago; however, the message is especially relevant today and is much more accepted than when first published. In a sense, mission history has vindicated Allen's viewpoint and main points. Rather than a "how to do it" book, this book emphasizes the Holy Spirit, i.e., church and mission are the work of the Holy Spirit. The Pauline method then is a trust in the Spirit, or in modern terms a rapid indigenization of mission work. The author in five parts surveys (1) the conditions of Paul's day and discovers no advantages for Paul, (2) Paul's presentation of the Gospel, including miracles and finances, (3) Paul's training of converts, (4) Paul's method in authority and discipline in the churches, and (5) conclusions and applications.

This book attempts to show the Biblical approach to mission, using the writings and history of Paul as a basis. The author raises and touches the most difficult problems missionaries now face. Allen writes in a challenging and convincing style.

Although the basic point of view in the book is correct, 40 years of New Testament scholarship has moved past some of Allen's Biblical arguments. He probably has a higher sacramental view than most Mennonites would appreciate.

This is a mission classic. Persons interested in the work of the church or the mission of the church should read it, if somehow they have missed it before. It does not propose to give answers to the basic mission problem, but does raise the issues most provokingly.—Robert Lee.

ITEMS AND COMMENTS

BY THE EDITOR

MRS M P HOFFMAN 5223
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GOSHEN IND

The nation's rapidly rising crime rate shows no sign of abating and the year 1963 is well on its way toward being the worst in history, Director J. Edgar Hoover of the Federal Bureau of Investigation reported in Washington, D.C. Mr. Hoover said that initial compilation of Uniform Crime Statistics for the first three months of 1963 shows a 7 per cent increase in the crime rate over the comparable period of 1962 which, in turn, was the worst year in the nation's history. Sharpest increase came in the number of grand larcenies reported to police. These crimes, involving thefts over $50, increased by 12 per cent. Auto thefts increased 9 per cent and burglaries, 6 per cent. Armed robberies went up one per cent.

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President John F. Kennedy has accepted an invitation to address the 1963 General Assembly of the National Council of Churches in Philadelphia on Dec. 3. The subject of Mr. Kennedy's address will be "Our Liberties, One and Indivisible." President Kennedy's decision to address what amounts to a national town meeting of Protestant, Anglican, and Orthodox churches marks the first time that the President of the United States has consented to speak to the National Council of Churches, co-operative agency of America's Protestant and Orthodox churches.

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Protestant groups in the Brazilian state of Sao Paulo objected in Sao Paulo, Brazil, to regulations they claim give Roman Catholics exclusive privileges to teach religion in the public schools. A delegation of the Protestant bodies, headed by a representative of the Brazilian Evangelical Confederation, registered their protest with Sao Paulo's governor, Adhemar de Barros. The main objection centered on regulations signed by the state secretary of education, Father Januario Baleeiro, a Catholic priest. The regulations, they said, permit only Catholicism to be taught in the schools.

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Progress in the last decade in race relations "has been motivated by the expediency of the economic or political situation," a Negro integration leader charged in Ocean City, N.J. A. D. King, brother of Dr. Martin Luther King, Jr., addressed the second annual convention of the New Jersey Synod of the Lutheran Church in America. "Politicians will naturally respond when Negro votes are at stake. Most politicians are committed to votes, not human rights," he said, challenging the church to "take a stand for what is right, whether it is expedient or not."

• • •

Passengers and crews on almost all of the regular commercial ocean liners operating between West German ports and the U.S. will have the spiritual services of a Lutheran pastor while abroad. This was announced by the Chancellery of the United Evangelical Lutheran Church in Germany (VELKD). It said 50 pastors have been assigned this year for permanent service on transatlantic ships. Since a large number of the passengers are Americans, only clergymen with a good knowledge of English will be assigned to the ship ministry. The pastors hold regular worship services, are entitled to officiate at church ceremonies and are available for spiritual counsel and talks.

• • •

A resolution was adopted by the Ohio House of Representatives in Columbus, Ohio, 107-9, placing legislators on record as not opposed to daily prayer and Bible reading in the state's public schools. Before being passed, however, the resolution was amended to read that prayer and Bible reading "would not be prohibited," instead of "should be practiced."

• • •

According to a government report 5 per cent of Americans are rich or comparatively so, and another 15 per cent are in "comfortable circumstances." This 20 per cent of the population receive almost half (46 per cent) of the national income. At the other end of the scale, the bottom 20 per cent have to settle for only 5 per cent of the national income.

• • •

Although Roman Catholics increased their membership last year by nearly 1,000,000, most of the increase was due to the birth of Catholic children. The number of new converts was only 125,670—the fewest in a decade. Strongest concentration of Catholics is in the Chicago Archdiocese, which has 2,293,900 members (counting babies).

• • •

Dr. A. W. Tozer, editor of the *Alliance Witness* for the past 13 years, and pastor of the Avenue Road Church, Toronto (Christian and Missionary Alliance), died suddenly on Mother's Day, May 12, at the age of 66. Two hours before he was scheduled to preach the morning sermon, he was stricken with severe pains. He was rushed to the hospital where he died about midnight. He was a well-known author and conference speaker.

• • •

Canada gets far more radioactive fallout than any other country in the world.

• • •

Disgraceful!—A shameful liquor advertisement in the *Philadelphia Inquirer* uses the name of David Livingstone as an attention-getter. The ad boasts, "When Stanley uttered those now immortal words, 'Dr. Livingstone, I presume,' the Ortlieb Brewing Company was already in full swing."

• • •

A guide on teen-age conduct has been published for Roman Catholic parents in the Minneapolis area. It suggests:

That children under ninth grade should not attend mixed parties; that ninth graders not date; that dating by tenth graders should be discouraged; that eleventh graders be allowed only double or triple dating about twice a month; and that twelfth graders do no steady dating and not attend public dances.

In preparation for more than a year, the guide was drafted by a committee of 55 priests, parents, and educators led by Joseph L. Baglio, director of the Minneapolis Catholic Youth Center.

According to the guide no seventh grader should be allowed out at night without being accompanied by an adult. Boys and girls in the eighth grade should not be out at night on a school day. Occasionally they might be allowed out Friday or Saturday night, accompanied by an adult, if transportation is provided to and from a proper event.

Ninth graders should always be home by 10:30, tenth graders by 11:00, and twelfth graders by midnight.—*News release, Evangelical Press.*

• • •

The Sacred College of Cardinals, which elected a successor to Pope John XXIII, numbers at present 82 members whose ages add up to more than 5,800 years. This means that the average age of the cardinals is 71½ years. The average age of the 55 cardinals before Pope John's election was 73 years. The oldest member of the Sacred College is Francesco Cardinal Morano of the Roman Curia, or governing body of the church, who was 91 on June 8.

• • •

Strong objections to a proposed National Council of Churches statement opposing devotional religious acts in public schools—including a Greek Orthodox threat to withdraw from the Council—resulted in New York in tabling of the document for further study and revision. The proposed pronouncement opposed "the devotional use of the Bible in the public school program" and endorsed the U.S. Supreme Court ruling which struck down use of the New York State Regents' Prayer.

GOSPEL HERALD

Tuesday, July 16, 1963
Volume LVI, Number 28

The Waning Authority of Christ in the Churches

By A. W. Tozer

Here is the burden of my heart; and while I claim for myself no special inspiration, I yet feel that this is also the burden of the Spirit.

If I know my own heart, it is love alone that moves me to write this. What I write here is not the sour ferment of a mind agitated by contentions with my fellow Christians. There have been no such contentions. I have not been abused, mistreated, or attacked by anyone. Nor have these observations grown out of any unpleasant experiences that I have had in my association with others. My relations with my own church as well as with Christians of other denominations have been friendly, courteous, and pleasant. My grief is simply the result of a condition which I believe to be almost universally prevalent among the churches.

I think also that I should acknowledge that I am myself very much involved in the situation I here deplore. As Ezra in his mighty prayer of intercession included himself among the wrongdoers, so do I. "O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens." Any hard word spoken here against others must in simple honesty return upon my own head. I too have been guilty. This is written with the hope that we all may turn unto the Lord our God and sin no more against Him.

Let me state the cause of my burden. It is this: *Jesus Christ has today almost no authority at all among the groups that call themselves by His name.* By these I mean not the Roman Catholics, nor the Liberals, nor the various quasi-Christian cults. I do mean Protestant churches generally, and I include those that protest the loudest that they are in spiritual descent from our Lord and His apostles, namely, the evangelicals.

It is a basic doctrine of the New Testament that after His resurrection the Man Jesus was declared by God to be both Lord and Christ, and that He was invested by the Father with absolute lordship over the church which is His body. All authority is His in heaven and in earth. In His own proper time He will

Continued on page 604

God's Handiwork

How God designs
To change the sky,
And cap the barren rocks
With snow,
I do not know.

How God created
The wavelets of the lake
With wind,
And makes the hues of nature blend,
I cannot comprehend.

But this I know—
That He who makes it all
Loves beauty;
Even on top of a weed
He places a flower.

D.

FIELD NOTES

The Ontario Conference was the first official body to take action on the proposed constitution of the Canadian Mennonite Council, which is to be a co-ordinating agency of the numerous relief and service organizations operated by all Canadian Mennonites.

The Mennonite Central Committee commissioning service was held at East Chestnut Street Mennonite Church, Lancaster, Pa., July 7. Paul Erb, Scottdale, Pa., gave the commissioning address, and William T. Snyder, MCC Executive Secretary, gave the charge to the 46 new workers.

Practically all Protestant denominations are involved in the Greater Salt Lake Crusade with the Myron Augsburger team. According to present plans, the Crusade, which is scheduled for Aug. 25 to Sept. 1, will be held on the State Capitol grounds in Salt Lake City. Crusade Director Eugene Witmer will be opening a downtown office July 15, and remain in the city until the close of the Crusade. The office will handle not only the affairs of the Greater Salt Lake Crusade but advance work for other forthcoming crusades as well.

The address of Interchurch Evangelism, Inc., through Sept. 1, will be Room 721, Judge Building, 8 East Broadway, Salt Lake City 11, Utah.

The new ZIP Code Postal Number for the Mennonite Publishing House and the Scottdale area is 15683. The Goshen area code is 46526.

J. Otis Yoder, Harrisonburg, Va., in a Missions and Peace Conference, Walnut Creek, Ohio, July 12-14.

Abner Stoltzfus, Akron, Pa., at Bossler's, Elizabethtown, Pa., July 14.

A song service at Slate Hill, Shiremanstown, Pa., July 14. Henry Longenecker, song leader.

Calvin King was ordained to the Christian ministry and charged to be pastor of the Calvary Mennonite Church, Greensburg, Kans., June 16. The ordination was in charge of Henry J. King, James Detweiler, and Milo Kauffman.

David I. Miller, Grantsville, Md., was licensed for the ministry June 30, to serve the Flint Mission congregation, Flint, Mich. Ivan J. Miller and David P. Beachy were in charge. Bro. Miller's address is 2124 East Williamson, Flint 7, Mich. Telephone: 313 743-0281.

Evangel Press, publishing agency of the Evangelical Free Church of China, with headquarters in Hong Kong, has translated and adapted Grade 3, Summer Bible School Series, in order to provide coloring books, pupil books, and teachers' manuals for beginners, primaries, and juniors in the Chinese language.

Those ministers holding Eastern Clergy certificates and who do not travel west of Chicago sufficiently to justify the purchase of Western Clergy certificates will be able to buy railroad tickets from the East to Iowa City and return with the use of their Eastern Clergy certificate only. Eastern roads are advising ticket agents accordingly. It may be well, however, to purchase tickets for travel to General Conference early. In case any agent may have failed to secure his notice, it would give him time to clear the matter.

Spruce Lake Retreat, owned and operated by the Franconia Mennonite Camp Association, Inc., was dedicated July 4. Dedication speaker was A. J. Metzler, Scottdale, Pa., who also spoke during the Bible Conference following, July 5-7.

Frazer (Pa.) Summer Bible School's average attendance the first week was 643, with 52 classes from nursery through grade 10. Five buses and 85 cars brought children in and 75 teachers and helpers gave their time.

Mr. and Mrs. S. W. Witmer, of Goshen, Ind., will assist in field trips for campers at Rocky Mountain Camp during the month of July.

New Every Home Plan church for the **Gospel Herald:** North Main Street, Nappanee, Ind.

The Friend to Friend Broadcast with Grant and Ruth Stoltzfus can now be heard on WBYO, Boyertown, Pa., each Saturday at 1:00 p.m., beginning July 20. This is made possible by two Christian businessmen.

Annual meeting of Lancaster Mennonite Conference Schools, Inc., will be held at Lancaster Mennonite School July 20, 1:00 p.m. In addition to reports Noah G. Good, J. Lester Brubaker, and Paul L. Dagen will speak.

Paul and Alta Erb, Scottdale, Pa., at North Clinton, Wauseon, Ohio, in a Home Conference, July 19-21.

Speakers for the Women's Fall Retreats are Mrs. Lester Eshleman, R.N., Tanganyika, and Mrs. Paul Erb, Scottdale, Pa., at Camp Hebron, Sept. 26-28; Mrs. Samuel Bucher, R.N., Harman, W. Va., and Mrs. Paul Peachey, Washington, D.C., at Tel Hai Camp, Sept. 27, 28; Mrs. Clayton Keener, Refton, Pa., and Mrs. S. Paul Miller, India, at Black Rock Retreat, Oct. 4, 5. Information may be received by writing to Lloyd H. Weaver, 501 Strasburg Pike, Lancaster, Pa.

World-wide Gospel Fellowship meeting, July 20, 7:30 p.m., at Black Rock Retreat. B. Charles Hostetter, pastor of Mennonite Hour and Way to Life Broadcast, will speak.

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"Where Do We Stand," Hubert Swartzentruber
"Questions on the Christian Witness to the State," John H. Yoder
"Will the Spirit Speak Again," J. R. Mumaw
"A Church on Hospital Hill," Edna Beiler
"Reflections on Christian Social Service," William T. Snyder

Cover photo by H. Armstrong Roberts

GOSPEL HERALD

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EDITORIAL

Rural Churches—Whither?

The Mennonite Church can no longer be called rural. We are fast moving into cities, industrial areas, redevelopment areas, and from the farm to other vocations. According to surveys, Mennonites leaving the farm are entering the professions more than any other vocation. Professional training, I-W and VS experiences call individuals from the farm into cities, and economic and cultural centers. Many stay.

The technological revolution makes large-scale farming possible and reduces the number of farms and farmers. The individual American farmer can produce enough to feed and clothe himself and 28 others today in comparison to 1820 when he was able to feed and clothe only himself and three others.

This raises questions concerning our church and home life. Will we follow to build new churches and meet the needs where our people go? We must be alert to this need or we may suddenly find that we are without congregations. Members will have filtered into other denominations. This has happened already in some areas. In one medium-sized city alone it is estimated that 3,000 persons live with Mennonite background. Shall we let those moving into new areas be without a church fellowship?

Who is responsible to follow or go in church building to where members move? What shall be our future strategy? Shall the general mission board or the district boards assume responsibility? Do we know where people are going? Do the local churches have a responsibility to help members locate in areas where there is a fellowship provided?

Perhaps we should analyze our congregations, looking at the trend of membership in age, movement, sex, and occupation. Many of those moving from the rural church fall into the age range of approximately 18-45. This is leaving some congregations with a larger proportion of older members.

Another thought must come into clear focus. Careful plans need to be thought through in the planning and strategy of the rural congregation. Do we continue to spend money on enlarging rural churches, or are we examining where our people will likely be in 15 years? Some rural churches have enlarged in the last few years only to find that because of the mobility of the members the membership is becoming smaller and smaller. They wake up finding they have a plant without parishioners.

Perhaps the greatest concern is along another line. Are we instilling within our people the great conviction that while they go, they are called to make disciples, and to build church fellowships in the new areas of work and life? Are we implanting in our people the demand and desire to be firebrands, setting on fire other hearts and communities with the Gospel? This will really be the test of the church in the next few decades.

To do this will take a working together of our schools, congregations, mission boards, and a moving of Holy Spirit power and direction. Perhaps it will also call for inter-Mennonite co-operation as families from a number of different Mennonite groups move into our cities.

As we go, we dare never even be satisfied in simply establishing a church for ourselves. To do this also means death. We must move among men as a serving church if we would live. We must be more of a witnessing church and prepare our people that, as they go, they think in terms of building the church of Jesus Christ.—D.

Applauding Ourselves or . . .

Some time ago the *Reader's Digest* carried a short paragraph which read, "Have you ever noticed how a concert audience will applaud a familiar encore after a few bars have been played? They are not applauding the performer or the music. They are applauding themselves because they recognized it."

We all like the thing that follows our line of thinking. But the test of true maturity is often found in our reaction to the person or thinking of one with whom we do not agree. We are usually gracious to those who help us to applaud ourselves. We like less those who help us to appraise ourselves.

Yet the work of the ministry is not only to "comfort the feebleminded," that is, to encourage the fainthearted, but also to "be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (II Tim. 4:2, 3).

There is always a danger that we delight too much in those who applaud us or lift us to applaud ourselves. It is more difficult to delight in those who may describe our defects and seek to help us by doing so. Of course, it is a shame when one can see only defects and lacks the ability to sight the strengths in another. A friend is one who knows both when to encourage and when to reprove and rebuke in love.

It is possible to secretly seek out the person or preacher who says what we like to hear. This one receives our applause, not so much for what he says or for who he is, but because our own ideas are recognized and proclaimed.

There are areas of life which need to be spoken to today. Some are seeking to bring the Scripture to bear on the racial issue, the war issue, the social issues, and church issues of our day. What is our response? Are our minds open to what God is saying, even though at times it may not be what we would like to think? Are we ourselves searching the Scriptures, as the Bereans did, to see if these things are so? Do we applaud only those things which appeal to our preconceived ideas, our prejudices, our invested interests and former notions? Or are we willing under God to open our minds and hearts to that which may run counter to our thinking? Much of Jesus' teaching ran counter to the thinking of His day.

It is true that many of our so-called religious ideas and practices are molded more by the materialistic and secular culture than we realize. Many times then we perceive that we are more prejudiced than we thought. God desires to speak today. It is those who are more interested in the praise of God than in the applause of men or in personal desires through whom and to whom He will speak and do His work in the world and church.—D.

One of the great business leaders of our time is Mr. J. Arthur Rank. He has an elevator straight up to his office, but he does not use it. He prefers the stairs and he calls them his "Prayer Stairs." In the morning as he walks up he prays, asking God to guide him in every step he takes that day. As he takes each step separately and deliberately, he prays. He finally arrives at the top in more ways than one.

Charles L. Allen in *Healing Words*. (Fleming H. Revell Co.)

The lordship of Jesus is not quite forgotten among Christians, but it has been mostly relegated to the hymnal . . . or theory in the classroom.

The Waning Authority of Christ in the Churches

(Continued from first page)

exert it to the full, but during this period in history He allows this authority to be challenged or ignored. And just now it is being challenged by the world and ignored by the church.

The present position of Christ in the Gospel churches may be likened to that of a king in a limited, constitutional monarchy. The king (sometimes depersonalized by the term "the Crown") is in such a country no more than a traditional rallying point, a pleasant symbol of unity and loyalty much like a flag or a national anthem. He is lauded, feted, and supported, but his real authority is small. Nominally he is head over all, but in every crisis someone else makes the decisions. On formal occasions he appears in his royal attire to deliver the tame, colorless speech put into his mouth by the real rulers of the country. The whole thing may be no more than good-natured make-believe, but it is rooted in antiquity; it is a lot of fun and no one wants to give it up.

Among the Gospel churches Christ is now in fact little more than a beloved symbol. "All Hail the Power of Jesus' Name" is the church's national anthem and the cross is her official flag, but in the week-by-week services of the church and the day-by-day conduct of her members someone else, not Christ, makes the decisions. Under proper circumstances Christ is allowed to say, "Come unto me, all ye that labour and are heavy laden," or "Let not your heart be troubled," but when the speech is finished someone else takes over. Those in actual authority decide the moral standards of the church, as well as all objectives and all methods employed to achieve them. Because of long and meticulous organization it is now possible for the youngest pastor just out of seminary to have more actual authority in a church than Jesus Christ has.

Not only does Christ have little or no authority; His influence also is becoming less and less. I would not say that He has none, only that it is small and diminishing. A fair parallel would be the influence of Abraham Lincoln over the American people. Honest Abe is still the idol of the country. The likeness of his kind, rugged face, so homely that it is beautiful, appears everywhere. It is easy to grow misty-eyed over him. Children are brought up on stories of his love, his honesty, and his humility. But after we have gotten control over our tender emotions, what have we left? No more than a good example which, as it recedes into the past, becomes more and more unreal and exercises less and less real influence. Every scoundrel is ready to wrap Lincoln's long black coat around him. In the cold light of political facts in the United States the constant appeal to Lincoln by the politicians is a cynical joke.

The lordship of Jesus is not quite forgotten among Christians, but it has been mostly relegated to the hymnal where all responsibility toward it may be comfortably discharged in a glow of pleasant religious emotion. Or if it is taught as a theory in the classroom, it is rarely applied to practical living. The idea that the Man Christ Jesus has absolute and final authority over the whole church and over all of its members in every detail of their lives is simply not now accepted as true by the rank and file of evangelical Christians.

What we do is this: We accept the Christianity of our group as being identical with that of Christ and His apostles. The beliefs, the practices, the ethics, the activities of our group are equated with the Christianity of the New Testament. Whatever the group thinks or says or does is Scriptural, no questions asked. It is assumed that all our Lord expects of us is that we busy ourselves with the activities of the group. In so doing we are keeping the commandments of Christ.

To avoid the hard necessity of either obeying or rejecting the plain instructions of our Lord in the New Testament, we take refuge in a liberal interpretation of them. Casuistry is not the possession of Roman Catholic theologians alone. We evangelicals also know how to avoid the sharp point of obedience by means of fine and intricate explanations. These are tailor-made for the flesh. They excuse disobedience, comfort carnality, and make the words of Christ of none effect. And the essence of it all is that Christ simply could not have meant what He said. His teachings are accepted even theoretically only after they have been weakened by interpretation.

Yet Christ is consulted by increasing numbers of persons with "problems" and sought after by those who long for peace of mind. He is widely recommended as a kind of spiritual psychiatrist with remarkable powers to straighten people out. He is able to deliver them from their guilt complexes and to help them to avoid serious psychic traumas by making a smooth and easy adjustment to society and to their own ids. Of course this strange Christ has no relation whatever to the Christ of the

(Continued on page 620)

Our Readers Say—

"From the time I was a child, I have been fascinated and curious about the marvels of God's creation." This same proclamation, which was made in Ronald Kennel's article, entitled "The Christian and Natural Science," can also be stated for my own personal experience. Kennel's review of science, bridging the fields of astronomy to neurology, is well written. . . .

Kennel stated that science has been a detriment to mankind. Yes, it has. But today too many people of the Anabaptist persuasion magnify this fact to many times its actual proportion. Too many persons believe as Kennel stated, "Scientists may be identified in the minds of some as a group of atheists in a smoke-filled laboratory." All scientists are not atheists; in the majority of cases, scientists are God-fearing and vital believers in the faith. True scientific laws do not contradict God's Word. Law is to be differentiated from theory. Some scientific theories are not worth the paper they are written upon. Theory is not necessarily truth.

The fields of science, whether they be the aerospace or earth sciences, or quantum mechanics, represent mission fields which are practically untouched by our church. There are a number of pioneering individuals who have entered these fields and are presently giving a fine witness to other scientists. Too often their fellow Christians have criticized these men of vision and stated (untruthfully) that they "are going astray" or are "a loss to the church." Eyebrows are raised and these pioneering Christians may suffer criticism for upholding their new vision of service to God and man. Christ said, "Go ye into all the world. . . ." He did not limit the number of fields to which His followers could go to witness therein. The Christian is needed today in the field of science more than ever before due to the rapid expansion of science into new areas of exploration and thought. Other scientists who are not Christians should be exposed to the power of the Gospel. The secular scientist needs Christ too.

The challenge to Christians from science was stated well in Kennel's comment, "If science has been a detriment to mankind, then here is a chance for a Christian scientist to help the human race in using this God-given knowledge as an asset to man in developing better ways of reaching him with the Gospel." This is a shaft of light which many apparently miss; I will not ignore it and answer the call. Science may be a detriment or an asset to mankind; the Christian scientist has the responsibility to see that science is, and shall be, an asset.

The scientist who is a Christian may touch souls which no one else may likely encounter in his daily walk; and, the Christian scientist must make available to mankind all the assets of his field; these are two motives which a Christian may have when he (or she) decides on the field of science as his (or her) vocation. "A Christian scientist is not only helping man but is also continually seeing God revealed." This is true. This is why I chose a branch of science as my field of service to God and mankind.—Merlin W. Zook.

How would God fare in competition with a $1,000 bill?

The Parable of the Green

By Urie A. Bender

Once upon a time there lived an alert and kindly pastor. He served ably an average congregation in a state far from here. His service in the congregation was generally enjoyable although he had come recently into a personal dilemma.

Of course, the usual pastoral problems also existed. And some of them persisted. The most galling of all was the sizable group of late-comers to each and every worship service. This was the only real thorn in his flesh, but it was a thorn. A barbed thorn that seemed to twist and tear more deeply each time he sought to fulfill his role of leadership in worship.

He took his task seriously. As he saw it, God had called him to shepherd the flock with all its attendant cares. Not the least of his work was to teach his people to worship God. This body of people, first through decision and later largely by tradition, had agreed to gather each morning and evening on the Lord's day to worship together. Times had been designated so that all could begin and conclude their corporate worship in orderly fashion.

Pastor Miller recognized the importance of less formal worship as well. He encouraged worship in the family and worship in the prayer closet. He challenged his flock to worship in God's natural outdoor tabernacle as they were confronted with His handiwork. He inspired them to watch for those moments in their lives when, informally and almost casually, certainly spontaneously, their spirits would break forth in adoration and worship.

His was not, therefore, a fanatic insistence on heavy liturgy and organized prayer.

But he did possess an old-fashioned idea that when a group of God's children had agreed upon a specific time for corporate worship, there was rather good reason to expect wholehearted response. In this he was disappointed! Disappointed with disheartening regularity. Added to the perplexing personal problem which had so lately confronted him, this disappointment became a heavy burden, almost more than he could bear.

The congregation served by Pastor Miller divided itself into several interesting groups. The first group of faithful souls always arrived early in the sanctuary for five or ten minutes of silent meditation, to quiet their spirits and their hearts for worship. Group number two usually arrived a bit breathlessly, being ushered to their seats a scant moment or three before the sanctuary doors were closed.

Group three arrived at that precise moment, that is, just as the doors were being closed. They would pace a bit and paw the carpet impatiently while the pastor led the call to worship and then would hurry to their seats while the congregation turned to the first hymn. The facial expressions of this group as they took their seats were altogether revealing. One could get the impression of righteous indignation. Someone had played a dirty trick on them. Why did the pastor select the exact moment of their arrival to lead the call to worship? And why could the ushers not have waited an additional thirty seconds to close the doors?

Group four was composed of all those harried individuals for whom arrival time anywhere practically always followed appointment time. The two seldom seemed to coincide. These waited in the lobby with an air of resignation. After all, the doors would open eventually (they had every other Sunday) and they would be able to rest their weary bodies.

Pastor Miller was sorely grieved at the situation. The spirit of worship was broken so easily by the irreverent rush for a seat. The early worshipers were distracted and disconcerted. Even the children began to sense the unimportance of the worship service.

The pastor spent many long hours poundering the matter. Finally he hit upon a plan.

Pastor Miller's plan to encourage promptness was very simple. Simple, that is, for Pastor Miller who was then also struggling with a unique personal problem. He had just fallen heir to a very tidy sum of money. How best to use the money to the glory of God had been a distressing question. But suddenly the problem of this inheritance and the problem of promptness seemed to integrate. With startling clarity he saw an answer that could solve both problems. True, it seemed a bit odd. He would be criticized, but was this not the lot of the pastor?

The idea gripped him. At last, the solution. On at least one Sunday in his pastoral career, every parishioner would be in his seat on time.

He worked out each detail with great care. He could barely wait for the Sunday when the great sorrow of his life would be wiped away.

At last came the day for the announcement. So far as he knew, no one had learned his secret.

He read the short paragraph again: "Special Announcement—Next Sunday, Feb. 4, every worshiper in his seat at 9:30 a.m. will receive a $1,000 bill as a reward for promptness. This offer is limited to regular members."

Pastor Miller had expected to surprise his parishioners. But he was hardly prepared for the startled gasps, the whispering, the nudging and general commotion as one after the other noticed this paragraph tucked away in the announcement section of the morning bulletin. It was clear that he had communicated.

The week following turned out to be a nightmare. Newspaper reporters took over his living room. The wire services invaded the privacy of his study to tape an interview. One of the TV networks sent their senior vice-president to request personally that Pastor Miller reconsider his refusal to allow the Sunday morning worship service to be televised. The local bank president and, in fact, several members of the board begged him to reduce the amount to be given away, so that some of his recently acquired inheritance would remain. His own church board called a special meeting to give him an opportunity to explain his strange actions.

But Wednesday was followed by Thursday, and in rapid succession by Friday and Saturday. He went to his study early on Sunday morning. The chairman of the ushering committee had been asked to assign four ushers to distribute the $1,000 bills. The money lay in a locked drawer in his desk.

The minute hand crept close to the bottom of the face of the clock on his

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Evidence

By Philip Smock

Oh, the beauty and the freshness
Of an early summer morn,
When the dew is on the roses
And its sparkling drops adorn
The early morning glories
And the leaves and blades of grass!
How I love to see them sparkle
As the breezes gently pass!

Surely God is in His temple—
I can feel His presence near;
Thus, the day that lies before me
Holds no thought of doubt or fear.
For the One who forms such beauty
For His children here to see
Is the loving heavenly Father
Who cares for you and me.

Meadville, Pa.

study wall. It was nearly 9:30. He nodded to the minister of music and together they stepped into the sanctuary and behind the pulpit.

Never had he felt such an atmosphere of electric expectancy. Never had he seen such eager eyes turned upon him. And never had he seen so many of his members at 9:30 on a Sunday morning.

He rose to lead in the call to worship. In the time required to take the four steps to the pulpit, an entire family rushed through one door and stood dazedly for a moment in the aisle before they found a seat. Three teen-agers scooted through the other door before it was closed.

When Pastor Miller had concluded the call to worship, he began immediately to speak to the congregation. The first hymn was forgotten as he told briefly of his deep concern for promptness and his decision to announce his present plan.

Just then he heard a commotion outside the door of the sanctuary. There was a quick babble of voices; one of the doors opened a bit, then closed abruptly. He watched the shadows fade from behind the curtain. Then all was still again.

The distribution took only a few moments. Some, with a brisk, deft motion, placed their $1,000 bills in billfolds already well padded. Several just sat and looked in wonder. Others folded and unfolded this fantastic bonanza. A quiet crinkling of new paper filled the auditorium, never heard before or since, not even during the lifting of the offering.

It was obvious some questioned the reality of the moment. Others, not quite so obviously, the sanity of their pastor. But not one refused the proffered reward for promptness.

To Pastor Miller it seemed as if heaven smiled upon his act. The entire service seemed to possess a different flavor. Thinking it over later, he concluded that most of the difference resulted simply from the absence of interruptions during the period of corporate worship.

But the longer he thought of his action, the more it became tinged with question and with sadness. What of next Sunday? And the next? And the next?

Would his congregation be as prompt next Sunday? Had they really learned the lesson he hoped to teach them? Would they show up on time when the worship of God was the only drawing card? How would God fare in competition with a $1,000 bill?

The question pressed in upon him. Turn away from it, he could not. And yet to face what he feared in the Sundays to come called for more strength than he possessed. Quietly he bowed his head.

Then, into the hush of that moment came the assurance that those who worship in their spirits, those who truly worship, would seldom find the cares of life a stumbling block to their quiet presence at the beginning of the worship period. And with it grew a prayer for those who had still not begun to understand the greatness of the God they came indifferently to worship, nor the sharpness of the scorn this indifference expressed.

Dissenter's Prayer

By Harold Shenk

Now, Lord, I don't want to mix things up this morning. The folks have prayed some mighty fine prayers. I hope they understand this old man's prayer. I like the rain, of course; but thank you so much for the dry spell we've just had. You see, I trust you, Lord. You send the weather for a purpose. You sent the dry spell, too. When you have worked your purpose, it will rain. You know what's best. I don't. So thank you for not asking my advice. And thank you too for searching my heart. You know I love to garden; love to see the green things grow. You know how many times I had to stop this year to ask myself if I loved you more than my wilting garden. But you can have the garden, Lord, if taking it will glorify your name. Another thing, wasn't it good to hear folks talk about you during the week? Is that why you had to dry things up? At any rate, you got the people thinking. So go ahead, Lord, answer these folks' prayers for rain, but please don't send it 'til you've finished blessing us with drought.

A Preacher's Prayer

In weakness, Lord, I come to Thee
Confident Thou my strength wilt be.
I come to Thee because I know
I have no other place to go,
To find the food that now I need
These hungry, waiting souls to feed.
For heavenly manna now I pray;
Fresh food from heaven send today.
Oh, with Thy Spirit fill me, Lord.
Impart to me Thy living Word;
And from this message glory take
Unto Thyself. For Jesus' sake.
Amen.

—John S. Martin.

Prayer Requests

(Requests for this column must be signed)

Pray that God's Word may become new every morning to those who are memorizing the Book of Romans.

Pray for divine guidance in preparation for the Greater Salt Lake Crusade for Christ, with the Myron Augsburger team, scheduled for Aug. 25 to Sept. 1, in Salt Lake City, Utah.

Pray that the MYF speakers and other leadership personnel of the MYF Convention may be taught by God to offer praise as well as intercession.

Pray that God may guide in the work of the General Conference at its meeting, Aug. 20-23.

Our Mennonite Churches: Red Run

The Red Run Church in Brecknock Twp., Lancaster Co., Pa., was built in 1912 as a union church by the Lutherans, Mennonites, and Zion's Children. At present, the Mennonites and Zion's Children hold services here. Anterooms and Sunday-school rooms were added in 1947, and a basement was added in 1962. Attendance at summer Bible school averages around 166. Red Run Mennonite Church has a membership of 65. Amos Hostetter is pastor and Isaac Good is deacon. A fiftieth anniversary service is scheduled for July 29.

On Safari with Paul Erb

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A leading activity of the congregation at Foyer Fraternel, in Chatenay, a suburb of Paris, is with retarded children and young people. The work is in two divisions. *La Nichee* (the nest) is a school on the primary level for children who cannot go to the public school. *L' Atelier* is a shop where young people who are not qualified for regular employment work for wages on various manual projects which are supplied and paid for by manufacturing firms. Mrs. Sommermeyer, a member of the congregation, began this work as a needed service which can be given a definite flavor of Christian love. The congregation is facing the problem of needed expansion, and has purchased space for a possible new building.

Saturday afternoon Bro. Witmer conducted a wedding for two of the young people of the community; the bride, after having gone through the pastor's catechism class, had been baptized in the Reformed Church. But she wanted to be married at Foyer Fraternel. The wedding was simple and quite informal. Bro. Witmer had a chance to preach home ideals to some people he had never faced before.

In the Sunday morning service I preached and Bro. Witmer translated and conducted the monthly communion service. Here I met quite a few members of the church, and felt the warm fellowship that justifies the name of this place. A number of people in the congregation, I could tell, understood my English, American style, before it was translated. The church attracts a fine group of young people, including some students in the city. One whom I met is Daniel Oberly, who is preparing for work in Chad.

A twenty-mile trip across Paris took me to Le Bourget Airport, where Charles Lindbergh landed on his epoch-making flight across the Atlantic. In a one-hour flight to Amsterdam, our KLM plane dodged between big fluffy clouds. Joe Buzzards, and also Paul Kraybill, who had just returned from a trip to Somalia and Nairobi, met me, and we enjoyed a two hours' ride over excellent highways to Elspeet, where the Dutch Mennonites have a campground. Paul brought us up-to-date on recent developments in East Africa as we ate a good Dutch supper at a roadside restaurant.

The European Mennonite Evangelizing Committee (EMEK), whose representatives I had met in Amsterdam in February, held its annual meeting at Elspeet Sunday evening and Monday. Harvey Miller, as well as Mark Peachey, Paul Kraybill, and I, had been invited to attend this meeting. It was a fine opportunity to understand this co-operative mission effort. The group supports missionaries in Indonesia, Ghana, Chad, and Austria. Hendrik Bremer, a Dutch Mennonite, is chairman of the committee. They approved a budget of about $40,000. A major item in the day's discussion was a proposed expansion of the work in Chad by the building and operation of a secondary school. This expansion was favored in principle, but the financing problem remains to be solved.

A major report was that of Dr. Martha Ropp on the work in Java. She said that in this country there is one doctor for every half million people.

Coming to Amsterdam on Monday evening, I attended a supper gathering of the MCC team here and heard Peter Dyck describe the extension relief program in Morocco and Algeria. He reported that Irene Bishop, of long experience in relief distribution, would be coming to Algeria this fall to administer a clothing distribution program.

A flight of less than an hour in a British European jet took us over the North Sea to the London airport. John Coffman, who is one of our missionaries in London, and who represents Menno Travel Service here, met us and guided us through the intricacies of the Underground and the double-decker buses to the Free Gospel Hall on Grafton Terrace, where they live. We emerged from the Underground (subway in America) in Camden Town, near where Charles Dickens lived for a time, and on the very street where Jacob Marley and Old Scrooge of *The Christmas Carol* had their countinghouse.

That afternoon Mrs. Quintus Leatherman, because of the slight illness of her husband, took us by train to Laindon, an hour east of London. Here Karel Kulik, able Czech ex-Jesuit, now a Mennonite, pastors seventy members in the Manor Mission, denominationally unattached. Bro. Kulik entertained us in his home, enjoyed hugely the records of Russian music which he played for us, and told us over good British roast beef the story of his religious pilgrimage. The congregation in the little church gave rapt attention as I preached, at last without a translator, on the power of the Gospel.

Back in the city, I stayed with the Coffmans (my 55th bed since leaving home in February). Buzzards stayed in the home of a German Mennonite girl who is married to a Chinese electronics specialist. The next day Bro. Coffman was our excellent guide as we looked about this famous metropolis. We walked amid memories of history's great ones in Westminster Abbey. Having just come from Africa, the grave of David Livingstone was especially impressive. The graves here of people whom history has forgotten reminded me of the words of Joseph Addison, "There are poets without monuments, and monuments without poets."

It was our good fortune that this was the day when President Radhakkrishnan of India arrived in London, and we had a good place along the Mall to witness the pageantry of his welcome. The Queen's Guards, in red coats and tall bearskin helmets, stood at intervals along the course of the procession. Horse-guards preceded and followed the carriages, each drawn by four horses, two abreast. In the first carriage sat Queen Elizabeth beside the Indian president. Her husband, the Duke of Edinburgh, sat facing the queen. Members of the royal family followed in other carriages. Among the thousands of watchers on the sidewalks were many people of India, the women dressed in bright saris. It was a colorful pageant, which I was glad to have seen, both because I like to see famous people, and because I could judge here how the British love the pomp of their royal traditions.

In St. Paul's Cathedral I enjoyed seeing again the second picture of "The Light of the World" painted by Holman Hunt. The great dome, 375 feet above the floor, is the architectural masterpiece of Sir Christopher Wren. Above his simple tomb in the crypt of the church is this testimony to the fact that a man's work is his most effective memorial: "If you require a monument, look around you."

The scars of the war's bombing are still extensive in London. The debris is pretty well cleared away, but there are many open places not yet filled in with new buildings. At Smithfield John told us of two Anabaptist martyrs who were burned there in the days of the first Elizabeth. We saw the houses where Charles Wesley felt the call of the Lord in the words, "I will put a new song in your mouth," and where John Wesley "felt his heart strangely warmed"; also the Foundry Chapel where the Methodist movement had its beginnings. In the Bunhill Fields Burial Grounds, a nonconformist cemetery, we saw the monuments of Susanna Wesley, Daniel Defoe, William Blake, John Bunyan, and Isaac Watts. What a collection of greatness!

One evening we were at the Mennonite Centre at Highgate, near the cemetery where Coleridge, George Eliot, Karl Marx, Christina Rossetti, Herbert Spencer, and James Thomson are buried. We reported to the group there, including a number of students from Africa, on our tour and some observations. It was interesting to be challenged by people who know the African scene better than we do, and who do

not share all our presuppositions.

On our last day in London, we sat in on the regular Thursday morning meeting of the workers there, as they talked and prayed together concerning their work. I returned to the Centre for lunch, and for a longer discussion with the Leathermans concerning the work there. This Centre serves as a student hostel, largely for foreign students, as the home of the Mennonite Fellowship, and as a guest house for transient visitors. The demand for rooms has called for the renting of a second house. Later in the afternoon we visited the famous collection of wax figures originated by Madame Tussaud. They are so natural one is almost embarrassed to discuss them, for they are looking right at you.

The last evening I preached to the little congregation, mostly of elderly ladies, which meets at the Gospel Hall. Just next to this hall are a number of new apartment houses, and the area is slated for further renewal.

Just as I began this story, so I end it—high in the air in a transatlantic liner, this time TWA. To avoid head winds, we circled to the north—over Belfast and near the tip of Greenland. After lunch, a long movie entertained some, and bored the rest of us, who had to keep our windows closed. When we could open them again, the snow-flecked hills of Labrador showed through breaks in the clouds.

As I think back over these four months, I praise God for keeping His hand on the planes, the cars, and the trains. He opened doors of immigration offices where we feared they might be closed. And He gave us good health all the way. We thank again the many missionaries and African friends who spared no efforts in giving us a good look at their work in the various countries. Thanks to the Mission Board and the cooperating boards which asked me to go on this safari.

I was able to visit every African country where any Mennonite branch is working except the Morocco unit of MCC. I saw something of the church life in all these countries. I know that the church of Christ is firmly rooted all over that great continent. It will play its part in the development of the new Africa. This time of nation-making is seeing also the calling out of the people of God.

Now we were over the hunting and fishing country of lake-bedecked south Labrador, then the St. Lawrence River, then New Brunswick, then the potato lands of Maine, and its indented shores. Leaving Boston on our left, we descended over Long Island Sound to Idlewild Airport. Another plane took us to loved ones at Pittsburgh.

It's been nice to have so many with me through this column. Pray for Africa.

† GENERAL CONFERENCE

III. Will the Spirit Speak Again

—As He Did to the Churches in Pergamos—To Mennonite General Conference?

By John R. Mumaw, *Moderator General Conference*

Is there any threat of compromise among us today? Is the church free from status seeking? Are we afraid to be different? Is our membership roll cleared of pleasure-seeking people? Have we exercised discipline with those who have disobeyed the Word of God? Have we dealt adequately with covetousness? Are there any serving in the church who use position as a means of self-advancement? Do we have any problem with seeking to gain popular favor? Being in the world, have we kept from becoming part of the world?

Compromise at Pergamos

The church at Pergamos had in its membership some people who had compromised Christian principles. There were elements of sin in their church which deserved severe judgment. It was not a general condition of the membership, but *some* were definitely deserving censure for doctrinal compromise, religious infidelity, immoral indulgences, and indifference to ethical principles. Jesus understood the bad environment of the city and was fully aware of licentious tradition of their culture. Nevertheless, He called for purity and perseverance in the midst of a worldly environment. Even though Satan should have his headquarters there, the church could perform her mission if she remained a separated group keeping herself unspotted from the world. Jesus has indicated He would discipline the guilty and call them to judgment.

Theories of Accommodation

Our times and circumstances are framed in similar spiritual moods but with different social structures from those of Pergamos. The doctrine of Balaam has crept into our membership too. There are those who rationalize their way into carnal indulgence by strange arguments. There are those who recommend and practice social compromise to get financial gain. There are some who join the company of unbelievers seeking popular favor at the expense of Christian growth. We can put the blame on environment, on the aggression of Satan, or even on the alleged indifference of church leadership, but that will never relieve the guilty of individual responsibility. It does mean, however, that the larger body of faithful witnesses must share in the compassion of Christ and seek the repentance of those who have turned away. Commendation for the steadfast members is due only after each has done his share in trying to win his offending brother.

Positive Action Needed

The delegates to Mennonite General Conference must be aware of compromising elements in the church. This condition calls for positive action with strong spiritual impulses. We must cope with social ambitions, desires for pleasure, materialism, and bids for popular favor with strong conviction for the right. Where compromise has made inroads into the life of the church, the offending persons must be led to repentance—or else!—they will suffer the sword of judgment.

Commitment to Truth

This kind of discipline must be exercised in the local church. Conference can give its encouragement to responsible leadership in the congregation and support the ideals of purity with resolution. But there is more to be done. Christ has promised inner satisfaction (hidden manna) to the overcomer. He has offered assurance of salvation to those who truly trust Him here and a new name for eternity. Let us give attention to constructive measures that will provide a basis of evangelical belief, a sense of direction for consistent practice, and a renewed assurance of the certainty of faith. Come equipped with love, grace, and a steadfast commitment to truth. The best contribution to the church of tomorrow is the preparation of today's youth. The destiny of the church hangs largely on its ability to produce champions of truth in the face of subtle doctrinal error and subversive attempts to modify Biblical practice.

There is in the fulfillment of the great commission no barrier in the way which unselfishness, obedience, and fervent prayer will not overcome.

Dutch Mennonites Discuss Problems of the Nuclear Era

By William Keeney

The Fellowship for Mennonite Brotherhood Work of the Dutch Mennonites sponsored a conference over the weekend of April 20 and 21 on the topic, "The Question of Nuclear Weapons: A Challenge to the Church and Its Members?" About forty persons gathered at the Brotherhood House at Schoorl under the leadership of J. P. Keuning of Enschede, chairman of the Fellowship.

The topic was chosen as a result of discussions aroused in the Dutch Mennonite Brotherhood by a report accepted by the General Synod of the Dutch Reformed Church on June 26, 1962, and later published as a 93-page booklet under the title, "The Question of Nuclear Weapons" *(Het Vraagstuk van de Kernwapenen).*

The conference opened on Saturday afternoon with an introduction by M. Groenenberg, Dutch Reformed minister from Utrecht, who also holds several important offices in the Dutch Reformed Church. He reviewed the nature of the report and how the General Synod came to the conclusion that, though they recognized the right of the government to have and use arms, they had to say no to the use of all nuclear weapons. They were led to this conclusion because nuclear weapons cannot accomplish the purposes for which conventional weapons may be legitimately used.

A government has a responsibility to defend its citizens. The destructive power of nuclear weapons is so great that they cannot do this, but when used will likely result in a destructive war that makes all conditions for life impossible. Therefore the General Synod calls upon the government to take the responsible risk of refusing to use all such nuclear arms.

H. B. Kossen, minister of the Mennonite Church at Zeist, had prepared a statement entitled, "Christ's Lordship over the Church and the World," a theological evaluation of the writing of the General Synod of the Dutch Reformed Church about the question of nuclear weapons. This report has been circulated to all church councils of the Mennonite brotherhood in the Netherlands with a request for their reactions. Dr. Kossen presented his views of the report of the General Synod, but spoke from the standpoint of his Anabaptist vision.

Dr. Kossen stressed the difference in the way Christ's lordship is expressed over the world as contrasted to the way it is expressed over the church. He characterized the former as living in disobedience and thus His lordship is expressed in a preserving dominion found especially through means of the government. This gives the government a moral basis which does not seek to avenge itself but seeks to overcome evil with good.

The differing characters of the world and the church lead to two concepts of freedom. The world seeks freedom *from* spiritual and material dependency on others to have enough room to do what it wants to do. It operates on the principle of each for himself and feels threatened by others. Today the result has been an atomic impasse which may lead to mutual destruction, which may leave the earth again "without form, and void" (Gen. 1:2).

The church seeks freedom *for* others. This freedom places the other person as central and results in fellowship. Because of this orientation one is no longer threatened by another, but is ready to accept suffering even when it leads to the cross. The result is resurrection, new creation, and peace.

Saturday evening the group was divided into five subgroups and later came together as a whole group for discussion of relevant questions. A major discussion was held on the following idea: Christians are citizens of two kingdoms at the same time, one by birth in the world, the other due to their belief in Christ by which they are already "children of the kingdom of God."

From this have come three interpretations of what it means to "Give to Caesar what is Caesar's and to God what is God's." (a) That there are two orders in the church, the religious and the laity. The religious are to give to Caesar what is Caesar's only to the extent that it does not prevent them from doing their service to God. The laity are to give to God what is God's as long as it does not cause them to neglect their service to Caesar; (b) Christians are called to give God fully what belongs to Him in personal life, but in public life they are to give Caesar fully what belongs to him; (c) Christians are called to give God what is God's fully and may give to Caesar what is Caesar's only as long as it does not hinder their service to God. Which interpretation is most generally accepted in western Christendom and which is in closest agreement with the New Testament?

A second issue presented was: The Synod of the Dutch Reformed Church has recently made a pronouncement about the question of nuclear weapons. (a) Is it desirable that the Mennonites should also make such a pronouncement? (b) Should this be realized today? (c) If such a pronouncement would be desirable but is not now to be realized, how might such be made realizable in the future? A third question: Does the Bible give any point of departure in order to judge the question about the nature of the means of power which the government has the right to employ?

Sunday morning J. P. Keuning led the worship service and preached on Psalm 10:14, emphasizing the need to give our troubles and vexations into the hand of God.

In the afternoon five different groups were formed to discuss the following questions concerned with personal responsibility: (1) How can we as members of the church make a contribution toward breaking through the atomic weapons impasse? (2) How do we introduce the problem of atomic weapons into our educational program? (3) What should our position be with regard to nuclear energy? (4) How can we exercise influence at the political level in connection with the issue of nuclear weapons? (5) What is our position with regard to such pressure group tactics as anti-atomic bomb marches?

The conference expressed itself in agreement with the General Synod of the Dutch Reformed Church in its pronouncement that the government may not in any event make use of nuclear weapons in the exercise of its task, and that it is the task of the Brotherhood to make such a judgment known to the government.

The government should also be asked to take all the required steps to break through the present atomic weapons impasse, even if that should involve certain risks. Along with this task the church has also its own task of seeking to find a way out of the impasse in its own way and that only can be done as the members live with the readiness to follow Christ.

The conference also disclosed that there was not unanimity of opinion about what it means to follow Christ in the modern world, but the participants were convinced that the members of the church needed to arrive at a common agreement to this question and considered that to be an urgent assignment for the near future.

Stewardship Institutes Planned

By Daniel Kauffman

Believing the strength of any church movement or emphasis lies in the quality of its leaders, the Mennonite Church is placing major emphasis on leadership training during the 1963-64 stewardship emphasis. The pastor is the prime leader in a congregation. Therefore, it is important that he have a thorough knowledge and understanding of Christian stewardship if the 1963-65 emphasis is to have any impact in our congregations.

To assist the pastor in his growth and understanding of Christian stewardship, a series of stewardship institutes are being planned throughout the church. These will be on a district and regional basis, fully planned and directed by the district conference executive committee and district stewardship committee. The nature of the institutes will be well suited to be the emphasis in the annual fall, winter, or spring district conference ministers' meeting.

Nelson Kauffman has written the manual and guide for the institutes. He has used the small group process as the means to personal learning and discovery of our concepts of Christian stewardship. The institute is primarily a study on what the Bible says about stewardship. The teachings of Jesus and the New Testament epistles are studied in detail. These teachings are then brought to bear on the problems each minister faces as he endeavors to lead his members to see themselves as stewards of the Gospel.

There was a two-day training session for the twenty-three teachers or leaders of these proposed stewardship institutes at Pettisville, Ohio, June 18 and 19. Each district conference executive committee will then choose two of this group to lead their institute. The following were present for the training period: Don Augsburger, Harrisonburg, Va.; Clayton Beyler, Hesston, Kans.; Arnold Cressman, Scottdale, Pa.; David Derstine, Blooming Glen, Pa.; Norman Derstine, Eureka, Ill.; John Drescher, Scottdale, Pa.; Paul Erb, Scottdale, Pa.; Newton Gingrich, Markham, Ont.; Eugene Herr, Scottdale, Pa.; Nelson Kanagy, West Liberty, Ohio; Daniel Kauffman, Scottdale, Pa.; Milo Kauffman, Hesston, Kans.; Nelson Kauffman, Elkhart, Ind.; C. Norman Kraus, Goshen, Ind.; Clarence Lutz, Elizabethtown, Pa.; A. J. Metzler, Scottdale, Pa.; Paul M. Miller, Goshen, Ind.; Mark Peachey, Plain City, Ohio; C. J. Ramer, Duchess, Alta.; Dale Schumm, Shakespeare, Ont.; Norman Shenk, Salunga, Pa.; Edward Stoltzfus, West Liberty, Ohio; and Peter Wiebe, Hesston, Kans.

The institutes are planned to be the spiritual undergirding which the pastor can use in his congregation's nurture program. They are not intended to be meetings where we discuss, "How do we tool up to more effectively finance the church?" It is true the church needs funds, but even more it needs dedicated men and women who are willing to use their time, abilities, and money in carrying out the church's mission.

The last half day of the three-day stewardship institute will be spent on formulating plans on how each of those pastors present can most effectively develop a stewardship program to guide his people in their mission.

Scottdale, Pa.

Stewardship Institute teacher-training session at Pettisville, Ohio, June 18, 19.

Questions on the Christian Witness to the State

By John H. Yoder

C. What Should Christians Say to the State?

3. *A witness in favor of legality.* The process which in modern society we call "government" is, seen more realistically, the exercise of power not only in the interest of serving people and meeting needs but also in the interest of personal prestige and the maintenance of power.

We should therefore think of the constitution and the laws of the land, the procedures of election and the control of the courts, not as providing the means whereby the people really govern themselves, but rather as providing checks and limitations upon the irresponsibility of those who have and exercise power. This is why our understanding of the sinfulness of all men and of the special temptations which power places before any man should lead us to a concern for the respect due to legal restraints upon the use and abuse of power.

No Man Should Be Deprived of His Liberty or Property Without Due Process of Law

Naboth was not the first victim of the tendency of unjust rulers to attack the rights of individuals. Thus it is that the courts and the rules which they apply should be safeguarded against the arbitrary mistreatment of individuals. The right of habeas corpus, the limitations upon the right of the police to search or to detain indefinitely without warrant, the rules against double jeopardy, and the proclamation of freedom of religious exercise are examples of such safeguards, which are part of the law in some nations and should be everywhere.

Fraud and the Spoils System

The occurrence of fraud and the use of political power for personal advantage are costly to society far beyond the actual economic waste involved when funds are misused. The existence of such abuses weakens the moral authority of all other acts of government and decreases its efficiency in discharging the proper functions of the state. The safeguards of the civil service system, the auditing of government financial records, and the vigilant attention of free journalists are needed to prevent such abuse. On the local level of government, vigilance toward this kind of impropriety may well be one of the major dimensions of the Christians' concern for decent government.

The Consent of the Governed

Every governmental authority has come into being through the superior physical power of those who established it. It is possible, however, for changes within that government to be influenced by the opinions and preferences of its subjects. It is not the case that government is created by the population, as one stream of philosophical thought has claimed, and as those Christians assume who refuse to speak to the state because they feel this would make them responsible for its decisions. It is clear, however, that wherever governments in power actually offer their subjects a choice, it is desirable that the population be entitled to indicate the degree of willingness with which it accepts such decisions. In western democracies this "consent of the governed" can go to the point of actually participating in the choice between rival claimants to certain offices. Such opportunity for expression of the preferences of the people does not transform a secular state into something else, but it does make it preferable to tyranny.

Constitutionality

The foundation of all other safeguards against abuse of power in a democracy is the constitution. Christians should be concerned within democracies that the constitution should be respected, and in other nations that constitutional limits be legally recognized. This is not to say, as we can never say in the realm of "legality," that a procedure which is constitutional is therefore morally right. Yet action which is unconstitutional is morally still worse. Examples of unconstitutional action which should therefore be clearly labeled as going beyond the legal and moral authority of men in power would be:

(a) the intention of an American President, when some of his favorite legislation was declared unconstitutional by the Supreme Court, to "pack" the court with sufficient additional justices of his own choosing to assure its agreement with his program.

(b) the declaration of "states of emergency," involving the suspension of legally guaranteed human rights.

(c) the present military action in Vietnam and the plans being made for atomic retaliation against the Soviet Union in case of attack. Both the present action and the plans for retaliation run counter to the provision of the American constitution that the declaration of war shall be subject to the control of the Congress. These plans do not make it certain that atomic retaliation in case of real or threatened attack will wait even for the approval of the President.

Respect for Treaties

The fabric of all society depends upon the reliability of promises and pledges. How deeply society needs this reassurance is demonstrated in the way in which historically the oath has been used in an attempt to provide some kind of additional religious guarantees that promises made will be kept.

A most blatant example of the disrespect of treaty obligations by the government of the United States is its treatment of the American Indian. Without attempting to speak of the military means by which most Indian tribes were led to accept treaties with their white invaders, we could ask at least that those agreements, once made, should be binding on the stronger as well as on the weaker party. These treaties were written in such a way as to recognize to the Indians a degree of political independence and the maintenance of certain rights over their land.

In spite of the devoted concern of some civil servants, these treaties have repeatedly been disregarded and these promises trampled underfoot when the material interests of those interested in grazing rights, mineral wealth, or dam sites were strong enough. As a result the Indians have not only not been given the exceptional status and independence to which they were legally entitled, but have even been denied equal rights and the benefits of citizenship.

Elkhart, Ind.

Only a Quarter and Three Cents a Day

By Moses G. Gehman

The workman's job was done. His bill was $66. The farmer-employer stood before him counting out the pay. About half the cash was in quarter dollars which the farmer had taken in from his produce stand at market.

His employee became somewhat amused about this "small money" as he keenly watched the quarters slip from the farmer's hand, into his, four at a time.

Eying the farmer rather observingly he bluntly spoke up: "You must have gathered these quarters over a long, long period of time." "About two months," the farmer replied. Next the workman said: "You are doing something to me with these quarter dollars. You are reminding me that I need one of these quarters and three cents more to pay for my daily pack of cigarettes, for that is what I must have to keep me going just now, a pack a day."

Twenty-eight cents a day! And this may be a low average among confirmed smokers. How much would that count up to in a week? in a month? in a year? in ten years? in 40 years? or as an aged brother said to the writer years ago, rather boastingly: "I used tobacco from my youth until I was 80 years of age." What would it add up to, in the average lifetime?

The trouble with so many people is that they don't stop and think. If the mission boards could have these wasted quarters, which amounts to thousands of dollars in many a smoker's lifetime, what an immense amount of good could be done to the glory of God in the saving of souls! Paul, by inspiration of the Holy Spirit, tells us where these misused quarters should be channeled to bring glory to God. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even do so ye. Upon the first day of the week *let every one of you lay by him in store*, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:1, 2).

God has some serious indictments standing against those who misuse His substance. He says: "Every beast of the forest is mine, and the cattle upon a thousand hills. . . . The world is mine, and the fulness thereof." Even of our bodies God says: "Ye are not your own." We are only stewards of God's creation and are accountable to Him for the way we use these things entrusted to us.

Nicotine is "a colorless, poisonous liquid alkaloid contained in the leaves of certain plants, especially tobacco."

God Speaks to the Nicotine Addict

(1) The prophet calls God's people away from the lusts and luxuries of this world. "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?"

These two questions inscribed in the annals of time face every one of us today.

(Continued on page 622)

MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

The general mission board responded to these greetings by adopting a resolution to write to the overseas churches and mission-ary groups. The resolution was printed in "Mission News" in last week's Gospel Herald.

From missionaries and national churches to the annual meeting of the general mission board

Greetings from Overseas

WESTERN UNION TELEGRAMS—

SAO PAULO, CAMPINAS

MENNONITE BOARD

FRATERNAL GREETINGS FROM THE WORKERS IN BRAZIL STOP IN THIS YOUR CRISIS OF CRISIS WE ARE ACUTELY AWARE OF AND GRATEFUL FOR YOUR SUPPORT.

DAVID

David Hostetler signed this cablegram greeting for the six missionary families in Brazil—Cecil and Margaret Ashley, Allen and Irene Martin, Glenn and Lois Musselman, Peter and Alice Sawatsky, Ken-neth and Grace Schwartzentruber, and the Hostetlers—and the 110 members of the Brazilian church.

PSB254 27 PD INTL=CD ALGER VIA WUCABLES 19 1640=
LT MENNONITE BOARD MEETING=
PETTISVILLE (OHIO)=

NEEDED DEDICATED AS YOUGO AND OMA PEOPLE TO COME OVER INT ALGERIA AND HERLP US SHARE CHRIST GREETINGS AND BLESSINGS
YOUR ALGERIAN TEAM.

The Algerian team includes Robert and Lila Rae Stetter and Marian Hostetler, and French Mennonite Annie Haldemann, and the 17 Pax men and relief workers serving under Mennonite Central Committee.

CD MONTEVIDEO VIA ALLAMERICA 20 558PM=
LT MISSION BOARD=
PETTISVILLE (OHIO)=

URUGUAYAN MENNONITE CHURCH SENDS GREETINGS AND WISHES YOU GODS BLESSING AND GUIDANCE
KUNZE AND BYLER.

Karl Hermann Kunze, pastor of a German-speaking Mennonite con-gregation, is president of the Board of Evangelization of the Men-nonite Churches of Uruguay. B. Frank Byler is a missionary to Uru-guay and teaches at the Mennonite Biblical Seminary in Montevideo.

Mennonite Mission

Head Office: P. O. Box 341, Accra, Ghana. Tel. Accra 63660

June 10, 1963

Members of the
Mennonite Board of Missions and Charities,
In the annual meeting, June, 1963,
In Pettisville, Ohio

Dear Brethren in Christ:

We, the members of the Ghana Mennonite Mission Group in behalf of ourselves and also of the members of the Ghana Church as a whole send you our greetings and best wishes in the annual meeting of the Board. We are glad that we can send you this message from the heart of Africa that God has laid upon us all the burden of prayer that we may be faithful to our responsible calling as members of the Church of Christ in this land and also as members of your Church to pray and be diligent that the Word of God may be sown for Christ during the coming year.

Yours in Christ,

S. Joe Hostetler
Secretary

Up to June 10
Ayyanur, Kodaikanal,
Madurai, Madras, India

Balmeath, Palamau,
Bihar, India,
May 23, 1963

To the Annual Board Meeting,
Through J D Graber,
Secretary for Overseas Missions
Box 316
Elkhart, Indiana, U.S.A.

Greetings:

We the Bihar Missionaries, in Field Committee meeting on April 11, send greetings to the Board in Annual Session. We are praying that God may enable you to challenge the Church to its fund-amental task of witnessing and proclaiming the Gospel to the ends of the earth.

We are also praying that God's will may empower you completely in your work and decisions.

Sincerely yours in His,
M. C. Vogt
M.C.Vogt, Sec. Treas.,
Bihar Mennonite Mission.

Junta Mennonita de Misiones

NELSON LITWILLER
SECRETARIO REGIONAL
PARA AMERICA DEL SUR

AV. MILLAN 4302
MONTEVIDEO - URUGUAY

TELEFONO 33274

June 14,1963

To the Believers,
gathered
at the
General Mission Board Annual Meeting,
Pettisville,
Ohio

Your brethren in the Lord in Lower Latin America, the Spanish,Portuguese and Tobe speaking congregations,their leaders,ministers,teachers,lay-workers and missionaries from Argentina,Brazil and Uruguay greet you and pray that you may all be enriched in Christ Jesus and guided by His Spirit as you plan to move forward another year.

N. Litwiller

N.Litwiller
Field Secretary
for
Lower Latin America.

MISSION MENNONITE FRANCAISE

ASSOCIATION RÉGIE PAR LA LOI DU 1901 - JOURNAL OFFICIEL DES 14 DÉCEMBRE 1901 & 20 MARS 1920 ET 9 AVR 1936

SIÈGE SOCIAL
3 AV. DE LA BOURDONNAIS (VII)
CHATEAU-CHALLANDT (VII)
TÉL. INTER. 22-00 - R. C. P. PARIS 12 000 D.

ADRESSE PERMANENT :
ROBERT WITMER

PRÉSIDENT : PIERRE WIDMER
2, Rue Pierre-Curie
GRAND-CHARMONT (DOUBS)

SECRÉTAIRES : HAL SCHOWALTER
28, Rue de la République
PFASTATT-HOLTZHEIM (HAUT-RHIN)

TRÉSORIER : RENÉ KENNEL
CHARBEY-BELLEVUE
par MONTBÉLIARD (DOUBS)

June 14, 1963

Annual Meeting
Mennonite Board of Missions
& Charities
Pettisville, Ohio, U.S.A.

We as members and friends of the Foyer Fraternel, near Paris, France, send our sincere Christian greetings to our brethren and sisters in the Lord meeting at Pettisville, Ohio, June 20-23, 1963.

We are indeed grateful for the tremendous privilege of belonging to the LIVING CHRIST. You have shared; Together we share; Others will know and believe.

May God bless you in these days of meeting, and equip you for ever greater service in His name.

In LIVING CHRISTian love,

Robert Widmer
Jean Widmer

ALLEZ, FAITES DES DISCIPLES, BAPTISEZ, ENSEIGNEZ... JUSQU'A LA FIN DE L'AGE. CHOISI DE JESUS-CHRIST

Araguacema, Goias
Brasil
May 28, 1963

Dear Christian friends:

Your co-workers from Araguacema send greetings and wishes at this 1963 Mission Board Meeting. Our prayers are with you in behalf of these meetings and that there will be spiritual uplifting and mountain-top experiences

ARAGUACEMA WORKERS

John and Isabella Blough
Richard and Novelda Bissell
Ruth Cacher
Mildred Hochelberger
Esther Sensor
Dorothy Yoder

Greetings to the Mission Board.

Moved and carried that we the members of the Mennonite Fellowship in Nigeria, send with Bro. Paul Erb and Bro. Harold Dyck our sincere greetings to the Mission Board, to our colleagues in the various mission fields they visit, and to our home and supporting churches. We wish also to express our gratitude to the Board for sending Bro. Erb and Bro. Dyck to us at this time. We have counselled together and shared the joys and concerns of our work here in Nigeria. It has been especially a joy to us to have Bro. Dyck with us. Our well wishes attend them as they travel onward and homeward on their mission for the Board.

Signed, Irene Weaver
Mrs. Rhein Weaver, Secretary, for A P & members

Martha Bender	John and Betty Grasse
Cecil and Judy Miller	Cyril and Ruth Kimprich
Melda Rhodes	Dan and Carrie Diener
Gordon and Mary Hershberger	Cliff and Lois Amstutz
Edwin and Irene Weaver.	Glen Miller

Mission Evangélique Mennonite
en Honduras

Trujillo, Colón, Honduras, C.A.
La Ceiba, Atlántida

Colón Addresses:
M.M.H. CIRIO O.K. Trujillo
M.M.H. MISSION La Ceiba

Sponsored by the Eastern Mennonite Board of Missions and Charities Salunga, Pa., U. S. A.

June 13, 1963

Eastern Mennonite Board of Missions and Charities
Lancaster Mennonite Conference
Mennonite Board of Missions and Charities
Lorraine-Franco Mennonite Mission
Tanganyika Mennonite Church
Somalia Mennonite Mission
Ethiopia Mennonite Mission
Viet Nam Mennonite Mission
Mexico Mennonite Mission
Puerto Rico Mennonite Conference
Jamaica Mennonite Mission

Dear Fellow Workers:

The Honduras Mennonite Mission sends you greetings in the name of Christ, our Saviour and Lord. We met for our annual missionary conference June 4 - 6, 1963, in Utila, one of the Bay Islands off the northern coast of Honduras.

Since we now have a Mission Council and a General Church Council to take care of the business, conference this year was primarily an inspirational meeting with more time for spiritual and physical refreshment. The program was planned for mornings and evenings, leaving the afternoons free for relaxation.

The Voluntary Service workers were present with us again to share in this fellowship. We were challenged and blessed as we sang together and listened to the various talks, reports, and messages from the Word. Our desire to have Christ's power demonstrated in our lives has been renewed.

As we all labor together to reveal Christ to others, may He help us to be good stewards of all He has entrusted to us, especially the Gospel. We wish you joy in your service for the Master.

Sincerely,

Honduran Mennonite Mission

George and Grace Miller	Dora Taylor
James and Beatrice Hess	Irene Snavely
James and Rhoda Sauder	Alma Longenecker
LeMar and Kathryn Stauffer	Rebecca Kerr
	Dorothy Showalter
	Recording Secretary

Dorothy Showalter

The Secretary,
Mennonite Church of Nigeria,
Ikot Ambang P. A.,
via Uyo, E. Nigeria.

May 23, 1963.

The Mennonite Board of Missions &
Charities,
1711 Prairie Street,
Elkhart, Indiana,
U. S. A.

Beloved Brethren in the Lord,

Greetings to you all in the name of our Lord Jesus.

The General Conference of the Mennonite Church, Nigeria holden at Ikot Ada Idem on Saturday to Sunday, the 11th and 12th days of May, 1963 requested me to convey to you our deepest thanks and gratitude for all the labour put into the vine yard of the Lord in our Country by the Mission Board. Conference highly appreciates the spirit of deep concern which the Mission Board has shown towards the Church in Nigeria, especially in the sending of Mr. Paul Erb and Mr. & Mrs. Harold Dyck to visit us here. We praise the Lord for making it possible for their visit to coincide with our Conference. We trust they will convey to you our spirit and thought expressions which they were privileged to share.

It seemed unfortunate that Mr. & Mrs. Dyck had to cut off their tour to other African countries for circumstances beyond control.

The Mennonite Church in Nigeria expresses through the medium of this letter her very best wishes and also prays for the Holy Spirit to lead the Mission Board's meeting due to be held in June. May God use and guide every participant in the meeting according to His Will, and also be reminded that "With God all things are possible", (Matt. 19:26).

Ever yours in His service,

E. U. Nkasak
SECRETARY.

London Mennonite Centre
10 Shepherds Hill
Highgate, London, N.6.
England
June 17, 1963

J. D. Graber, Overseas Missions Secretary
Mennonite Board of Missions and Charities
Pettieville, Ohio

Dear Brother Greb er:

As members of the London Mennonite Fellowship, we express our greetings of love in Christ to all the members of our Sister Churches and Fellow -Christians, who are assembled at the Annual Meeting of the Mennonite Board of Missions and Charities.

We further express our deep appreciation to all of the Mennonite Board and its associated Committees for their sharing the burden and the vision of the Church's outreach here in England. We were much encouraged recently by the fellowship and Ministry of your Field Representative, Brother Erb and his travelling companions, Mr. and Mrs. Buzzard.

We assure you of our prayers as you meet together to consider the various challenges facing us, in "sharing Christ" in our world today.

Sincerely youre "in Christ",

Quintus Lea Herman
Miriam Leatherman
John E Coffman
Eileen Coffman
Isabel R. Sulik
Marianne F. Taylor

May, 1963

To the annual meeting of the Mennonite Board of Missions and Charities, in session at Archbold, Ohio, U.S.A.

We send greetings in the name of Christ, our Savior. May He who has called his disciples around the world to proclaim the Gospel grant us all a new vision of how He would use us in the continued building of His church. May we respond to Him in the dedication of all that we are and possess that He might truly be lifted up and draw men unto himself.

In His service,

Don + Barbara Yoder
Myron + Nida Faye Yoder
Keith + Rhoda Yoder
Robert and Nancy Lee
Lee and Adele Kanagy
Eugene + Lydia Bontrager
Arlette Yoder
Grace Martin

These missionaries represent the church in Japan.

Missions Today

The Annual Meeting

By J. D. Graber

Missions is still the central interest of the church. This is as it should be. The task of missions is not simply one of the many things the church needs to do. It is rather the spirit pervading and giving direction to everything the church does. It is like salt in food, adding flavor and character to the whole.

Sharing the Living Christ was the theme running through the entire program. Some of the truths presented were the following:

1. We have nothing of value to give the world except Christ. There are relative values, like food, home, health, and security, but many people live and die without any of these. Yet they can be immeasurably rich in Christ. Appreciating this supreme value is necessary if we would share Christ effectively.
2. The Holy Spirit within is the living Christ within. He inspires, directs, motivates, and empowers us. Mission, sharing the living Christ, in other words, is motivated from within and not by an external or legal compulsion. The Great Commission is not once mentioned after Acts 1:8 in the New Testament. Yet the early church faithfully carried it out.
3. The Great Commission is a law that grows out of the nature of the Gospel

(Continued on page 622)

Casilla 53
Pcia. R. Saenz Peña
Chaco, Argentina
June 10, 1963

J.D. Greber, Secretary
Mennonite Board of Missions & Charities
meeting at Pettieville, Ohio

Greetings from the Chaco Mission Staff to our fellow brethren gathered at the annual Mission Board Meeting.

May each of us be granted wisdom to share the living Christ effectively.

In His name,
Lois Miller, Secretary

Elmer & Lois Miller
James and Dorothy Krehs

IGLESIA EVANGELICA MENONITA ARGENTINA

Personería Jurídica Nº 787
Mat. Central, Asociones Civ. - Nº 84
T. 6 - F. 47 - 1957

The Mennonite Board of Missions and Charities
meeting at
Pettieville, Ohio

Dear Brethren:

We extend our sincere greetings to all board members assembled at Pettisville on the occasion of the 57th meeting of the General Mission Board, and pray that God will bless the brotherhood with the presence of His Spirit throughout the entire program. May He guide in all the decisions made for the furtherance of His Kingdom.

Your brothers in Christ,

Rosa M. Goldfus for
The Executive Committee
of the
Argentine Mennonite Conference

MISSION NEWS

Overseas Missions

Campinas, Brazil

Nelson Litwiller, field secretary for Latin America, visited missionaries in southern Brazil, July 6-17.

With missionaries Glenn and Lois Musselman, David and Rosanna Hostetler, Peter and Alice Sawatsky, Kenneth and Grace Schwartzentruber, Richard and Novelda Kissell, and Cecil and Margaret Ashley he discussed congregation outreach and progress, literature, and business matters.

At the missionaries' council on May 28 officers elected for a two-year term beginning Oct. 3 were David E. Hostetler, president; Grace Schwartzentruber, secretary; Cecil Ash'ey, treasurer; and Rosanna Hostetler, publicity secretary.

Sao Paulo, Brazil

Missionary Peter Sawatsky performed his first wedding ceremony on May 18 in Sao Paulo. Married were Adalton Froldi and Isabel Belilo. Relatives and visitors, for many of whom this was their first evangelical wedding, filled the church.

On May 26 three believers were baptized and received into the Sao Paulo church. Others among those who had received instruction were not ready for membership at this time.

Members have opened a new work in a lower class area, Vila Guarani, of the city of Sao Paulo, Peter reports. Anna Schroeder, from Curitiba, has located there, visits homes, and works with children. Peter or one of the national workers conducts weekly services. Food from North America has helped some of the destitute families in the area.

Addis Ababa, Ethiopia

The Henry K. Gamber family, Lancaster, Pa., left June 25 from New York for Addis Ababa. They were scheduled to arrive there on June 29 to begin their second term of missionary service.

The Gambers are assigned to the Nazareth compound. Henry will teach half time at the Nazareth Bible Academy and half time at the Dresser Bible School.

Previously they had served at Dire Dawa.

Bombay, India

Cecil Buschert, overseas VS-er assisting at Satbarwa Hospital, Bihar, India, left Bombay by boat on June 6. He has served in India for three years. He expects to be in North America the week of July 15.

Leaving Bombay on June 8 were the Allen Shirks, who have completed a second term of six years of missionary service in Bihar.

Dhamtari, India

Bible schools were held at several churches in Madhya Pradesh this summer. Missionaries were thankful for the availability of more Bible school materials in Hindi this year.

Women from the Dhamtari churches were host to more than 200 women from surrounding areas during the annual Christian home rally May 7-9. Miss Blelock was the guest speaker.

Shantipur, India

Several weddings have taken place here this summer. One was the wedding of Hari Das Andrias and Bela Dasru. Hari Das has been serving faithfully as clerk in the office of the church treasurer for several years.

Bible school was also held at Shantipur this summer. D. A. Sonwani was its director.

Itwari Raut, laboratory technician at Shantipur Leprosy Home and Hospital, served a month of VS at the Satbarwa Hospital in Bihar. The Shantipur congregation paid his transportation expenses to Bihar to help him in his VS experience.

Sapporo, Japan

Overseas Mission Associates Arletta Selzer and Grace Martin will work with 46 Japanese junior high English teachers for six days in August. A language professor from International Christian University, Tokyo, will direct the seminar, to be held at Hokkaido International School.

The fall enrollment for the school stood at 54 at the end of June, Arletta, principal, reports. This included 18 new or returning students and a loss of nine who will be on furlough.

Arletta also says that 54 is not the final figure; enrollment may reach 60. Japanese families have even inquired about this school for missionary children in hopes that their children could have an English education.

Shirati, Tanganyika

The J. Harold Housman family, Manheim, Pa., arrived in Nairobi, Kenya, June 30. The Housmans planned to meet Dr. and Mrs. J. Lester Eshleman before proceeding on to Shirati, Tanganyika, to resume their former responsibilities on the Shirati hospital staff.

Eshlemans are en route to the States for furlough following a second term of medical service at Shirati.

The Shirati hospital was formerly administered by the Eastern Mennonite Board of Missions, but is now operated under the auspices of the Tanganyika Mennonite Church.

Elkhart, Ind., U.S.A.

Lloyd and Evelyn Fisher, and their 15-year-old son Darrel, Albany, Oreg., left South Bend, Ind., by air on July 7 as Overseas Mission Associates to Nigeria.

Lloyd will be director of OMA's—doctors, schoolteachers, nurses, college professors and agriculturists—in West Africa. His headquarters will be at Enugu.

Darrel will attend a school for missionary children at Jos, Nigeria, next year.

Goshen, Ind., U.S.A.

Sylvanus Yoder, father of Rhea Yoder (missionary to Landour, India, 1948-59) and of Dr. Jonathan G. Yoder (missionary to India and Nepal, 1937-63), died unexpectedly on July 5. Dr. Yoders were on their way home from Nepal. Obituary later.

Pettisville, Ohio, U.S.A.

Offerings taken at the general mission board's annual meeting totaled over $10,000.

The offerings and amounts were: Israel, $952.10; WMSA, for Bihar, India, hospital, and Betania, P.R., school, $451.84; Brazil literature, $1,553.05; WMSA, for Sapporo, Japan, hostel, $817.15; Japan, $1,498.67; Frontier Boys Camp, Colo., vehicle, $1,046.56; general mission fund, $1,628.86; Nigeria Overseas Mission Associates program, $1,044.75; and training of overseas national leaders, $1,538.44.

Ernest Bennett, treasurer of the board, says, "I am grateful for this response from the church, especially when last year's records show that total contributions were down slightly for the first time in six years."

Home Missions

St. Anne, Ill.

Mark Lehman, pastor of Rehoboth Mennonite Church, reports that two tavern buildings are up for sale.

He comments, "Prostitution was also carried on in these. The vice may not be totally wiped out, but it is on the way out in our community."

The church has been praying and working to clean up the community.

Your Treasurer Reports

One of the significant ways our brotherhood has supported the mission program of the Mennonite Board of Missions and Charities has been through bequests. Many members are including the mission board in their last will and testament.

A large and significant bequest has just been received from the estate of the late Mary A. Martin of Maugansville, Md. This bequest which will result in a gift of about $117,000 to the general board is greatly appreciated and is being received at a time of critical need. We are grateful for this fine gift which will mean much in extending the witness of the church during these days when the Christian message is so urgently needed.

The treasurer's office will be ready to supply information and give help as requested to those who may want to remember the mission board in their will. Please write to the treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind., for free printed materials or desired information.

—H. Ernest Bennett.

Lancaster, Pa.

Three hundred deaf persons attended a deaf rally sponsored by the Frist Mennonite Church for the Deaf, Lancaster, Pa., on June 22, 23. During the rally nineteen persons accepted Christ as their Saviour, including one blind, deaf mute.

Lancaster Mennonite School dormitories housed the guests who came from as far as Missouri and from most of the eastern seaboard states.

Health and Welfare

Elkhart, Ind.

Vic Esch, administrator of Pioneers Memorial Hospital, Rocky Ford, Colo., and Clarence Ebersole, personnel director of La Junta (Colo.) Mennonite Hospital, need registered nurses by Aug. 1. Salaries are competitive.

Nurses should send their applications to Dorsa J. Mishler, Mennonite Board of Missions and Charities, Elkhart, Ind.

Newton, Kans.

Two new staff appointments at Prairie View Hospital include Harry E. Buller as social worker and Robert Carlson as part-time chaplain.

Buller began work on July 1 and is assisting Orlyn Zehr, chief psychiatric social worker. Carlson, associate pastor of Bethel College Mennonite Church, is serving as hospital chaplain one-half day a week.

Tapes of the public sessions of the general mission board annual meeting are available from Harold J. Wyse, R. 3, Archbold, Ohio. Tapes, which are 1,200 feet and run at a speed of 3¾ i.p.s., are priced at $3.50 each.

Tape I—Thursday evening: opening worship, Paul Swarr, H. Raymond Charles; main message, J. D. Graber.

Tape II—Friday afternoon: Buckwalter family women in combined WMSA and Mennonite Nurses' Association public session.

Tape III—Friday evening: opening worship, Albert Buckwalter, Herbert Minnich; main message, Paul Erb.

Tape IV—Saturday morning; WMSA session, WMSA Around the World.

Tape V—Saturday evening, youth session; main message, David Derstine.

Tape VI—Sunday morning: opening worship, S. Paul Miller, Ralph Smucker; main messsages, Horace L. Fenton, Jr., John Driver.

Tape VII—Sunday afternoon: opening worship, Wilbert Lind, J. R. Buzzard; main messages, Yaguchisan, Horace L. Fenton, Jr.

Tape VIII—Sunday evening; opening worship, Daniel Miller, O. O. Wolfe; main messages, Harold Bauman, B. Charles Hostetter.

Tape IX—All special singing numbers presented in public sessions.

Argentine Churches Stress Church Growth

Congregations and their leaders are studying growth of the church and the preparation of lay leaders in Argentina.

One effort was the three-day pastors' institute, which was held at the Trenque Lauquen campground, July 10-16. The institute continued the study on church growth, which began with J. D. Graber's visit and his messages on "The Nature of the Church" in Argentina last January. Topics for the pastors and delegates related to the theme, "The Foundation of the Living Church."

A feature of the institute was the absence of formal presentation of the topics. The group gathered together to search the Scriptures and seek the leading of the Spirit. Martin Duerksen, MCC service worker in Paraguay, was a guest at the meeting.

Sunday School Emphasized

Missionary Earl Schwartzentruber is emphasizing the Sunday school as a means of church growth. His congregation has weekly meetings and special studies for teachers, and provides graded classes for pupils.

The conference Christian education commission is also stressing Sunday schools. It is sponsoring a Sunday-school attendance contest for two months beginning the third Sunday in July. Prizes, obtained with special discounts from factories, are a mimeograph machine, a record player, and six Palestine maps.

Other Efforts Toward Church Growth

Elsewhere, at Buenos Aires, missionary Lawrence Brunk is teaching homiletics for 12 persons in his congregation. The course, which meets Wednesday evenings, helps to prepare lay leaders, who will later help in the effort for greater church growth.

In other news, young people held a three-day spiritual retreat, July 8-10, at Monte El Retiro in Trenque Lauquen during their winter vacation. Speakers included missionaries Mario Snyder, Lawrence Brunk, and Floyd Sieber.

Prayers Are Needed

In September the Bragado church will climax its special every-member evangelistic campaign with a series of meetings. Earl Schwartzentruber and his wife Genny say, "We solicit a special prayer interest for this project."

The Salto congregation is working with the Argentine conference to raise funds for a lot for a chapel. The annual missionary offering this year in Argentina will go toward this project, as well as to the church building project at La Falda in Cordoba. Pray for these two expanding congregations, says missionary Mario Snyder.

Alternative Service Moves Ahead in Europe

Nearly 23,000 men born between the years 1920 and 1943 had applied to West Germany's Ministry of Labor and Social Affairs for conscientious objector status as of July 31, 1962, reports a news release from Mennonite Central Committee.

Of this number, 6,257 applicants had been officially recognized as conscientious objectors and 10,317 were still waiting for their cases to appear before the examining boards.

One thousand and one of the recognized CO's had already completed their alternative service and 561 were doing their service at the time of the report. The number of men from the birth years, 1940 and 1941, available for alternative service at that time, was 1,360.

Elsewhere in Europe, legislation on conscientious objectors is being considered by the governments of Belgium and France.

Belgian Senate Passes Bill

The Belgian Senate, by a vote of 105 to 21, with two abstentions, has passed a bill which would provide for alternate service for CO's. The bill still has to go before the House.

The bill provides that CO's be questioned by a board consisting of three persons. If their good faith is proved, those who refuse to do military service will be placed in units in which they will not be required to bear arms. Those stationed in Germany would do twelve months' service. Those who remain in Belgium would serve for fifteen months.

CO's who refuse to wear the uniform, if their motives are accepted, would be incorporated into the civil defense service. They would be required to serve one year longer than the other conscripts.

French Statute Sent to Cabinet

In France, a draft statute relating to CO's, drawn up by the Ministry of the Armed Forces, has been submitted to the cabinet.

Broadly speaking, the statute provides for: (1) the setting up of a commission to examine the cases and to give an opinion about them; and (2) the possible use of conscientious objectors for civil defense purposes.

The number of CO's in France at present is about 130. Most of them are members of Jehovah's Witnesses.

*

Thanks to a close friend, I began to study the Word of God and because of this study have learned the error of my ways and my need of Christ. I have accepted Christ today and am thankful that His love is such that He can accept a sinner such as I.—A prisoner, 26 years old.

Broadcasting

Switzerland

Samuel Gerber, director of the German broadcast office, reports that "of the approximately 370 persons who receive the weekly broadcast copies, about 40 of these individuals live behind the Iron Curtain."

One such person wrote from Poland: "The Lord and Saviour will repay you for the work involved in sending us pamphlets. The printed word is very precious for us here because there is such a scarcity of it."

Guatemala

"I heard your program (Luz y Verdad) over KGEI, Belmont, Calif., and truly I had never understood before that salvation cannot be bought. My family and I . . . now understand that it is not sold, but was gained for us by Jesus' death on Calvary."

Aibonito, Puerto Rico

A 60-year-old man in a hospital writes: "I am a free thinker and I consider your religion hybrid—half Protestant and half Catholic. I am independent and I don't want to be obligated to anyone. I am satisfied with my way of thinking."

Lester Hershey, speaker of Luz y Verdad, corresponded with this man. He later responded, saying, "Please forgive me . . . continue to send me my Bible lessons and pray for me."

Harrisonburg, Va., U.S.A.

B. Charles Hostetter's series on the "Ten Commandments" is printed and ready for mailing. For a free copy of these ten radio sermons in booklet form, write to The Mennonite Hour, Harrisonburg, Va., or Box 334, Kitchener, Ont.

Dorothy Logan, Kalona, Iowa, daughter of Mr. and Mrs. William Logan, joined the radio headquarters staff on July 15.

Overseas Relief and Service

Asuncion, Paraguay

Tuberculosis is the number one health concern of the nurses working with the Indians on the ten mission stations in the Paraguayan Chaco.

It is estimated that 10 per cent of the Indians are under treatment or have recently completed a course of treatment for t.b. Contributing to the high incidence of this disease are congested and poor living conditions. Most of the 4,500 Indians living among the Mennonites live with up to three generations in a one-room hut.

Medical needs are great. At present the only means of diagnosis is by close observation of patients, clinical findings, and erythrocyte sedimentation rate. The colonies are unable to support a full-time doctor and nurses for the Indians and to supply the medications needed. The Indians can pay only a token amount for their own medications.

The three doctors, who work in the three Mennonite colony hospitals, each contribute a little time to the Indians' health program. However, attention to the needs of the 9,000 Mennonites leaves little time for work with the Indians or supervising the work of the nurses.

Jordan

Twenty-eight girls were graduated from the MCC sewing class in Jordan the last week of May. Certificates were given for this achievement.

Ranging in age from 12 to 16 years, the class included Arab girls, a Bedouin girl, a shepherd girl, and a married lady who wanted to learn to sew in order to support her only daughter. Her husband had left her because they had no sons.

Ruth Keim is in charge of the work with women in Jordan. Her Arab co-worker, Sophie Farran, has done the instruction in sewing and also conducted one cooking lesson a week. These self-help needlework projects in Jordan have helped Arab women to become financially independent.

Women in America help these women and women in Korea, Greece, Hong Kong, Formosa, and Haiti by buying through MCC the various items made by the women.

I-W Services

Elkhart, Ind.

A new type of I-W orientation will be held in Elkhart, Aug. 24-30.

The orientation will start with a service tour to Indianapolis on Aug. 24 and 25. After returning to Elkhart, the men will meet on Monday, Tuesday, Thursday, and Friday evenings. This will make it possible for men to attend without taking a leave of absence from their daytime jobs. Men from a distance who will not want to return home each evening for their jobs the next day will be able to do voluntary service type work during the day at Elkhart.

Other I-W orientations in Ohio in September and October are being planned regionally and will be geared to local men. Therefore, those men planning to attend I-W orientation from a distance should plan to join the Elkhart August group.

For more information, men should write to Dick Martin, Mennonite Board of Missions, Elkhart, Ind.

Voluntary Service

Salunga, Pa.

Five VS young men left June 23 for Honduras, Central America. They are Donald H. Strickler, Hershey, Pa.; Jay Lester Lehman, Willow Hill, Pa.; Robert D. Lehman, Orrville, Ohio; Ira A. Kurtz, Jr., Morgantown, Pa.; and Roy H. Brubaker, Elizabethtown, Pa.

The Chevrolet truck, specially equipped with winch, four-wheel drive and a home-constructed roof, canvas side-flaps, seating and sleeping unit, was driven overland for the Eastern Mission Board to Tocoa, Honduras, where it is to be used by the mission.

This team of five will replace five of the ten men now serving in the Honduras VS unit. After a four-week orientation, the new fellows will begin work at the several La Ceiba extensions.

The Eastern Board VS men met Paul Kauffman, Beach City, Ohio, and Harley Wagler, Hutchinson, Kans., in Meridian, Miss., on June 25. Kauffman and Wagler, who will serve in the Conservative mission board program in Costa Rica, are driving a truck overland to San Jose, Costa Rica. This truck will be used by the Conservative mission board workers in Costa Rica.

Surprise, Ariz.

VS-ers are holding Bible schools in the Surprise area. Second and third grade classes together had 24. The other 20 were in first, fourth, and fifth to eighth grade classes. A girl from the community assisted VS-er Bertha Ruby in teaching her first grade class. VS-ers will hold at least one other school in another section of Surprise.

The five-member VS unit began in June to co-operate with the Public Health department in taking persons to the public health clinics in Glendale, six miles away, or to El Mirage, about one mile away. The community of some 1,600 Latins, Negroes, and Anglos, which the VS-ers serve here, have no other medical service.

We Appreciate Pax

By Vivi Mavridou

When my friends in Greece first asked me where I would be going to school after high school, I answered: "I'm going to Goshen College in America." It sounded so exciting at first I couldn't believe my own words. Now, after a school year, it's almost time for me to return home. I keep thinking and bringing memories back and I realize it will be hard for me to leave. Goshen is a part of my life; now it's me. Then I think of the people who first made it possible for me to come, the people of Goshen College, but especially of my Pax friends.

I have met some of the Pax workers while here. I wish I could see all of them again before I go home and thank them personally. But this isn't possible; so I will try to talk to them and to their families and friends, as well as the whole of the Mennonite people through this arti-

Vivi Mavridou returned to her home at Zalik 6, Thessaloniki, Greece, last month, after attending a year at Goshen College.

cle, which is really greetings and thanks from the Greek people to their Mennonite friends.

The late 40's and 50's was a dark period for many of the European countries. One of these was Greece, which had two wars one after the other: the second World War, and following that, the Civil War between the Greek government and the Greek communists. That the last didn't succeed is due to the Greeks who live in villages in the mountains who fought to keep away the enemies of their "faith and their country." They suffered much, however. Their houses were burned and their properties were taken away. The people needed to build again, to start from the beginning.

Then in 1952 the first Pax unit settled in Greece after having contacted the Greek authorities. They chose the village of Panayitsa to start their work. Panayitsa is only a couple of miles from the Yugoslavian border and also from the Biblical city of Thessalonica. The soil there is rather poor and sandy. The people have suffered extremely by the wars.

The Pax boys started working right away. They were driven by the spirit of cooperation and fellowship, but especially of Christian love for their fellow man. They started plowing parts of land which hadn't been plowed for over ten years for lack of plows and oxen. They brought, from America, better kinds of seeds, as well as domestic animals. They showed the people how to can different foods, like vegetables and fruits, so first they would have supplies for the winter—a new idea among the people.

Later they brought over twenty-five cows and delivered them to the most progressive villagers. They also made a big distribution of clothing in another poor area.

The boys worked hard from morning till evening. Sometimes they were probably discouraged, especially when the most conservative villagers wouldn't accept the new ideas; but at the same time something was happening, something which will stay there forever. The Pax house became the center of the village. People would come there for anything you can imagine: medicine, farming instructions, transportation, and many other needs. The people trusted that what the Pax boy said or did was right; so their fame spread farther and farther. In 1954, the people of Tsakones asked for a unit in their village. Mennonite Central Committee answered this request by starting a unit there which followed the same patterns. The project was successful in both places.

In 1960, however, Mennonite Central Committee revised its whole plan. They chose the town of Aridea where they built a farm on the outskirts. There is a house

Pax man Glen Showalter rakes hay in Greece. The Greek farmers appreciated the Pax men's concerns for their welfare.

for the boys to live in, a hog house, a chicken house, and other buildings to meet the needs of a farm. They are demonstrating the farming system which is a quite new idea in Greece, for people there usually live all together in villages and have their fields outside the village. Mennonite Central Committee will continue this project until the people can carry it on themselves.

The Greek people appreciate the agricultural work that Pax does, but most of all they appreciate their Mennonite friends themselves. You should know what the minister once said addressing his congregation and especially the young men. "Take a look at the young Mennonite boys who are so far away from their homes. They don't drink, they don't smoke, and they don't spend their time in the coffee shops. They've got a purpose, which is to serve God, and they are working only for this purpose. Try to be like them."

You are sincere friends of the Greek people. You've helped them and you've taught them new ideas, but most of all you've set an example for them for which they send you their thanks and wish you God's blessings.

Deputation Schedule

Tuesday, July 16, to Tuesday, July 30

Delaware
Newark, Wesley Chapel, Paul Swarr, Sun., July 28, p.m.

Idaho
Filer, Filer, Ralph Buckwalter, Thurs., July 25, p.m.

Indiana
Wakarusa, Holdeman, Lee Kanagy, Sun., July 21, a.m./p.m.

Maryland
Hagerstown, North Side, Charles Shenk, Sun., July 21, p.m.

Minnesota
Detroit Lakes, Lake Region, John Driver, Tues., July 16, p.m.

Missouri
Hannibal, Lyon Street, Paul Swarr, Wed., July 24, p.m.
La Clede, Lakeside Mennonite Camp, Paul Swarr, Mon., July 8, to Fri., July 19
St. Louis, Bethesda, Paul Swarr, Tues., July 23, p.m.
Versailles, Mt. Zion, Paul Swarr, Sun., July 21, a.m./p.m.

Montana
Bloomfield, Red Top, John Driver, Sun., July 21, a.m./p.m.

New York
Long Island, Centereach, Charles Shenk, Thurs., July 18, p.m.

North Dakota
Casselton, John Driver, Wed., July 17, p.m.
Minot, Fairview, John Driver, Fri., July 19, p.m.
Wolford, Lakeview, John Driver, Thurs., July 18, p.m.

Ohio
Canton, First Mennonite, Elvin Snyder, Sun., July 28, a.m.
Elida, Central, Charles Shenk, Sun., July 28, a.m.
Millersburg, Paul Erb, Sun., July 28, a.m./p.m.
Pettisville, North Clinton, Paul Erb, Fri., July 19, to Sun., July 21
Plain City, Sharon, Charles Shenk, Sun., July 28, p.m.
Walnut Creek, Elvin Snyder, Sun., July 28, p.m.

Ontario
Milliken, Hagerman, Elvin Snyder, Wed., July 17, p.m.
New Hamburg, Geiger, Elvin Snyder, Wed., July 19, p.m.
Selkirk, Rainham, Elvin Snyder, Sun., July 21, p.m.

Oregon
Albany, Albany, Ralph Buckwalter, Sun., July 28, 4:00 p.m.
Albany, Fairview, Ralph Buckwalter, Tues., July 30, p.m.
Lebanon, Ralph Buckwalter, Sun., July 28, a.m.
Sweet Home, Ralph Buckwalter, Sun., July 28, p.m.

Pennsylvania
Greencastle, Cedar Grove, Charles Shenk, Sun., July 21, a.m.
Mt. Pleasant, Laurelville Camp, Samuel and Ella May Miller, July 27—Aug. 3

Your Overseas Missionaries of the Week

Eugene and Louella Blosser

Eugene, Thomas, Mary Lou, Rachel, Philip, and Louella Blosser are now in their second term of missionary service in Japan. They have been missionaries there since 1953. They witness of the living Christ in Sapporo with Overseas Mission Associates Grace Martin and Arletta Selzer who teach at Hokkaido Mennonite School.

He Is Here, My God

By Ruth Krady

It was several months ago, wasn't it, that I prayed, "O God, my God, show me yourself—all wisdom, all beauty, all love"? (Did I really expect Him to answer that prayer?) "Help me to know you through your Son Jesus," I continued, "then I will adore you with my whole heart, and with joy I will suffer the pain of giving my complete, unreserved self to you."

You may have noticed that I had the order of things pretty well turned around. But isn't it like God to answer our sincerity even though we are finitely confused? How could I have seen Him in the way I asked when there was such a wall of self, my self, between us? So when I came to Him at last in desperation, wanting Him, only Him, nothing else—to satisfy my deep inadequacy and restlessness—what He showed me first was me.

Have you ever seen yourself in agonizing clarity through the eyes of God? I had known that my surrender to Him was somewhat incomplete, but I did not know that even what I thought was good about me was basically selfish. What about all those books and magazines I wanted to read, regardless? What about all that writing I intended to do? What about that flower hobby I was becoming so intently wrapped up in? What about the paycheck I wished were bigger so that we could redo this old house and yard? All these things and more I hoped were a part of God's will for me, and I did pray about them sometimes, but I hardly waited for an answer, because my heart was not open to hearing an answer that might be different from what I wanted.

But now I knew I must have His answer, no matter what the cost. This heap of personal desires had made a heavy, black wall of separation between God and me. This saving of myself for myself was a rebellion against Him, and the recognition of my rebellion became more painful and heavy until I thought I could not bear it another day. I only knew I wanted Him alone, even though it should kill me—and then it did—and out of death, as you know, is born radiant life, and with this life comes incomparable freedom.

"If the Son therefore shall make you free, ye shall be free indeed." Poetic words? Oh, much, much more. A vibrant reality in the heart. Free from books and writing. Free from flowers and houses and paychecks. Free to follow Him step by step. No longer clinging to these desires, I am free to use them, or not to use them, however He leads. And I am free at last to love Him with all my heart, soul, strength, and mind.

After the suffering of facing and surrendering self He is here—all beauty, all wisdom, all love, and I will add, all joy.

Harleysville, Pa.

Cultural Differences

By Helen Loewen

Our churches do well to study different cultures. Children's groups absorb pictures, songs, and stories of children in other lands eating, dressing, playing, working, going to school and church in ways different from our own. Adult groups study the historical background in terms of economics, government, social conditions, and religion.

In going to another society we feel such a study has prepared us to meet these differences. However, we find we are totally baffled when we discover that people of these other countries just think differently than we do. Perhaps the term "cultural differences" could be better expressed by value and goal differences. Yes, there are the externals we had studied about—the people eat rice and relish goat's meat. They prefer carrying their loads on their heads. With some practice and persistence, we could probably master these techniques. But in trying to get our job done, we continually encounter some of the more intangible values and goal differences.

Time is not regarded as being spent or saved. Perhaps the first label received by us busy and schedule-conscious Americans overseas is "impatient." We press for results and decisions. We find offices and public facilities closed when we think they should be open. We find people on vacation or resting when we think they should be working. Negotiations for purchase or delivery or repair seem interminable. Appointments are delayed or not kept at all. On "time" we place a high economic value. Our background has taught us that if only we had enough of this precious commodity we should achieve complete success.

In our eagerness to get a job done, we tend to interpret a lack of our pace and enthusiasm as "irresponsible" and "irresponsive." Then our own well-intended actions might be labeled "arrogance" or "superiority."

In both our own and other societies we tend to judge all by the few. In our own, we can find plenty of inconsistencies, but we have lived with them so long that we write them off as beyond our control and responsibility and pull a neat blind over them. We have learned to adjust our goal sights automatically in spite of them. In another culture we also judge all by the few, but this time overestimating the problems and frustrations. If we look through friendly eyes, we will discover that people try to make their life tolerable and usually make remarkably fine use of their assets.

We can continue to familiarize ourselves with different ways of behaving so that we can interpret behavior in the light of a different set of values. Thus we can hope to become useful, participating, and welcome members of a foreign community.

Saint Marc, Haiti.

If It Be Possible!

By Olin A. Morrow

In Matt. 19:26 we read: "but with God all things are possible." And there are many other passages of Scripture where this statement is repeated. Yet in the Garden of Gethsemane on the evening before the crucifixion Christ utters the prayer: "If it be possible, let this cup pass from me." If anyone deserved to have a positive answer to prayer, certainly the Son of God incarnate at the close of a blameless life should be entitled to that privilege, but He did not receive such an answer. Why? Was He asking God to do the impossible? How could this be if all things are possible to God?

While this may seem at first to be a direct contradiction, a careful examination will show that it is not. Christ was very careful to condition His request with the addition: "Nevertheless not as I will, but as thou wilt." It was not impossible for the heavenly Father to deliver Him from the cross, but it was not His will to do so. Let us examine the reason for this.

Since man was created for the purpose of bringing glory to his Creator, it was necessary to give him freedom of choice or a will of his own. Only by freely exercising that will can he fulfill this purpose. Both God the Father and the Son knew full well before man was created that that will would lead him into disobedience and sin, and the redemption plan was decided on.

When the people of earth had become so corrupt that God could allow them to exist no longer, He used the plan of destruction by flood, saving only eight righteous souls of the family of Noah to start the human race over again. But the nature of man doomed this to failure. Before the mud was scarcely dry, Noah was drunk. If the whole human race had been destroyed, the result would have been the same, for God Himself bore witness when the creation was completed that it was not merely good but very good and hence impossible of improvement.

The fact that the plan of salvation had

already been made shows that this experiment was not necessary to convince God of its futility, but rather an attempt to bring this fact home to the heart of sinful man, and thus make him more ready to accept this one way of fulfilling God's purpose in the creation. That which is impossible with man is still possible with God.

Harrisonburg, Va.

Pray or Play?

By John K. Brenneman

"Will you please rise and *play* the Lord's Prayer?" said the voice over the public-address system. Opening exercises were being conducted by an eighth-grade pupil at the Solanco Junior High School. Perhaps my hearing isn't as acute as it used to be. Maybe my ears tricked me. Possibly Bob had said "pray" while I imagined he said "play." However, might there be an element of truth in what I thought?

We teach children to be quiet and to keep their eyes closed during prayer. We want to teach them to fellowship with God. Many times they would rather play than pray. If only we could leave this criticism with the children! Instead, we who are older must also shoulder the blame. We play rather than pray. We are more interested in a baseball game than in prayer meeting. We play *at* the business of prayer rather than *really* pray. Then sometimes we would rather play our prayers like the men of Tibet! Each spin of their prayer wheels makes many intercessions. How simple this would be—if it worked. "Lord, teach us to pray."

Lancaster, Pa.

Tobacco Topics

Current statistics now indicate that three out of five doctors do not smoke cigarettes.

Seventy-five per cent of all lung cancer would be eliminated within twenty years if people stopped smoking cigarettes, states Dr. Warren H. Cole, head of the surgery department at the University of Illinois Medical School. Dr. Cole notes that the twenty-four studies made since 1960 link the affliction to the use of cigarettes, and that each of these research projects reached the conclusion, "There is a very sharp relationship between cigarette smoking and cancer of the lungs."

Lung cancer this year will kill approximately 41,000 persons in the United States, some 35,500 men and 5,500 women. The increase in this disease is continuing at a rate unequaled by any other disease and at a time when other types of cancer are decreasing.

The tobacco industry in 1961 marketed some 505,000,000,000 cigarettes with filter tips, commanding about 40 per cent of the total cigarette business in the country. Also sold were 7,100,000,000 cigars, 75,000,000 pounds of smoking tobacco, 65,000,000 pounds of chewing tobacco, and 34,000,000 pounds of snuff.

In 1962 Americans spent $6,880,000,000 for cigarettes, which is about $210,000,000 above 1961. Cigars were in second place among tobacco products, with spending totaling about $645,000,000.

"The United States Treasury collects nearly a quarter of a million dollars in tobacco taxes every hour—day and night," the Tobacco Institute reports. The precise hourly contribution of cigarettes, cigars, pipes, chewing, and users of snuff to the Federal coffers is $230,317.72.

A pack of cigarettes a day will cut seven years off your life, according to Dr. Hardin Jones of the University of California's Donner Laboratory at Berkeley. The speed-up in aging begins with the first cigarette, he says, and increases with each puff during the smoker's lifetime. Stopping smoking will halt this process.

—from *Smoke Signals*, January, 1963.

Causes of Illegitimacy

What kind of girl becomes an unwed mother? This question is raised by *This Week* magazine in reporting on a new book, *Unmarried Mothers*, by Dr. Clark E. Vincent. Many think of an unwed mother as a girl from the slums, poorly educated, with low I.Q., also having a stormy family background, such as a drunken father, a broken home, etc. The author of the book used as a basis for this study two groups of girls from Alameda County, California: over 200 were unwed mothers, and a slightly larger group were single girls never pregnant. His findings show that "slum environment, broken homes, low I.Q.'s, etc.," were no more prevalent in the background of the unwed mothers than among the girls of the other group. (I take it this indicates that poor backgrounds or living conditions were not considered the real causes of illegitimacy.)

The report indicates rather that *lack of parental discipline* is an important factor. One group of unwed mothers was asked what they would have done if they could have taken their parents' places. They said they would have disciplined their children and placed a greater emphasis on religion. Using one of the examples in the study, this statement is made: "A girl like Sue, bright, feminine, and attractive, dating boys regularly, is in serious danger if she doesn't get any parental restraint or religious guidance. Accustomed to making her own decisions without any strong inhibitions, she's very likely to end up in the home for unmarried mothers."

Dr. Vincent, on the basis of his study, is strongly convinced that another major "invisible" factor is *the sex-permeated atmosphere* of our time. It is also stated in the magazine article that this investigator (Dr. Vincent) is no narrow-minded Puritan. But he writes: "Today's sexy movies, sexy movie ads, sexy books and magazines all contribute to what becomes an overwhelming chorus on the theme that sex is fun. A girl keeps hearing that it's fun right up to the point where the community discovers she's pregnant. Then suddenly she learns the other side. . . .

"A parent can do little, perhaps, to protect a child against what some sociologists have described as the 'fun morality' atmosphere of today. What, then, can parents do? They can teach moral standards—and enforce them."—*Covenanter Witness*.

AUTHORITY OF CHRIST

(Continued from page 604)

New Testament. The true Christ is also Lord, but this accommodating Christ is little more than the servant of the people.

But I suppose I should offer some concrete proof to support my charge that Christ has little or no authority today among the churches. Well, let me put a few questions and let the answers be the evidence.

What church board consults our Lord's words to decide matters under discussion? Let anyone reading this who has had experience on a church board try to recall the times or time when any board member read from the Scriptures to make a point, or when any chairman suggested that the brethren should see what instructions the Lord had for them on a particular question. Board meetings are habitually opened with a formal prayer or "a season of prayer"; after that the Head of the church is respectfully silent while the real rulers of the church take over. Let anyone who denies this bring forth evidence to refute it. I for one will be glad to hear it.

What Sunday-school committee goes to the Word for directions? Do not the members invariably assume that they already know what they are supposed to do and that their only problem is to find effective means to get it done? Plans, rules, "operations," and new methodological techniques absorb all their time and attention. The prayer before the meeting is for divine help to carry out their plans. Apparently the idea that the Lord might have some instructions for them never so much as enters their heads.

Who remembers when a conference chairman brought his Bible to the table with him for the purpose of using it? Minutes, regulations, rules of order, yes. The sacred commandments of the Lord, no. An absolute dichotomy exists between the devotional period and the business session. The first has no relation to the second.

What foreign mission board actually seeks to follow the guidance of the Lord as provided by His Word and His Spirit? They all think they do, but what they do in fact is to assume the Scripturalness of their ends and then ask for help to find ways to achieve them. They may pray all night for God to give success to their enterprises, but Christ is desired as their helper, not as their Lord. Human means are devised to achieve ends assumed to be divine. These harden into policy, and thereafter the Lord doesn't even have a vote.

In the conduct of our public worship, where is the authority of Christ to be found? The truth is that today the Lord rarely controls a service, and the influence He exerts is very small. We sing of Him and preach about Him, but He must not interfere; we worship our way, and it must be right because we have always done it that way, as have the other churches in our group.

What Christian when faced with a moral problem goes straight to the Sermon on the Mount or other New Testament Scripture for the authoritative answer? Who lets the words of Christ be final on giving, birth control, the bringing up of a family, personal habits, tithing, entertainment, buying, selling, and other such important matters?

What theological school, from the lowly Bible institute up, could continue to operate if it were to make Christ Lord of its every policy? There may be some, and I hope there are, but I believe I am right when I say that most such schools to stay in business are forced to adopt procedures which find no justification in the Bible they profess to teach. So we have this strange anomaly: the authority of Christ is ignored in order to maintain a school to teach among other things the authority of Christ.

The causes back of the decline in our Lord's authority are many. I name only two.

One is the power of custom, precedent, and tradition within the older religious groups. These like gravitation affect every particle of religious practice within the group, exerting a steady and constant pressure in one direction. Of course that direction is toward conformity to the *status quo*. Not Christ but custom is lord in this situation. And the same thing has passed over (possibly to a slightly lesser degree) into the other groups, such as the full Gospel tabernacles, the holiness churches, the pentecostal and fundamental churches, and the many independent and undenominational churches found everywhere throughout the North American continent.

The second cause is the revival of intellectualism among the evangelicals. This, if I sense the situation correctly, is not so much a thirst for learning as a desire for a reputation of being learned. Because of it good men who ought to know better are being put in the position of collaborating with the enemy. I'll explain.

Our evangelical faith (which I believe to be the true faith of Christ and His apostles) is being attacked these days from many different directions. In the Western world the enemy has forsworn violence. He comes against us no more with sword and fagot; he now comes smiling, bearing gifts. He raises his eyes to heaven and swears that he too believes in the faith of our fathers, but his real purpose is to destroy that faith, or at least to modify it to such an extent that it is no longer the supernatural thing it once was. He comes in the name of philosophy or psychology or anthropology, and with sweet historic position, to be less rigid, more reasonableness urges us to rethink our tolerant, more broadly understanding.

He speaks in the sacred jargon of the schools, and many of our half-educated evangelicals run to fawn on him. He tosses academic degrees to the scrambling sons of the prophets as Rockefeller used to toss dimes to the children of the peasants. The evangelicals who, with some justification, have been accused of lacking true scholarship, now grab for these status symbols with shining eyes, and when they get them they are scarcely able to believe their eyes. They walk about in a kind of ecstatic unbelief, much as the soloist of the neighborhood church choir might were she to be invited to sing at La Scala.

For the true Christian the one supreme test for the present soundness and ultimate worth of everything religious must be the place our Lord occupies in it. Is He Lord or symbol? Is He in charge of the project or merely one of the crew? Does He decide things or only help to carry out the plans of others? All religious activities from the simplest act of an individual Christian to the ponderous and expensive operations of a whole denomination may be proved by the answer to the question, Is Jesus Christ Lord in this act? Whether our works prove to be wood, hay, and stubble, or gold and silver and precious stones in that great day will depend upon the right answer to that question.

What then are we to do? Each one of us must decide, and there are at least three possible choices. One is to rise up in shocked indignation and accuse me of irresponsible reporting. Another is to nod general agreement with what is written here but take comfort in the fact that there are exceptions and we are among the exceptions. The other is to go down in meek humility and confess that we have grieved the Spirit and dishonored our Lord in failing to give Him the place His Father has given Him as Head and Lord of the church. Either the first or the second will but confirm the wrong. The third if carried out to its conclusion can remove the curse. The decision lies with us.

—*The Alliance Witness.*

Field Notes —— CONTINUED

Myron Augsburger's summer schedule includes Hughesville Camp meeting, Hughesville, Pa., July 14-21; Winona Lake Bible Conference, Winona Lake, Ind., July 28 to Aug. 4; Union Crusade, Berne, Ind., Aug. 11-18; Greater Salt Lake Crusade, Salt Lake City, Utah, Aug. 25 to Sept. 1.

The annual reunion of the Peace Witnesses, also called the Conscientious Objectors of World War I, 1917-18, will be held Aug. 11, at Black Rock Retreat, located four miles south of Quarryville, Pa. The reunion is sponsored by the CO's of Camp Meade, Md. The morning session begins at 9:15. Guest speaker is John Roop. The business meeting and social get-together will be held at 2:00 p.m.

Grant and Ruth Stoltzfus, Harrisonburg, Va., in a Home Conference at Central, Archbold, Ohio, July 27, 28.

David Mann, Albany, Oreg., at Prairie Street, Elkhart, Ind., July 21.

Annual all-day fellowship meeting at Huber, New Carlisle, Ohio, July 21. Guest speakers: Grant and Ruth Stoltzfus, Harrisonburg, Va.

Home-coming service at Old Road Mennonite Church, White Horse, Pa., Sunday morning, July 28. Roy Newswanger, Chester, Pa., will preach. Lunch will be provided.

I-W reunion and home-coming is scheduled for Aug. 3, 4, at the First Mennonite Church, Indianapolis, Ind. All former I-W men and families, former students, teachers, doctors, and nurses, and others who have been in the Indianapolis fellowship are invited. Paul M. Miller, Goshen College Biblical Seminary, will be the speaker at the Saturday evening, Sunday morning and afternoon gatherings. For more information write to Cleo A. Mann, 2305 Kessler Blvd., No. Drive, Indianapolis 22, Ind.

The annual open-air singing will be held at Kennel's Woods, near Atglen, Pa., July 28, at 1:30 p.m. Guest speaker: John Drescher, Scottdale, Pa. Special singing by the Sunday School Meditations quartet.

Bring Life Songs No. 2. Bro. Drescher will speak at the Ridgeview Church, Gordonville, Pa., Sunday evening, July 28.

The opening messages of the Tent Bible Conference to be held at Harrisonburg, Va., July 28 to Aug. 11, at 7:30 each evening, include: God and Creation, Don Augsburger; Modern Man and the Problem of Infinity, George R. Brunk, July 28; God and the Miraculous, Hubert Pellman; The Reality of the Miraculous, John R. Mumaw, July 29; The Inspiration of the Scriptures, J. J. Brunk; The Nature and Basis of Biblical Authority, George R. Brunk, July 30; The Meaning of the Separated Life, J. Ward Shank; The Christian in Today's World, George R. Brunk, July 31.

Change of address: Lee Kanagy from Japan to E.M.C., Harrisonburg, Va., after Aug. 26. Robert King from N. Jefferson St., Lima, Ohio, to Route 2, Elida, Ohio. Phone: 640-3930.

New members: three by baptism at Rock Hill, Telford, Pa.; one by baptism at Freeport, Ill.; one by baptism at Lynside, Lyndhurst, Va.; two by baptism and one by confession at Tedrow, Wauseon, Ohio.

Evangelistic Meetings

Omar Martin, Chambersburg, Pa., at Rockville Mennonite Church, Honey Brook, Pa., Aug. 4-11. J. Otis Yoder, Harrisonburg, Va., at Marion, Pa., Aug. 25 to Sept. 1. Elias W. Kulp, Bally, Pa., at Hersteins Chapel, Neiffers, Pa., Aug. 11-18.

Calendar

Virginia Conference and associated meetings, Eastern Mennonite College, Harrisonburg, Va., July 23-26.
Allegheny Mennonite Conference, Martinsburg, Pa., Aug. 2, 3.
Indiana-Michigan Christian Workers' Conference, Midland, Mich., Aug. 6, 7.
Illinois Mennonite Conference, Groveland Evangelical Campground, Morton, Ill., Aug. 9-11.
South Central Conference, Hesston, Kans., Aug. 9-11.
Ohio Christian Workers' Conference, Columbiana Co., Aug. 11-13.
Iowa-Nebraska Conference, Sugar Creek, Wayland, Iowa, sponsored by the Bethel congregation, Aug. 13-16.
Conservative Mennonite Conference at Clinton Christian Day School, Goshen, Ind., Aug. 13-15.
MYF Convention, Belleville, Pa., Aug. 15-18.
Mennonite General Conference biennial meeting, Kalona, Iowa, Aug. 20-23.
Commission for Christian Education meeting, Oct. 25, 26.
Rocky Mountain Mennonite Conference, Denver, Colo., Aug. 30, 31, Sept. 1.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.

Church Camps

At the Rocky Mountain Family Music Week, July 27 to Aug. 3, three workshops are scheduled each evening at 7:30. These workshops will appeal to a variety of interests. The workshops for Sunday, Monday, and Tuesday evenings: Music Rudiments, Orlando Schmidt; Working with Children, Romaine Sala; and Song Leaders' Clinic, Dwight Weldy. A second set of three workshops will run Wednesday, Thursday, and Friday evenings: Family Music Education, Romaine Sala; Church Chorus Repertoire, Dwight Weldy; and Instrumental Music in Worship, Orlando Schmidt.

MISSIONS TODAY

(Continued from page 614)

and is not imposed on it. It is like the law, "You have to eat to live." We observe this law constantly but not because it is law. We observe it naturally, impelled to eat by our normal hunger. So the Christian, the church, in whom the living Christ dwells, will carry out the Great Commission without once thinking about it. The healthy Christian witnesses, shares, and evangelizes.

4. Mission is not accomplished by organization. In our highly industrialized and secularized society in the West there is a constant danger that we rely too much on organization. But organization is merely a tool. It must be subordinated to the empowering Spirit within. We were reminded that of all the Mennonite churches in the world the ones in Indonesia are growing most rapidly and they do not even have an organized mission board. The solution for us is not to destroy organization but definitely to make it the servant of the Holy Spirit within.

(To be continued)

ONLY A QUARTER

(Continued from page 611)

What will we answer God? Why do we spend so much money trying to satisfy that acquired lust of the flesh, while so many people have not even the bare necessities of life?

"In 1959 the Americans spent six billion dollars for cigarettes—twice as much as they contributed to their churches" (*Mennonite Weekly Review.*). In 1960, according to *Time* magazine, the United States had 58 million smokers—58 per cent of all men and 36 per cent of all women over 15. "Last year, says *Time*, America spent seven billion dollars on tobacco . . . 462.7 billion cigarettes. . . . To supply material for these cigarettes, the United States annually grows 1.8 billion pounds of tobacco on 500,000 farms" (GOSPEL HERALD).

Are we not robbing God by our self-indulgence in this nicotine lust of the flesh? My brethren, let us cease to do this, lest we find ourselves under the curse, like the people of God in Malachi's day. Mal. 3:8-10.

(2) A second indictment against the habit of sucking this poison into our blood stream, whether by smoke or juice, is that of "uncleanness." This is not so much the outward "filth" as seen by the natural eye, obnoxious and unpleasant as that may be; it is rather that "filth" lying deep in our fleshly bodies, that lustful leaning that craves for the forbidden fruit.

With some it is alcohol; with others it is sex; with others it is the nicotine poison, or something else. To yield to any lustful leaning of the flesh is sure to mar the prosperity of the soul. James says: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (1:21). Our Lord redeemed us "spirit, soul, and body" with the price of His precious blood and now looks for a clean house to live in.

Paul says: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20). God is looking for saints—for those who are clean in spirit and body—to carry on His work. We Mennonites need more Biblical, practical holiness, "for God hath not called us unto uncleanness, but unto holiness."

(3) A third indictment that God has against the cigarette smoker is the matter of setting a bad example for the younger people. The use of tobacco in any form weakens the Christian's testimony as to a victorious life in Christ Jesus.

A young father was walking toward the church door, his two little boys by his side. A car stopped close by. One of the boys said, as the brother left the car: "There comes the Sunday-school teacher with a cigar in one hand and the Bible in the other." That happened some years back.

Here is a late incident. A young brother was teaching a class of teen-age boys. As he left the room, he lit a cigarette in sight of the teen-agers he was trying to teach. What a poor testimony for our victorious Christ! Whether lay member, teacher, chorister, preacher, or any other Christian worker, the use of tobacco in any form surely weakens his testimony as to our victorious Lord. Let us walk in the spirit of Paul: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." To young Timothy the Spirit said through Paul: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

(4) The waste of the Lord's money in itself would be cause enough to leave

nicotine alone; from the uncleanness every decent Christian shrinks; at the leading of others astray one shudders, but now there is one more charge against the use of this nicotine poison by human beings. It kills insects quickly. It kills humans slowly.

It damages the human body, therefore affects one's mind more or less. Solomon writes: "Why shouldest thou destroy thyself? . . . Why shouldest thou die before thy time?" Paul emphasizes: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Can you imagine Jesus Christ, Lord of heave nand earth, walking the streets of our cities and countryside with a cigarette in His mouth? In the light of the facts disclosed relative to the effects of nicotine on the human body, can you smoke or chew tobacco to the glory of God? It is plainly taught in Scripture that "the body is . . . for the Lord; and the Lord for the body" (I Cor. 6:13; cp. Rom. 12:1; I Thess. 4:4, 5; I Cor. 3:16, 17). It is clear therefore from these and other Scriptures that the body of the Christian is a sacred trust to be surrendered and sanctified to the Lord.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bender, Titus and Anna Aileen (Yoder), Meridian, Miss., second daughter, Maria Aileen, April 1, 1963.

Bontrager, David A. and Ilva (Stuckey), Haven, Kans., first child, Kay Ann, April 20, 1963.

Eckman, H. Clair and Miriam (Landis), Quarryville, Pa., fifth child, third daughter, Cheryl Ann, June 9, 1963.

Evers, Melvin L. and Annagene (Miller), La Junta, Colo., third child, second son, Troy Lyn, May 10, 1963.

Forry, Charles E. and June (Ecenrode), Hellam, Pa., fourth son, Dale Lamar, June 16, 1963.

Geiser, Peter A. and Delores (Gade), Apple Creek, Ohio, second child, first daughter, Michelle Diann, June 20, 1963.

Hershberger, James and Ruth (Brenneman), Wellman, Iowa, fourth child, third daughter, Feb. 3, 1963.

Hertzler, David L. and Faith (Shank), Denbigh, Va., third child, first son, David Lowell II, June 19, 1963.

Hostetler, David and Rosanna, Campinas, Brazil, fifth child, second daughter, Monica Jane, July 3, 1963.

Huebert, Wilmer and Myrna (Wideman), Tofield, Alta., first child, Wally Wilmer, May 29, 1963.

Kraybill, John H. and Thelma (Snyder), Bronx, N.Y., fourth child, second daughter, Rose Marie, June 24, 1963.

Kreider, Lester M. and Laura Mae (Carpenter), Mt. Rainier, Md., first child, Jay Allen, June 16, 1963.

Kroeker, Alvin and Marilyn (Halteman), Hatfield, Pa., first child, Lynette, June 25, 1963.

Lapp, James M. and Nancy (Swartzentruber), Perkasie, Pa., first child, Cynthia Ann, May 7, 1963.

Martinez, Isabel and Elizabeth (Vallejo), Mathis, Texas, third child, first living daughter, Juanita, June 12, 1963.

Martinez, Leandro and Lucy (Garcia), Mathis, Texas, second child, first daughter, Monica, May 26, 1963.

Mast, Ernest S. and Esther (Baer), Hagerstown, Md., first child, Eldon Ray, May 24, 1963.

Miller, Lowell and Joyce (Gates), Louisville, Ohio, second son, Mark Elton, April 27, 1963.

Musselman, Glenn and Lois, Sertaozinho, Brazil, fifth daughter, Anita Rose, July 4, 1963.

Schrock, Walter and Wilma Jean (Miller), Shipshewana, Ind., fourth daughter, Christine Lee, June 24, 1963.

Shantz, Marvin D. and Norma (Miller), Hydro, Okla., fourth child, second daughter, Marilyn Sue, June 9, 1963.

Weaver, Joseph L. and Pauline (Burkholder), Gap, Pa., fourth child, second daughter, Martha Joan, March 18, 1963. (One son deceased.)

Yoder, Carl and Ruth (Martin), Goshen, Ind., second daughter, Charlotte Ann, born June 4, 1963; received for adoption, June 13, 1963.

Anniversaries

Heebner. Abram Heebner and Susie Freed were married June 12, 1913, at the Telford Reformed parsonage by the late John F. Frantz. They observed their golden wedding anniversary on Sunday, June 16, 1963, when their children were hosts at an open house at their home. They have 4 children (Steward, Holtsville, N.Y.; Margaret—Mrs. Elwyn Moyer, Telford, Pa.; Susie—Mrs. Howard Moyer, Morwood, Pa.; and Virginia—Mrs. Chester Bergey, Kenya, Africa), 18 grandchildren, and 8 great-grandchildren. One son Earle died in 1916. All the family were present for the occasion except the one from Africa and two grandchildren.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Eigsti—Gerber.—James Eigsti, South Bend, Ind., Willow Springs cong., Tiskilwa, Ill., and Diane Gerber, Apple Creek, Ohio, Orrville cong., by J. Lester Graybill at Orrville, June 8, 1963.

Lambright — Hartzler. — Warren Lambright, Middlebury (Ind.) cong., and Janice Hartzler, Eureka, Ill., Roanoke cong., by Norman Derstine at Roanoke, June 15, 1963.

Lapp—Longenecker.—Samuel J. Lapp, Lansdale, Pa., Plains cong., and Helen M. Longenecker, Middletown, Pa., Strickler cong., by John E. Lapp at Strickler, June 22, 1963.

Martin — Rudy. — Robert Whitney Martin, Menges Mills, Pa., Gerber cong., and Nancy Louise Rudy, York, Pa., Stony Brook cong., by Richard C. Detweiler at Stony Brook, June 15, 1963.

Miller—Scarff.—Stanley Leroy Miller, Wayland, Iowa, and Karole Jane Scarff, Mt. Pleasant, Iowa, Sugar Creek cong., by Vernon S. Gerig at Sugar Creek, June 16, 1963.

Miller—Wittmer.—Richard Miller and Jean Wittmer, both of Hartville (Obio) cong., by Lester A. Wyse at Hartville, June 29, 1963.

Nisly—Nisly.—Paul Wayne Nisly, Abbyville, Kans., and Laura Nisly, Hutchinson, Kans., both of the Center A.M. cong., by Amos Nisly at the church, June 9, 1963.

Ramer—Zimmerman.—Titus M. Ramer, Nappanee, Ind., and Anna Marie Zimmerman, Goshen, Ind., both of the Yellow Creek (Frame) cong., by Carl J. Good at the church, June 1, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Blattner, Albert Samuel, son of Henry Blattner, was born Jan. 31, 1916; died of cancer at Mound Park Hospital, St. Petersburg, Fla., May 16, 1963; aged 47 y. 3 m. 15 d. Surviving are his wife, Everal Blattner, one daughter (Mrs. Cynthia Wilson), 2 sons (Michael and Stephen), 2 brothers (Alfred and Donald), and one sister. He was a member of the First Mennonite Church at St. Petersburg. Funeral services were held at the Palms Memorial Funeral Home, May 18, in charge of Ray Himes.

Flores, Longina, son of Refugia Guillean and Prajeres Flores, was born at Tula, Tamaulipas, Mexico, May 20, 1878; died at Corpus Christi, Texas, June 16, 1963; aged 85 y. 27 d. He was a member of the Prince of Peace Mennonite Church. Funeral services were held at the Calvary Mennonite Church, Mathis, Texas, June 18, in charge of J. Weldon Martin and Paul Conrad; interment in Descanso Eterno Cemetery.

Nauman, Jonathan Clair, son of Daniel P. and the late Pauline (Heller) Nauman, was born at Hanover, Pa., June 27, 1956; died at his home in Ulysses, Pa., April 5, 1963; aged 6 y. 9 m. 9 d. Surviving, besides his father, are his stepmother (Reba Newcomer Nauman), 5 brothers and sisters (Janet, Jeanette, Mildred, Margaret, and Jesse), and 5 stepbrothers and sisters (Joyce, Lee, Glenn, Lynne, and Sharon Newcomer). He was a member of the York's Corners Sunday School. Prayer service was held at the Kear-Koch Funeral Home in Ulysses, April 8, in charge of Ivan Smoker. Funeral services were held at the Hess Church, April 9, in charge of Landis Myer and Raymond Bucher.

Oswald, Elizabeth, daughter of Jacob and Fannie Erb, was born in Ontario, Canada, March 27, 1883; died at Conneautville, Pa., June 21, 1963; aged 80 y. 2 m. 25 d. On Dec. 18, 1907, in Holt Co., Nebr., she was married to Jacob Oswald, who died Nov. 12, 1958. Surviving are 3 daughters (Helen—Mrs. Harold Steider, Ruth—Mrs. Ray Steider, and Mrs. Esther Hjorth), 5 sons (Harry, John, Paul, Delmar, and Donald), 38 grandchildren, and 11 great-grandchildren. She was a member of the Sunnyside Church, Conneaut Lake, Pa. Funeral services were held at the Rhodes Funeral Home, June 24, in charge of Harvey Schrock.

The man who says he is kept away from church by hypocrites is not influenced by them to stay away from anywhere else.

Hell is full of them, and yet he isn't doing a thing to keep from going there himself.

Society is crowded with them, and yet he never thinks of becoming a hermit.

—Pinto Church Bulletin.

ITEMS AND COMMENTS

BY THE EDITOR

C. L. GRABER
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P B

A Baptist spokesman warned that there may be "church-state problems" in legislation recently introduced in Congress to set up a domestic Peace Corps to be known as the National Service Corps. W. Barry Garrett, associate director of the Baptist Joint Committee on Public Affairs, said that a problem arises because the act, as initially introduced in both houses, provides that the Corps shall make its volunteers available to "both governmental and non-governmental agencies. Church-state complications can arise in the use of corpsmen and public funds by church agencies in carrying out the purposes and programs of the act," Mr. Garrett said.

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A recent warning against "missionary swindlers" issued by a National Association of Evangelicals official was endorsed by the executive secretary of the Board of World Missions, Presbyterian Church in the U.S. (Southern) . Dr. T. Watson Street of Nashville stressed that churches and individuals should be wary of mission fund appeals by organizations not supported by recognized denominational or interdenominational groups. He said many of these organizations are seeking money for nonexistent or misrepresented missionary appeal, but, he added, "I am convinced that many of them are giving to a worthless cause."

• • •

John Lehman, director of voluntary service for the general mission board, talked last month to Rev. Riddle, Presbyterian minister in Robstown, Texas. John quoted Rev. Riddle as saying, "If we Anglos can build a fence high enough that we can't see over it to the Latins, then we feel we've gotten rid of the problem. If we could get these fences down or get rid of them and get involved with the Latin community, we Anglos would develop proper understanding and appreciation for one another." Presently three VS-ers help the children of Latin parents adjust to the Anglo culture in Robstown.

• • •

The sale of liquor-by-the-drink in Iowa is expected to become legal on July 4 for the first time since 1916. Since the repeal of prohibition, liquor sales in the state have been restricted to bottles available only in state-operated stores.

• • •

Every two and a half minutes someone in the United States tries to commit suicide. Each year 25,000 of them succeed—practically all of them white people, and the vast majority of them Protestants.

• • •

A campaign to send 1,000,000 books to Africa by the end of 1963 has been announced by Sergeant Shriver, director of the Peace Corps. "By the end of next year," he says, "we will have 3,000 volunteers in Africa, with 2,000 of them teaching. I want to put 500 books behind every teacher. Donations of books have been solicited from encyclopedia publishers and from the National Education Association."

• • •

The Revenue and Taxation Committee of the California Assembly has approved legalized bingo and gambling at church bazaars, but has rejected a proposal for a state-run lottery.

• • •

If the Evangelical United Brethren Church in the United States merges with the Methodist Church, the Canadian branch will be free to decide its own future. Two proposals predominate at present: either for it to become a district of the projected Methodist Church, or join with the United Church of Canada.

• • •

In a recent issue of the *Christian Herald* eight Protestant leaders gave their views of Christianity's role in the next 20 years. One of them, Dr. Carl F. H. Henry, editor of *Christianity Today*, forecast the following:

A split among Southern Baptists. The "disintegration of the ultrafundamentalist American Council of Christian Churches." Further compromises by Protestants of the "historic American church-state relationships," which will give "the Roman Catholic hierarchy leverage" for increased demands for government funds aiding sectarian purposes.

• • •

Smokers who stop now and continue to refrain from smoking for five to ten years will reduce the risk of developing lung cancer by 50 per cent, according to a British doctor. Dr. Richard Doll of the Medical Research Council, London, says that another five years of non-smoking will reduce the risk by another 30 per cent.

• • •

The teachings of Dr. Ralph W. Sockman, noted minister emeritus of Christ Church, Methodist, New York, are now being offered in an album of long-playing records. In the form of four person-to-person talks, the recordings are available from Lifelighter Associates, at 180 Maraboneck Avenue, White Plains, N.Y. The price is $5.95 for the complete set. Dr. Sockman, who is one of the country's foremost lecturers, has combined his wisdom of 45 years' ministry under the following topics: (1) Life's Growing Edge, (2) Prisoner of Ourselves, (3) The Drama of Deliverance, (4) Our Shadows of Influence. Each message is graced with appropriate music on the organ of Christ Church, played by Dr. Austen Lovelace, minister of music.

• • •

A bill that was aimed at upgrading Amish schools in accordance with commonly accepted standards was defeated in the Ohio House of Representatives. It would have empowered the state board of education to seek an injunction in Common Pleas Court to prevent the continued operation of any public or private school in violation of state laws or of board regulations regarding school attendance, length of school terms, teacher qualifications, and subjects taught.

An opponent of the bill, Rep. Robert C. Carpenter (R.) of Tiffin, indicated that he felt the Amish should not be forced to accept the standards of others, saying: "I am not one of those who believes that all problems can be solved by legislative action, and this is most clearly in the area where legislation will accomplish nothing, and is bound to result in more harm than good.

"Anyone who has had the slightest contact with these people recognizes their singleness of purpose. They mind their own business. They harm no one, and I have great admiration for them. They seek for themselves and their families only those things which caused the forefathers of most of us to come to this country." The bill received 64 yea votes, five short of what it needed for passage. There were 49 nay votes.

• • •

The Roman Catholic Church is losing ground in the United States to an "alarming" degree, Father Robert I. Gannon, S.J., former president of Fordham University, said in Washington, D.C., as he addressed 1,341 graduates of the Catholic University of America. Father Gannon, who received an honorary doctor of laws, said: "We are taking our degrees at a time when Roman Catholicism is losing ground in the U.S. in spite of increased prosperity and prestige. This statement may come as a shock to those who see our 561 seminaries, 282 colleges and universities, and more than 14,000 excellent high schools and grammar schools," he conceded, "but there are cold figures that point to disaster unless the present trend is reversed." Converts to the Catholic Church have been declining by 3,700 a year at a time when the population is increasing, he pointed out.

GOSPEL HERALD

Tuesday, July 23, 1963
Volume LVI, Number 29

The Harvest Is Ripe

By Larry Allen Hess

To realize the potentialities of a ripe harvest, we must look beyond the hazy boundaries which subtly emerge to separate us from the needs and insecurities of those who live in contrast to us. The open field that lies before us contains unlimited possibilities for the operations of spiritual harvesting. The vast scope of today's need is indicative of the degree to which we must combine forces with God to meet the challenge that need presents. Essentially, the world's basic need at present is only the extension through history of the world's basic need in the past. The Christian's task today differs only from the Christian's task of yesterday in that it is a task performed for a different time under different circumstances, but for the same purpose.

Man's deplorable state now is certainly the result of his inability to function apart from God. God never said, "I have created man; therefore, he must follow me." But rather, God in essence said, "I have created man, and therefore, he may choose to follow me." It is at this crossroads of decision that so many falter. It is this willful refusal to choose rightly that spells disaster; this evasive choice to meander on the wide track that invites the most violent of consequences. Either man keeps company with God or else he consorts with the devil. The alternatives are well defined. There exists no in-between state of neutrality.

Satan, when expelled from heaven, was cast into hell. There are no safety zones conveniently situated to which man may flee and remain in uncommitted. Man either propagates truth because he is committed to God, or he conveys untruth because he is committed to the devil. Man, the rebeller, departed from God, his Creator. This has been the situation since the Genesis account of creation. Thus, the evils of our time are but links in the long chain of corrosive sins which connect man of this age with man of the most distant past.

The path of man's wayward defections is crude. His actions betray the perverseness of his nature. His deeds reveal the weaknesses of a decayed structure. This deplorable picture is exceedingly dark and it is a realistic darkness. But man's plight is not entirely devoid of hope. There is a readily available solution for one who searches earnestly. There is a light hovering above the darkness, a light that can transcend to the heart obscured by a blackness (Continued on page 628)

New Perspective

Past struggles like mountain ranges
Are joyful in memory.
We climb the crags,
Seeing only sliding rock
And treacherous snow,
Inhospitable steeps.
Yet when the top is reached,
We gain a new perspective.
We stand in awe.
At end of each new struggle or climb
Something new is revealed,
Telling us that struggle
We do not choose to do
We dare not do without.

FIELD NOTES

A new Every-Home-Plan church for the Gospel Herald is Zion, Broadway, Va.

B. Charles Hostetter, J. C. Wenger, Harold Bauman, and Don Price are among the speakers at the Indiana-Michigan Christian Workers' Conference, Aug. 6, 7, at Midland, Mich.

Lloyd Boshart, Eastern Area Representative of Mennonite Mutual Aid, will speak July 28, a.m., at North Scottdale, and p.m., at Kingview, Scottdale, Pa.

Roy Kreider, Israel, at Scottdale, Pa., Aug. 11.

Jonathan Yoder, Nepal, at Scottdale, Pa., Aug. 18.

Paul and Alta Mae Erb, in a Christian Family Conference at Faith, Oxford, N.J., Aug. 17, 18.

Henry King, Harper, Kans., is serving the Sycamore Grove congregation, Garden City, Mo., July 15 through Aug. 11, in the absence of the pastor, Leonard Garber, who is on an extended trip to Oregon and California.

The annual Northwestern Pennsylvania Youth Conference will be held at Maple Grove, New Wilmington, Pa., July 27, 28. Stanley Shenk, Souderton, Pa., will be speaker.

Richard Detweiler, Perkasie, Pa., at Stumptown, Pa., Aug. 4.

Abner Miller, Bethany, Pa., in a Bible Conference at Bethel, Gettysburg, Pa., Aug. 17, 18.

Annual reunion of conscientious objectors, Aug. 18, at the Brick Church of the Brethren, on Highway 220, between Roanoke and Rocky Mount, Va., near Wirtz. J. Harold Sherk, executive secretary for the National Service Board for Religious Objectors, will be the guest speaker. The public is invited. Bring a basket lunch.

Grant Herr, Spring Grove, Pa., moved to Harrisonburg, Va., where he assumed the office of business manager at E.M.C., July 1.

James Burkholder was ordained to the Christian ministry at Springs, Pa., July 7, and will serve the congregation there as assistant pastor. Paul M. Miller, from Goshen College Biblical Seminary, assisted in the ordination service.

John B. Shenk, of the East Petersburg, Pa., congregation, was ordained to the ministry on July 7. Christian W. Frank, bishop of the Landisville district, officiated. Isaac Sensenig preached the ordination sermon.

Darrell Otto was installed as pastor of the Beth-El congregation, Colorado Springs, Colo., July 7. Dedication services were also held on this day for the new church.

The Mennonite Brethren Church of North America is scheduled to convene at Winnipeg, Man., Aug. 3-7. A large number of delegates and visitors from the United States and Canada are expected to attend as well as representatives from South America and Europe.

Ray and Ruth Wittrig have purchased Jordan's Book Store, in Albany, Oreg., and have opened it under the new name, Albany Book Center. They will be carrying a fairly complete stock of Herald Press items.

Paul M. Miller, Goshen, Ind., gave lectures on Mennonite doctrine and theology at the Emmanuel Mennonite Church, Downey, Calif.

Brethren of the Clinton Frame congregation, Goshen, Ind., donated materials, paint, and approximately 180 hours to repair and paint the house of their pastor, Vernon E. Bontreger.

An elementary teacher is needed for Room 1 of the Michigan Mennonite School, near Pigeon, Mich. Anyone interested, please contact Joseph Wertz, Bay Port, Mich.

Fiftieth anniversary services were held at the Baden, Ont., Church, July 14. David L. Groh is pastor.

Wayne North, Vineland, Ont., has accepted the invitation to become pastor of the Beech, Louisville, Ohio, congregation, June 1, 1964, after completing another year of school.

New members: one by baptism at First Mennonite, Hyattsville, Md.; one by baptism at Zion, Broadway, Va.; four by baptism at Creek Indian Mission, Atmore, Ala.; two by baptism at Freemanville, Ala.; one by baptism at Byrnville, Century, Fla.; two by baptism at Hillside, Jackson, Ohio; three by baptism at Lititz, Pa.

Elkhart, Ind., ZIP number—46515.

Change of address: Harold Groh from Breslau, Ont., to Bloomingdale, Ont. Telephone number: 744—1058.

The messages in the Tent Bible Conference at Harrisonburg, Va., for Aug. 1-7, 7:30 p.m., are as follows: Love in a World of Strife, Roy Kiser; and The Full Dimensions of Love, John R. Mumaw, Aug. 1; Order in the Christian Community, Linden M. Wenger, and Lines of Responsibility and Propriety, George R. Brunk, Aug. 2; Oneness in the Church, Ernest G. Gehman; and The Elements of Christian Unity, George R. Brunk, Aug. 3; Social Life in Contrast, Harold Eshleman; and God's Purpose Through the Ages for Social Purity, George R. Brunk, Aug. 4; From the Lowest to the Highest, Lloyd Hartzler; and The Importance of Personal Faith, Myron Augsburger, Aug. 6; Faith and Healing, Mahlon L. Blosser; and Christian Faith Ministering to the Whole Man, George R. Brunk, Aug. 7.

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"Dare We Rule the Bible Out of Our Schools," Roy Koch
"Understanding Persons of Other Religions," Fae Miller and Miriam Beachy
"Song of Courage," Edna Beiler

Cover picture by Bob Taylor

GOSPEL HERALD

Established 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864)
JOHN M. DRESCHER, *Editor*
ELLROSE ZOOK, J. C. WENGER, *Consulting Editors*
BOYD NELSON, *Missions Editor*
BERTHA NITZSCHE, *Assistant to the Editor*

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EDITORIAL

Workday for Missions

Workdays have been in our thinking for some time. Our colleges are helped greatly by young people going home, finding a job for several days, and donating their earnings to the school they attend. Not only is the school program strengthened by this, but the students have an opportunity to give, to declare their loyalty, and by giving and declaring they are strengthened and blessed.

What would happen if, throughout our church, we had a workday for missions? We say we are in a crisis. We are! Military crisis demands an all-out program. No sacrifice, even life itself, is too much in a military crisis. Mission crisis demands the same thing. What a "plus" it would be should each earner in our church decide to give one day's wages above what he usually gives to missions.

Such an effort would likely be more far-reaching and of deeper spiritual impression than many a mission conference or a dozen mission sermons. We have heard plenty about our responsibility in light of the Lord's command, the church's opportunity, and the need of our world. We know what we ought to do. We are past due in doing something about it.

We know how close our mission boards have been operating. In spite of vast needs and opportunities and in spite of the rising economy of the church as a whole, the mission board budget has remained relatively static. Last year contributions were less than the year before. Last year we gave $62,141.12 less than the approved budget.

Overseas mission yearly contributions per member amount to less than the cost of a pair of men's shoes. Home missions yearly costs per member are little more than a good meal for two in a restaurant. Literature costs per year per member are less than a "Dairy Queen" around the family. The average person will give less to the over-all mission of the church this next year than he spends for one outfit of clothes.

What would happen if the church planned a "workday for missions"? Our mission boards could move with more confidence. New work and projects which are waiting could suddenly be begun. Likely none would be pressed in giving a day's wages to the extent of feeling it a month later.

Shall we try it? Why not decide on a day? Proclaim a workday for missions. Make it "plus" giving. Then unitedly gather as a church, praying God's blessing upon every person and gift as you back your mission board by prayer and giving.—D.

Active and Honest

In the work of mission we often find it easier to be active than to be honest. It is good to take the Gospel to others. We feel good doing things for others. It is a joy to teach others our faith. It is a privilege to share God's work in our own lives. This is right and proper.

The difficulty is that we sometimes find it hard to be honest enough to receive from others, to have a newborn spiritual babe teach us, to sense the Holy Spirit's leading in the life of a new member, and to face the fact that God moves just as definitely in the lives of others as in our own.

This was part of Peter's problem. It was hard for him to see the Gentiles as receivers of God's grace and blessing. How could God speak and work through these just as He did through those whom he thought of as "God's chosen"?

If we are honest, we must confess that others are just as able to teach us as we are to teach them. If we are sincere, we desire to be open to the leading of the Lord through others. If we are spiritual, we desire and delight to see the Holy Spirit work in the lives of others.

Communication is a two-way street. We must be just as ready to listen and learn from others as we are to tell them or have them listen and learn from us. This, however, will always take true humility, honesty, and an interest in persons as individuals even above our own ideas and self.—D.

The Real Problem

The English minister, Leslie Weatherhead, wrote some years ago, "Many of us who spend long hours helping people straighten out their intellectual difficulties frequently find that these difficulties are simply trenches in which men are hiding from God. Drive them from one and they take refuge in another, until finally you discover that there is only one difficulty, the religious difficulty of surrendering one's life to God and allowing Him to lead where He will."

In coming to Jesus one usually gets the answer to his need satisfied, heart first rather than head first. It is only as we bring all we are to Him that we see Him and learn to know Him. The way to knowledge is obedience. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me," Jesus says, "he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:21, 23). We stop growing in our knowledge of Him when we stop obeying Him. Many need to return to the place where they disobeyed—there find forgiveness and again surrender if they would know Christ better.

It is a glorious thought that we may *know* Him. This was the Apostle Paul's great desire—to know Him better. It is the desire of every disciple. "And we know that the Son of God is come, and hath given us an understanding, *that we may know him* that is true . . ." (I John 5:20).—D.

For Discussion

A new column begins in today's issue and will be continued in the GOSPEL HERALD from time to time as appropriate material is available. It is entitled "For Discussion." This column will be reserved for short articles discussing questions of current concern or interest. What is said will not necessarily always concur with the viewpoint of the GOSPEL HERALD or the Mennonite Church's general viewpoint, but should help our readers to understand the issue and raise pertinent questions for further thinking and broadening of our interest.

We will seek to hold to certain clear guides. These discussions under "For Discussion" should not attack persons or institutions but rather discuss issues and ideas of current concern. They should be positive, not only stating certain facts but offering possible answers and solutions. We discuss many concerns or problems too much without thinking through the questions; is this helpful, how can this be a help, or what is my answer or the Scripture's answer to the problem?

The articles for this column should not exceed 600 words. The shorter the better, and the more likely to be printed and read. Your editor will do his best in selecting what will be helpful.

Perhaps you have a concern which you would like to see discussed. Perhaps there is an area of concern which you have felt has been neglected. Why not write it in a positive, constructive way and send it to the GOSPEL HERALD for the "For Discussion" column?—D.

Plotting his own course, man gambles with life and embarks his soul on a voyage to certain doom.

The Harvest Is Ripe

(Continued from first page)

more intense than the darkness of night. God is waiting, but man must be willing to break the bonds that render him captive. And we move forward with assurance, certain that as the harvest ripened and was reaped in the past, even so now the harvest is ripe and we must reap it.

Today man is grossly involved in reckless pursuits. He perpetrates atrocious practices at the expense of his better knowledge. He fabricates void compromises to appease his troubled conscience. He feigns ignorance to avoid responsibility: His wicked heart dictates his sinful actions. He knows the power of passion, but neglects the force of restraint. Consequently lives smolder in ruins created by the fitful fires of uncontrolled passions. He remembers his person, but forgets his soul. Plotting his own course, he gambles with life and embarks his soul on a voyage to certain doom.

And so, man exists, heedlessly sinning his way through life, adding to history's polluted stream, deed upon deed of evil, violence and corruption, choosing to ignore what he cannot refute, that it is the good that uplifts, the right which promotes life, but it is the bad that downgrades, the wrong which retards life.

There comes a time when every man pauses to contemplate his purposes for being, to determine his role in the vast, complex intermingling of humanity, to discover for himself what are life's truest, most sacred values. For some, this pause of reflection ends in failure. For others, this quest for real meaning terminates in a new-found hope. There have been those who have aspired to attain some semblance of Christlike perfection, those who have resolved to secure emancipation from habitual recourse to sin and who have attempted to climb above the godless hurdles that ensnare them, but for these who have aspired, resolved, and attempted with nobility of purpose, with integrity of intention, there is only disappointment and despair.

For they have aspired, resolved, and attempted without God. For man who so long has traveled sin-worn paths, and who has breathed so deeply the torrid air of a sin-infested atmosphere, there is no inner peace; there is ever a despondency of soul. There is an inner vacuum that pains to be filled, an inner deficiency of need that cries to be nourished. This is where the Christian's task is most clearly implicated. To fill that inner vacuum with the person of Christ, to nourish that inner deficiency of need with the Spirit of God.

Ours is a divinely imparted mission. But do we realize the magnitude of the task? Are we struck with the serious intent of our mission? The harvest is ripe. Hearts await transformation; souls seek restoration. What an inviting opportunity! What a demanding challenge for us to become involved in this glorious transition of sinful man turning from darkness to Christ's marvelous light!

Yes, the harvest is ripe! And this business of harvesting is largely the process of removing the rubbish that hides the soul, of concentrated penetration, a vigorous stirring of forces within, vigilant directive effort to effect a transformation of heart and life. The opaque blackness of a spiritually deceased heart, openly exposed, will yield to the intensive purge of an illuminating message. Hardened hearts soften, faltering minds strengthen, when faced with the exemplary living, the revolutionary teaching of a man who is divine. The seed thrives well on prepared soil. The harvest depends on the cultivation of that soil.

The implications are clear. Plant carefully the seed, cherish its powers of growth, protect its young sensitivity, nourish its pressing appetite, and when mature pluck the healthy fruit of a thriving plant. Thus the harvest entails the fruition of spiritual renovation, the oldness of sin replaced by the newness of Christ.

Satanic vices replaced by Christian virtues, religious repulsions reformed to spiritual compulsions. Thus, the harvest is the culmination in Christ of a recreated heart and life. We, the Christian Church, are, as designated by Christ, the spiritual machinery involved in reaping this ripened harvest. Successful reaping hinges on the infusion of individual lives into a spiritual unified whole. We oppose evil. Let us therefore unite against it. Let us dispense with the petty differences which breed factions. We must not sacrifice the urgency of the hour, the stupendous need of our time to the selfish advancement of personal interests, a sacrifice which could only mean a virtual, mass suicide of souls. This is not the time for fluid, unconcerned actions, but for solid, brazen convictions, for reaffirmation of faith and principle, for renewal of dedication and commitment. Ours is the task with Christ of building up what has been torn down, of binding together what has been rendered apart.

If the salvation of man is the annihila-

(Continued on page 642)

Our Readers Say—

The article, "An Ideal Applicant" (June 4), interests me a lot, in so much that I wasn't aware that missionaries were such perfect individuals. Actually what I wondered, as I read the article, was what was wrong with an individual who wouldn't question and get to the bottom of such unnecessary action as he was made to do.

I can understand the teaching of self-denial, promptness, patience, temper, and humility. However, articles like this tend to make us try to lift ourselves by our own bootstraps rather than face our weakness and be happy that God can use us before we become perfect.

I do appreciate the **Gospel Herald** very much and would not want myself understood differently because of this criticism.—Wm. Shumaker, West Liberty, Ohio.

* * *

In "Items and Comments," **Gospel Herald** (June 25), there is an article that is not correct. The article about the attack on the Amish by Lower Merion Township is only a clampdown on a ruling that we had to observe two years ago. Our milk is also shipped into Lower Merion Township and we are required to have a 100-watt bulb for every three cows, but the error in your article is that the Amish are required to electrify their barns. As I know the situation, they do not require electric, but they require so many candle power of light and it must be of a permanent nature. If they want to do it by using bottled gas, they may.

I am informed that one of the reasons for the clampdown is, since the Amish had been granted the privilige of using portable lighting, some of them did not honor their privilege and used only maybe half as much lighting as they should have. So now they must all install something permanent, but it can be something else besides electric if it meets the candle power rating.—Martin E. Ressler, Quarryville, Pa.

* * *

My husband and I have been married only several short years. We have established a Christian home and are receiving Christian literature.

Many times the contents of the **Gospel Herald** seem as though the writers are speaking directly to us. We have received blessings and encouragement to continue in our Christian life.

Dale Oldham's article, "The Church Must Change" (June 18 issue), brought to my attention the truth of how we as Christians have allowed ourselves to "slip" and become complacent in our attitudes and commitments to God, the church, and to other Christians.

Mr. Oldham's statement referring to Christian experience, "It must be given hands and feet. It must wear hobnailed boots and overalls," caused me to examine myself and ask, "What have I done for God and those around me and how can I improve and extend my efforts?"

God has no hands and feet but ours to do His will. We as Christians must humble ourselves to see the needs, physical and spiritual, of others with whom we live, work, and play.

May God continue to bless the ministry of the **Gospel Herald** is my prayer.

—Mrs. Kenneth Gerber, Massillon, Ohio.

What to Expect at General Conference

By Paul Erb

What will "Kalona" mean to the Mennonite Church in future years? We have a way of referring to certain actions of Mennonite General Conference in terms of the place where the action was taken: Turner, 1937, organization of the Commission for Christian Education; Wooster, 1947, approving the organization of Mennonite Youth Fellowship; Hesston, 1955, adoption of statement on race relations; Harrisonburg, 1957, authorizing the appointment of a Secretary of Stewardship. What will General Conference do at Kalona, Iowa, Aug. 20-23, 1963?

Between 200 and 300 delegates, representing possibly 20 conferences, will gather during those days on the campus of Iowa Mennonite School. They will enjoy fellowship with each other, be inspired by worship periods, listen to addresses and participate in discussions of committee reports which they have read beforehand, and do business for the denomination required by another biennium.

They will hear from the Music Committee a progress report on the new hymnal, with a proposed publication date of 1969.

The Peace Problems Committee will present two important statements of position: one on litigation and one on capital punishment. Action on both these statements may not be taken until 1965.

Mennonite Mutual Aid has been making a study of its organization, and will propose a reorganization plan which will simplify and unify operations. It will also present a philosophy of church-controlled mutual aid, and a plan administering retirement for church workers, including pastors.

The Committee on Economic and Social Relations will present a statement on the Use of Alcohol and Tobacco, and will describe the New Frontier in which the Mennonite Church is living today.

The Secretary of Stewardship will give his first report. He will describe the stewardship emphasis in which all of our organizations will participate in the next biennium, and introduce the Stewardship Council which has been developed.

The Ministerial Committee will present recommendations for in-service training of ministers, for a ministerial personnel office, and one concerning ministerial relations.

The Statement of Faith, which we have been working on for six years, and which came in for major discussion two years ago at Johnstown, will be presented to the delegates for action. The adoption of this new doctrinal formulation may well be the most outstanding action of General Conference this year.

The constitution may be amended to provide for a moderator elect, elected two years before he takes office. The creation of a new committee, the Worship Committee, which will include in its functions the work of the present Music Committee, will be proposed.

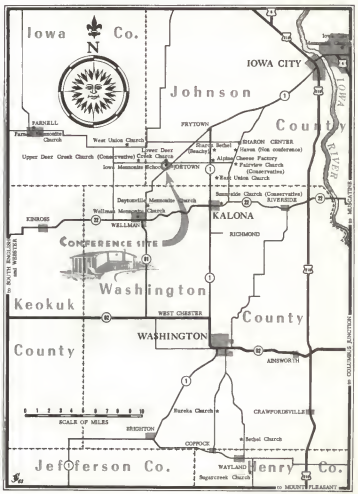
The delegates will hear the report of the treasurer and adopt a new budget. They will need to speak to a situation in which the General Conference program is growing faster than the contributions from our churches.

The method tried two years ago of dividing the delegates into groups to make possible more discussion will be used again. Reactions to two speeches will be handled in this way.

The conference sermon, preached this year by a former moderator, John C. Wenger, will set the eyes of the conference on the Mennonite Church in relation to today's world. Most of the addresses will be relevant to this theme. "Christ the Hope of the World" is a fitting topic for the closing address.

There is a body of elected delegates who will be urged to take front seats, and who will be privileged to vote in all business matters. But the conference is open to all members, and all are invited to attend. Discussion privileges are not limited to delegates.

General Conference has not met in Iowa since 1941, and it may well be another generation until it meets there again. People of the Iowa communities are especially invited and urged to attend the sessions. Come and get a vision of the entire program of the Mennonite Church. You will be helped to see your place in your church.



Mennonite Mutual Aid

(Sponsored by Mennonite General Conference)

Mutual aid is the Christian fellowship sharing in times of economic and social needs that threaten the individual, the family, or the local church community. Such brotherly sharing is a basic expression of Christian life and witness. It is the church's ministry to individual members of the group, sharing burdens in times of personal loss and frustration. Mutual aid may be expressed spontaneously by individual Christians without discussion or forethought. Congregations may plan formally for brotherly aid so that none be neglected. Many congregations may work together unitedly for the sharing of common risks.

Expression of Appreciation for Help Received

"Mennonite Automobile Aid, Brethren: We wish to express our appreciation to you for the fair and prompt service to our son at the time of his recent accident. Thank you very much." A congregation appreciates the help their pastor received when he was involved in an accident. "Enclosed is the repair bill on brother . . . car which did not total nearly what the estimates indicated. The congregation sends a note of thanks to you for this help. We do not know how to show our appreciation, but thank you." Auto aid does not resort to courts of law in order to collect from the party responsible for damages to a member's car. The plan makes it possible for Mennonites to share their collision and comprehensive losses. MAA has 3,800 vehicles enrolled with an annual assessment of $137,000.

I'll Show You How

By Helen Loewen

We girls didn't often play volleyball, but we had a new court and high enthusiasm; so here we were. We were well aware that we weren't the best players, but we were out to have fun. And fun we had until —until "Mr. I'll-Show-You-How-to-Play" came along. Loudly he proclaimed, "Now when you serve, you do like this and this and this. Now you stand here and you here and you here. Now you move here and here and here."

We started boiling inside but obediently did "this and here" because we didn't want to hurt his feelings. We knew something about the techniques of the game. We knew something about the rules. We also knew there was a lot we didn't know and didn't do perfectly. But right now we wanted to be left alone, to play our game, to make our mistakes, and to have a little fun without interference.

Reflecting on that day I thought—perhaps this is how our national friends feel when we come with our technical know-how to help them organize and work more efficiently. Perhaps they say, "We know our training hasn't been equal to yours, but after all we do know something about it. We know we aren't perfect and will make mistakes, but please let us try without all this loud interference." I'm sure they boil inside but are just too polite to tell us.

Then there was another guy who came to the volleyball court that day. All other conditions on our part were the same except we weren't boiling inside. He let us play; he let us make our mistakes; he let us have our fun. He cheered; he gave a few tips if the person wanted them—all very quietly, of course. He made it all seem so easy. Afterward he found himself in the midst of a quiet huddle explaining this and that. You didn't have to be in the huddle if you didn't want to be, but everyone else was there and maybe there were a few things you could learn.

Saint Marc, Haiti.

The only way to keep from being a witness is to keep from being a Christian.
—John Driver.

A Prayer
FOR THIS WEEK

Dear God in heaven,

Let Thy precious Word speak to my soul. Let it be to me the living Word. Let this living Word speak to me, not only of the ages past, but also of the ages to come. Teach me the wonders of Thy truth. Teach me the wonders of Thy being. Teach to me the wonders of Thy doing.

Thank you, God, for being—just for being! In the name of the Incarnate Word. Amen.

—W. Bert Lehman.

Prayer Requests

(Requests for this column must be signed)

Pray that God's Word may become new every morning to those who are memorizing the Book of Romans.

Pray for divine guidance in preparation for the Greater Salt Lake Crusade for Christ, with the Myron Augsburger team, scheduled for Aug. 25 to Sept. 1, in Salt Lake City, Utah.

Pray that the MYF speakers and other leadership personnel of the MYF Convention may be taught by God to offer praise as well as intercession.

Pray that God may guide in the work of the General Conference at its meeting, Aug. 20-23.

Our Mennonite Churches: Hopedale

The Hopedale, Ill., Mennonite Church was built in 1926. When this building was completed, there was money left over, and so the excess contributions were given back to the donors. The congregation was organized in 1854; the present membership is 340, and the Sunday school has an enrollment of 410. Ivan Kauffmann is pastor.

FOR DISCUSSION

Where Do We Stand?

By Hubert Swartzentruber

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

The news media of our country have recently given us a graphic picture of a man standing for the defense of an ideology for which he no doubt has deep feelings. Governor Wallace, after the intervention of the federal troops, swallows temporarily some of his pride and steps down to allow two Negro youth to register in the University of Alabama. The cause which he represents can do nothing but heap shame upon shame on our land. His feeble attempts to stand in the way of justice and right are symbolic of the defeat of any other attempts that may be made to hinder progress in racial equality. Wallace's words, "It is a bitter pill to swallow," will need often to be repeated by those who desire to see our present evil system of segregation continue.

Another picture follows the defeat of the Southern governor—the martyrdom of Medgar Evers. Where there are martyrs, there will be victories. The dead body of Mr. Evers speaks life to those who find themselves in the struggle for right. There will be many more "bitter pills" for those who oppose the right.

How does the church take its responsibility in restoring dignity to all men? Can we idly sit by while the injustice that is heaped on our fellow men is aimed to destroy them? Pious platitudes have too long been used without results. Our theology has always been interpreted that we will go the second mile, bestow love on all men, and treat mankind as we wish to be treated.

On the problem of civil rights we no doubt have thought some, have written a little, were a bit sympathetic, but never have we raised our voices loud enough to carry any weight in society. We have only cautioned our concerned group in the church to remember that "this takes time." We must not move fast even though we know it is right.

It is true that this takes time, but that time appears to be now. The church has already lost some of its vitality because it has entered too late into the leadership role of being a conscience to the unconcerned in matters of brotherhood. There is yet time for the church to redeem itself and become a brotherhood of believers that will honestly embrace all members of mankind.

John B. Ervin said to the executive committee of the St. Louis Metropolitan Church Federation, "It is too late for unilateral, paternalistic condescension. If Negroes want nothing else, they want to be treated like men, making all of the mistakes in judgment which men are permitted to make, but make them as men." Dr. Ervin outlined a few things that are pertinent in our understanding of each other.

1. Negroes are Americans most self-consciously American.
2. Their values are values which have been taught by white Americans, but at the same time preventing them to achieve and even daring them to try.
3. The problems which rise from this are complex. Easy solutions are not likely. What is done in this area must be done out of deep commitment to principle and not in terms of any expected material reward.
4. There is a need for a rational approach to this complex problem, but more important is it that religious men and women work together in the presence of deep religious commitment which makes possible a kind of trust that can handle a disagreement and misunderstanding. There must be a feeling of trust running through all of us so that people can disagree and still feel that all are honestly striving to do what is right.

In what areas can we be understood? Are we understood rightly by placing white pastors in congregations that have no white members, and not inviting our able Negro brethren to be pastors of large established Mennonite churches?

Has our paternalistic voice sounded notes of brotherhood or has it been a vent for our "better than thou" feelings and contributed to our desire to "reach down" to help someone whom we consider on a much lower social scale? Are we willing to share the ordinances of the church, such as communion, footwashing, kiss of charity, and marriage, with other disciples of Christ who have not had our cultural background but share in a real sense the claims of Christ on their lives? We say we will share, and this gives us encouragement. Yet in the worship service on a Sunday morning there is a painful absence of people with cultural backgrounds different from ours. It is not that they need us so much, but we need them. We cannot afford to become so ingrown that we cannot absorb the values that would be presented to us through close association with people of other rich cultural backgrounds.

Are we understood in our church institutions by having a foreign missions program but no one from the field represented on the board that makes major decisions? Does the urban population understand our agrarian culture or should we not have men raised in the urban centers be affiliated on the board?

Shall we continue to march to the drumbeat of conformity and respectability, or is it time we listen to the beat of a more distant drum and move to its echoing sounds? In speaking for truth and justice we face criticism, abuse, and pain, but we can no longer as Christians be satisfied with an easy road. Christ spoke boldly, acted courageously, defied evil, gave His own life for our sins. Above all, He commissioned us to follow. "Be not conformed to this world: but be ye transformed by the renewing of your mind. . . ." Where do we stand?

St. Louis, Mo.

Are Missionaries Unbalanced?

By T. Norton Sterrett

Are missionaries unbalanced? Of course they are. I'm one. I ought to know.

A missionary probably began as an ordinary person. He dressed like other people; he liked to play tennis and listen to music.

But even before leaving for the field he became "different." Admired by some, pitied by others, he was known as one who was leaving parents, prospects, and home for—a vision. So he seemed to be a visionary.

Now that he's come home again, he's even more different. To him some things—big things—just don't seem important. Even the World Series or the David Cup matches don't interest him especially. And apparently he doesn't see things as other people see them. The chance of a lifetime—to meet Bernstein personally—seems to leave him cold. It makes you want to ask where he's been.

Well, where has he been?

Where the conflict with evil is open and intense; a fight, not a fashion—where clothes don't matter, because there's little time to take care of them—where people are dying for help he might give, most of them not even knowing he has the help—where the sun means 120 in the shade, and he can't spend his time in the shade.

But not only space; time too seems to

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Mennonite General Conference Program

Iowa Mennonite School, Kalona, Iowa

August 20-23, 1963

Moderator: John R. Mumaw, Harrisonburg, Va.
Assistant Moderator: Roy Koch, West Liberty, Ohio
Music Director: J. Otis Yoder, Harrisonburg, Va.

Tuesday Forenoon, August 20

8:30 General Council

Tuesday Evening

7:00 Worship Period—David Mann, Albany, Oreg.
Welcome—John Y. Swartzendruber, Kalona, Iowa
Moderator's Message—John R. Mumaw, Harrisonburg, Va.
Minutes of 1961 General Conference
8:00 Conference Sermon: **Our Message in Today's World—**
J. C. Wenger, Goshen, Ind.

Wednesday Forenoon, August 21

8:30 Business Session
Report of General Council and recommendations
Treasurer's Report
Budget Committee
Confession of Faith Statement
11:00 Devotions—Orland Gingerich, New Hamburg, Ont.
11:15 **The World Today, a Threat and an Opportunity for the Church**—John Drescher, Scottdale, Pa.

Wednesday Afternoon

1:30 Worship Period—Simon Gingerich, Wakarusa, Ind.
1:45 **A Christian Philosophy of Change**—Paul Erb, Scottdale, Pa.
2:15 Small group discussions on address, led by:

Wayne North (Ont.)	Paul H. Martin (Colo.)
Gideon Yoder (Kans.)	J. J. Hostetler (Ill.)
C. K. Lehman (Va.)	A. Lloyd Swartzendruber (Iowa)

3:15 Business Session
Church Welfare Committee
Ministerial Committee
Schowalter Foundation
4:30 Meeting of Church Secretaries and Statisticians

Wednesday Evening

7:00 Worship Period—David Thomas, Lancaster, Pa.
7:20 Resolutions Committee
7:35 Report of Commission for Christian Education
7:50 Report of Stewardship Secretary and Introduction of Stewardship Council
8:10 **The Christian Steward in a Contemporary Community—**
Daniel Kauffman, Scottdale, Pa.

Thursday Forenoon, August 22

8:30 Business Session
Music Committee
Mennonite Mutual Aid
Introduction of Two-Year Stewardship Emphasis
10:30 Devotions—Willard Mayer, Pigeon, Mich.
10:45 **The Program of the Church in the Decade Ahead—**
A. J. Metzler, Scottdale, Pa.
11:15 **Harnessing Our Potential for Witness and Service—**
Don Augsburger, Harrisonburg, Va.

Thursday Afternoon

1:30 Worship Period—Willard Leichty, Wayland, Iowa
1:45 **The Role, Responsibility, and Relationship of the Various Units of the Church**—Paul M. Lederach, Scottdale, Pa.
2:15 Group discussions on address, led by:

Clyde Fulmer (Ill.)	Laurence Horst (Ill.)
Ralph Stahly (Mich.)	Stanford Mumaw (Ohio)
Richard Yordy (Ill.)	Nelson Kauffman (Ind.)

3:15 Business Session
Economic and Social Relations Committee
Election of Officers
Board of Education Report

Thursday Evening

7:00 Worship Period—John H. Shenk, Denbigh, Va.
7:20 Fraternal Delegates' Messages
7:40 Report by Publication Board
8:00 **Deepening Christian Fellowship in the Church—**
Chester Wenger, Nazareth, Ethiopia

Friday Forenoon, August 23

8:30 Business Session
Historical and Research Committee
Peace Problems Committee
Report of Elections
10:45 Devotions—Mark Lehman, St. Anne, Ill.
11:00 **Contemporary Issues in Church-State Relationship—**
Guy F. Hershberger, Goshen, Ind.

Friday Afternoon

1:30 Worship Period—Newton Gingrich, Markham, Ont.
1:45 Business Session
Report of Mennonite Board of Missions and Charities
Unfinished Business
Installation Service
3:15 **Christ, the Hope of the World—**
Edward Stoltzfus, West Liberty, Ohio

IV. Will the Spirit Speak Again

as He Did to the Church
in Thyatira—to the Mennonite General Conference?

By John R. Mumaw, *Moderator of General Conference*

Does the Mennonite Church have any need to review her practices? Is there any reported behavior that needs censure? Are there any marks of worldliness that betray her love for Christ? Is there any evidence of compromise with the truth? Has "Jezebel," the symbol of great evil in the world, led the servants of Christ into believing that one does not need to achieve Biblical standards of morality? Has the world seduced saints to commit fornication by lustful indulgences? Has the church been seduced to worship modern idols (self, material possession, intellectualism, culture, or human achievement)?

Activity in Thyatira

Thyatira was an active church expressing its love in compassion and care for others. It was faithful in doctrine and upheld the Word of God. It was steadfast in its profession of Christianity. It rendered much-needed service to the community. Its deeds were known throughout that region. Its works, however, exceeded its love and therefore it lost its motivating force. Its activity in the community exposed the people to worldly influences. The compromise set in a trend toward indulgence. The church had too much sympathy for teachers with wrong doctrine. It lacked in courage to exercise corrective discipline. It permitted practices of questionable morality and failed to rebuke those who lived in offense to Christ and the church. It was too tolerant of those who were compromising truth.

Danger in Tolerance

There is similar danger in the contemporary scene where church leadership has allowed false teaching to go unchallenged. There is a serious threat implicit in the tolerance of evil. Indifference toward the

(Continued on page 643)

Questions on the Christian Witness to the State

By John H. Yoder

C. What Should Christians Say to the State?

4. Concerning the stewardship of nature.

Among the initial commands given to Adam, the validity of which is not dependent upon faith or election, was the assignment to make the earth productive. This responsibility to use the resources of nature for meeting of the needs of men is not only a selfish necessity, if men are to stay alive. It is also a moral obligation which assures that men's relation to the material world shall not be conceived of as lying completely within the realm of man's own good pleasure, but has been taken up within his obligation to God.

It can be argued that there is no logical reason why it would need to be a business of the state what men do with the resources of nature. But whatever might be the result of a logical inquiry at this point, the fact remains that modern governments do use their authority in ways which have a profound effect upon the uses of nature.

The Riches of the Earth

Governmental policies have much to say to the way mineral resources are exploited. The tax legislation currently in effect in the United States, by making allowance for "depletion," as if the petroleum treasures under the earth were completely the private property of the owners of the land above, in effect subsidizes and hastens the depletion of mineral wealth. The "severance" tax (used by some states as a substitute for the property tax) has the opposite effect, however, in that the tax is levied on resources depleted rather than on those not used.

In a ruthless way which has been referred to as "The Rape of the Appalachians," modern mechanized strip and auger mining of coal have not only wasted vast amounts of coal, but also laid waste thousands of square miles of soil which otherwise might be productive at least for forestry or grazing purposes. These procedures are economical for the producer in that he harvests a great number of tons per hour, but they are exceedingly wasteful for the world because, in addition to the ruin of the land, a great portion of the coal is irretrievably lost.

In other situations the threat of selfish waste has centered upon the enormous tracts of land in the American West, the grazing and foresting rights to which are under the control of federal and state governments. On occasion these rights have been over-exploited by privileged renters to the point of destroying natural balances and the possibilities of regrowth.

On the more positive side, there have been the efforts of governmental authorities to encourage the conservation of soil and the renewal of forests. Once again, there could be debate about whether such undertakings need logically to be linked with the same organization which wields the sword, and to be financed with tax money. Once again, this question does not modify the Christian's concern for the stewardship of the soil which thus may find expression.

The Hungry World

Concerned Christians have long been puzzled by the fact that, with literally most of the world hungry and with economists' figures indicating that there is real doubt whether it would ever be possible to raise enough food to feed the world, present North American production capacity must be throttled, land must be taken out of production, and sometimes crops must even be destroyed or allowed to deteriorate through overlong storage.

There is no simple solution to this problem; simply to distribute this extra food around the world would at least not be such a solution. Christians should be concerned, as they have been thus far, at least with making the best possible use of those limited circumstances where it is economically possible simply to give away some of these surplus commodities. But the adequate solution to this problem would need to be found on a much deeper level.

One aspect of the search for this deeper solution would be the reminder that the entire price support system, which has led to this overproduction, has only been possible behind the protective barrier of tariff and other import regulations. These have kept American producers from needing to face the competition of other more economical producers, at the same time that artificial means have been used to guarantee purchase of what they do produce at the protected price.

This is not to say that the immediate cessation of either price supports or protective tariffs would solve all our problems. At least initially after such a change both North America and the world would still be ill-fed. Yet the difficulty in conceiving of some simple "recipe" is all the more reason for Christians, part of whose discipleship commitment is to feed the hungry, to recognize an immediate responsibility for finding new answers and for beginning with willingness to forego the artificial advantages which come from the state's being used by the rural population (or by politicians seeking to please the rural population) to control their market and raise the prices of their produce.

The Wastefulness of War

But offenses against stewardship of the soil are not limited to wasteful ways of taking wealth from the earth or of failing to get the bread to where the hungry people are. There are also large segments of any modern national economy which, by virtue of decisions made by the government, spend money for things that are not bread. The prime example is of course the armament race, which has created enormous industries whose entire production is of no human use to any category of needy people; companies which however owe their survival to the continuance of government purchasing and therefore have every reason to encourage, even by means of bribery, the maintenance of their contacts and contracts.

There is a great difference between saying that the state has a certain right to protect its citizens, if necessary by the use of force, and considering it normal that over half of the economic resources of the government should be diverted from the production of homes and schools and roads for the manufacture of Minuteman silos and nuclear polaris submarines.

Spiritual Wickedness in High Places

In a still deeper and more mysterious way, our governments are poisoning the earth at the very source. From the currents of wind and magnetism in outer space, whose effect on weather and the like we know very little about, to the nucleus of living matter, where the elements of heredity are changed in ways that only future generations can experience, men have taken it into their hands, sometimes as a marginal result of genuine scientific or medical endeavor, but more often with a view to military power and political prestige, to poison with fallout the soils, the marrow, and the chromosomes not only of their own citizens but also of peoples of the rest of the world who have no political stake in American military preparedness.

Elkhart, Ind.

♣

How can we glorify the Father? By the fervent singing of hymns on Sunday? By teaching a Sunday-school class? By making our contributions when the collection plate is passed? Yes, of course; but also, and especially, as Christians by dedicating our jobs to Christ, and by performing our work—every detail of it—honestly, faithfully, unselfishly, enthusiastically, in a manner that will please Him. It should be possible to identify a Christian merely by watching him at his daily task.

John E. Mitchell, Jr., in *The Christian in Business.* (Fleming H. Revell Co.)

A Party for Octogenarians

By Mrs. Jay Martin

Today we hear much about the aged folks and their problems, but seldom of the things that are done to make them happy. Contrary to widespread belief, many of these older people are not senile, frustrated, or helpless, but a lovable, useful group of people.

Our Sunday-school class, the Mothers' Bible Class of the Paradise Mennonite Church (Mrs. David Benner, teacher), decided to show our appreciation to our older members. The sixteen members of our class each selected a person from our congregation 80 years of age or older as a secret friend for a year. We remembered them in some way or other once each month, including holidays, anniversaries, and birthdays. Throughout the year we would hear remarks at sewing circle and various gatherings that made us sure our remembrances were appreciated and that the members were enjoying the game of secrecy.

To climax this project we planned a dinner party. Invitations were mailed—unsigned—saying someone would pick them up at ten o'clock. This caused another period of suspense, for they did not know where they were going until they arrived at the home of Mr. and Mrs. Raymond Hershey, who were our hosts for the day. The Lord blessed with a beautiful day and by eleven o'clock all our guests were there. Some of these dear old folks made a special effort to attend. The oldest one present was 92.

When dinner was ready to be served, each class member was revealed to his or her secret friend, who escorted them to the dining room. Fun and humor were very much in evidence as we seated our guests. The tables were decorated with spring flowers and candles, and a full course meal was served.

After dinner the chairs were turned to listen to a short program of music, poems,

(Continued on next page)

Honest, Wouldn't You?

Did you ever think you'd like to
  Back up just a little ways,
And again enjoy the pleasures
  Of your early childhood days?

Would you trade your patent leathers
  And your made-to-order clothes,
For an hour of running barefoot,
  Squeezing mud between your toes?

How'd you swap your old dyspepsia
  And your job of finding fault,
For a hatful of green apples
  And a pocketful of salt?

Would you give your fancy tackle
  For a nice long willow pole,
And an old can full of fishworms,
  And a little sunfish hole?

Oh! I knew you'd say you wouldn't,
  But we're just grown-up girls and boys,
And it's only pride that robs us
  Of the fun the child enjoys.

So how would you like to lose that pride
  For just a day or two,
And spend a couple happy hours
  That you, a child, once knew?

But perhaps there are some things
  That you would change a bit—
Like the time you pulled those pigtails,
  Or hid the buggy whip.

Or maybe times you lingered
  When you heard your mother call;
You really didn't want to make her wait,
  'Cause you loved her best of all.

But you had to have another ride
  Before you could go in,
And so you left her call and call.
  Ah! you'd never do that "agin."

Yes, there's many a thing we'd do different
  If we only had a chance;
But there's many a thing we'd do just the same,
  As we take our backward glance.

But one thing I am sure of,
  And know that you'll agree—
This life here on earth will seem but a day,
  When compared with eternity!

And I know that those fond memories,
  Held dear from that childhood day,
Will seem but foolish treasure,
  When we hear God's call that day,

And we go to meet our Maker
  In that home so bright and fair;
Our joys here on earth will seem so small
  Compared to the joys over there!

Now, honest, wouldn't you—Ah, sure you would—
  Go back for a day or two
And spend a few of the happy hours
  That you as a child once knew?

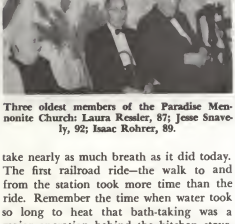
But far better is that day coming,
  And for some it won't be long,
When we start our life in heaven,
  Praising Him—to whom we belong!

Paradise, Pa.

OCTOGENARIANS

(Continued from page 634)

readings, and a short talk expressing our appreciation and respect to the older members of the Paradise congregation. They reminisced with us: Few people living today can remember when the only refrigerators were iceboxes—when soap was boiled in the iron kettle—when the first automobile made its noisy appearance and it was hardly safe to meet a horse along the road —when playing the mouth organ did not



Three oldest members of the Paradise Mennonite Church: Laura Ressler, 87; Jesse Snavely, 92; Isaac Rohrer, 89.

take nearly as much breath as it did today. The first railroad ride—the walk to and from the station took more time than the ride. Remember the time when water took so long to heat that bath-taking was a major operation behind the kitchen stove. All grandmas believe that today's children are more accomplished in many ways than those of their day, but they would just like to see a modern youngster try to fasten high button shoes, with cold fingers, on a dark winter morning.

After each one related an interesting incident of their earliest recollection (some as early as three years), our guests were taken home.

Our class found this age-old principle to be true—that when you make someone else happy, you reap a lot of that happiness yourself.

Zabuton From Where I Sit

By Adella Kanagy

I sat today in the rocking chair—a child on my lap, with a well-worn storybook in her hand. I read nursery rhymes and "The Three Bears"; we sang. (My books get dusty waiting to be read. But I've surely read this children's book thirteen dozen times, in thirteen years.) I tucked the little girl into bed for a nap, heard her sing to her stuffed doggy, and I rejoiced.

I sat today in the chair of the teacher. Home from Japanese school, my children postpone their play until after an hour of reading and spelling with Mother. I taught "his," "birds," "ate." I taught "imagination," "ambition," "casually." When the pupils ran to play, I was glad to return to the kitchen, and grateful to God for children's alert minds, open to learn, reason, grow.

I sat briefly in my chair in the study. These letters must be answered. These records are due, and this deadline must be met. In between, ideas are exchanged back and forth with my husband as he studies. Soon there are children at the door, wanting help. I must go. Perhaps later, when the children are sleeping, I will get back to the study.

I sat today in the doctor's office. There was work to be done at home, but I waited with my little boy for his turn, chatted with other parents, and finally received medicine and treatment. Tonight he rests, no longer coughing, and I am thankful for medical care, God's healing, and that I could fill the role my child needed.

I sat, like Mary, at Jesus' feet: alone; with the family in worship; with my husband at the close of the day; with a guest new in the Christian faith, who asked how to pray. We read from the Word and sang hymns—he for the very first time.

I sat with other Christian women . . . five had gathered to share experiences in living a Christian life amid many hindrances—unbelieving husbands, pressure for conformity to a non-Christian society, the everyday, time-demanding obligations to family. They made plans to meet again next month, and to follow a daily devotional guide together.

In these various experiences of Christian fellowship, I appreciated anew Jesus' adequacy for every heart's needs . . . my privilege to know and share Him.

Hokkaido, Japan.

What Happened at Peoria in 1962?

By J. J. Hostetler, *MYF Convention Co-ordinator, 1962*

Another church-wide MYF Convention will gather at Belleville, Pa., Aug. 15-18. What will happen? Perhaps a brief review of the Convention held at Peoria, Ill., last year will help to interpret this question.

Over 2,500 youths participated. They came from Oregon in the west, Texas and Florida in the south, Virginia and New York in the east, various provinces of Canada, and from foreign countries. They mingled freely with one another and made new acquaintances. There were present many local sponsors, pastors, and church leaders as well as parents and grandparents.

The youth came in cars, by train, chartered buses, and planes. They toured the city and its environs, factories, churches, and other institutions. With all this and the millions of miles traveled by the group there was not one serious incident—just a few minor and humorous ones. Their behavior and conduct in the city was exceptional so that reporters, police, and businessmen expressed wonder and appreciation. They had never seen such a uniquely well-ordered and clean Christian group in such large numbers attending a Convention away from home.

A unique feature of the Convention was to see over 125 groups of ten to twenty-five young people scattered around on the grounds and in some of the fair buildings digging into the Book of Philippians. Though the weather was very warm and the facilities were only ordinary fairgrounds with stock barns and a large exhibit building, nevertheless youth and leaders zeroed in on Philippians for several hours during each of three days. Their major purpose was to discover what Philippians had to say to them in living for Christ in this day.

The young people also participated in workshops. They discussed MYF programs, services, and witnessing. They explored new ideas for expressing their Christian life in a more meaningful way. They sang together in large groups and in a chorus. They prayed, testified, meditated, and shared with each other. They asked questions, counseled with many church leaders, and shared their offerings to make "Life Team" a reality and possibility.

Hundreds of young people who memorized all or portions of Philippians experienced real thrills and also stirred the audiences with their recitals of God's Word. The Quiz Teams were alert and responded in their competition in a wholesome way. There was no gloating by the victors nor wailing by the defeated, but all rejoiced in the team participation. A Christian spirit seemed to permeate the entire program.

There was tremendous preparation by the Convention Programing Committee, the staff, people of the program, the Illinois Host Committee, and the MYF-ers who came. All of this contributed to a well-ordered and successful Convention. No youth returned home the same person as he was when he came. There were many decisions and commitments made at various times during the Convention. Emotions were stirred when many youth re-

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MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

Culmination of voluntary service results in

A Church on Hospital Hill

By Edna Beiler

Children swarmed on Hospital Hill. Little girls nursed dolls and played jacks on doorsteps. They jumped rope and played hopscotch on the sidewalks.

Their brothers roughhoused in empty lots or chased balls (on bare, calloused feet) out into the street itself.

They could be friendly, calling *hello* to regular passers-by, but they could be defiant, too. They broke things and ran. The quarrels they generated carried over to their parents and produced bitter feelings that lingered for months. They yelled, "Try and make me!" when any alien authority interfered with their activities.

When volunteers came to Kansas City, Mo., in 1948 (to form the first long-term VS unit under the general board), they were impressed by the large number of children in the neighborhood. There were so many of them! Each walk to work (at Kansas City General Hospital) served as a reminder of this.

"What is our responsibility to these children?" they asked themselves.

At that time, VS-ers were helping out at the Gospel Center (about 20 blocks away) and also at an outpost Sunday school at Morris. They also had opportunities to witness during the daily routine as nurse aides and orderlies.

However, unit members still felt a sense of responsibility toward the community immediately around them. The children were so much in evidence that it seemed good to begin there.

One real problem was a place to meet. With a unit of sixteen, the service center at 2515 Holmes Street was already bursting at the seams. How could they possibly find room for activities with energetic youngsters?

In 1954, a larger building was purchased just across the street. This provided space for club groups as well as more adequate living quarters for the unit.

Children from the neighborhood came to weekly Bible and craft classes after that. Groups were divided by school grades (during the school year), with the older boys meeting in the garage-workshop and the girls and younger boys meeting in an upstairs crafts room. One full-time girls' club chairman provided leadership for this project, with other VS-ers serving as helpers during club sessions. The unit leader also served as boys' club chairman.

Marianna Stutzman in front of the service center with a member of the club. This building is now being used for church services for the Kansas City Mennonite Fellowship.

These club contacts opened doors into homes all over the community. Eva Burnett, who (in 1950) became a member of the Kansas City Mennonite Fellowship (the church that is the result of the witness of volunteers), had this to say about them:

"My boys, Harold and Gerald, attended Builders' Club—that was the way I first got started attending church. Gerald used to play ping-pong with Freeman Mast* for hours. He really had lots of chances to talk things over with Roman Stutzman.**

"They wanted me to come with them; so I did. I remember when we first began to have Sunday school for grownups (five years ago) and all sat around the big table at the service center with its red checked tablecloth.

"We really appreciate what the unit has done for us as a family."

Velma Kimbrough also attends the K.C. Mennonite Fellowship services. She says, "My children went to Builders' Club. Then they came home and told me things they had learned there.

"I had trouble getting used to a city church after we moved to town; so I wasn't going to church. But I finally decided that what's good for my children would be good for me, too."

Another outreach activity sponsored by VS-ers was a Mothers' Bible Class held each Thursday morning. The children were in school, husbands at work, and nursery care provided for preschoolers—so mothers were free to come. They exchanged household hints, discussed problems, and listened to a Bible lesson.

Some of the women who came were Christians from other denominations who had a concern for the community. Hattie Black was one of these. She is 79 years old and badly crippled by arthritis.

She says, "I attended a church downtown, but when the new freeway came through, our building had to go. That was so hard on me. The congregation merged with another one, but it was so far away. So I started attending the K.C. Mennonite

VS-er Freeman Mast with a Builders' Club in the garage of the service center.

Efforts were made to reach whole families through visitation in homes. Eleanor and Freeman Mast and Marianna Stutzman (first three persons from left to right) and Sue Farmwald (last person on right) visit the Collins family with their three children.

Fellowship. I don't know what I would have done without our church!"

By this time, regular worship services were being held each Sunday. They were first held in the big living room of the service center.

On Dec. 8, 1957, the group was organized into a congregation, with nine charter members. By September of the following year, the service center was no longer adequate for use, both for living quarters for volunteers and for church services; so a building at the corner of 25th and Holmes (once used as a bar) was renovated for this purpose.

Gradually, as the church continued to grow, it became clear that volunteers were no longer really needed. Ex-VS-ers, Hesston College nursing students (at K.C. General), and community persons all give their support. In June, 1963 (fifteen years after the first VS-ers came), the last unit members terminated.

On June 9, over 100 persons attended the dedication at the former service center, now being used for church services again. Changes that removed bedroom and office space make this adequate for the present group.

There were ex-VS-ers in the congregation whose lives had been strengthened and whose purposes were changed by service in the unit. There were local people who had found (and are finding) a sense of direction as they met Christ. And there were children—children who will open still more doors to homes in the community on Hospital Hill.

Edwin Weaver, first pastor of the Kansas City Mennonite Fellowship, and Roman Stutzman conducted a baptismal service for Harold and Gerald Burnett on Dec. 8, 1957.

* Unit leader of the group from 1959 to 1961.

** Onetime unit leader, now pastor of the congregation.

A Look Back

Since our earliest history, Mennonites have been moved by compassion to render Christian service in one form or another. At times this witness was restricted primarily to the brotherhood, but there was always a concern for the welfare of the neighbor.

We took seriously the commands of the New Testament to feed the hungry, clothe the naked, and to share with the household of faith. At times we were criticized for being too much concerned about our own people and not enough with the rest of the world, but our people's vision increased as the modes of communication improved, as they grew more prosperous, and as they became more aware of human need on the national and international level. Now we are ministering to the needs of people of almost every race and creed and we are known around the world for our ministry of compassion.

Criticism has occasionally come from some Christians that Mennonites are "James Christians," believing only in a religion of works. This, however, is not the case. It is true that the mission and relief endeavors have been administered through different agencies and have not been as closely integrated as they might have been, but there usually has been a good over-all balance between direct mission endeavor and the relief and service effort.

Currently there is a revived interest in bringing about a closer relationship between the word and the deed through the medium of semiannual conjoint meetings between the secretaries of the Mennonite and Brethren in Christ mission boards and the executive committee of Mennonite Central Committee.

The World Today

The church today, both in proclaiming the Word and in executing the deed, must take cognizance of the fact that the world is undergoing change rapidly. For example, the state is now doing many of the things which the church did in the past: operating hospitals, giving aid to underdeveloped communities and countries, caring for the aged and handicapped. Vast programs of international aid are conducted by governmental agencies offering food and services. Formerly the church was one of the few agencies attempting to minister to human need in this way.

The new and growing aspirations of the people of the emerging nations of Asia, Africa, and Latin America must also be taken into account when we try to discover how best to be of service to them. Many of these countries are attempting to take the long stride from tribalism and colonialism into the twentieth-century world. Independence and freedom are ideas which are extremely dear to them, even though many

A conference on the theology of social welfare was held last spring

Reflections on Christian Social Service

By William T. Snyder, *MCC Executive Secretary*

Relief and service programs have been and continue to be a vital part of the Mennonite and Brethren in Christ churches' testimony to the world. Despite the fact that this form of witness has become a rather permanent feature of our outreach, it is essential that we periodically re-examine the foundation, motivations, and basic assumptions which govern our social service endeavors. The seminar on the theology of Christian social service which was held at Goshen, Ind., in April, 1963, was an attempt at such a re-examination. These reflections are not a report on that seminar, but have grown out of some of the discussions which took place there.

A sound Christian social service program can be developed only if the agencies of the church which are responsible for this work are willing to probe with theologically trained brethren who have studied the ramifications of such a form of witness in the light of the entire teaching of the Scriptures. And it is from the Scriptures that we have received our mandate for relief and service work. Our Bible scholars are able to suggest approaches to many of the questions and problems which face us. Theology does not provide us with an administrative blueprint, but it must be carefully considered when administrators formulate policy.

of them do not understand these concepts very clearly.

Science has proved that something can be done about their plight as have-not peoples if they receive the benefits of technical assistance, better education, and other things that contribute to a fuller life as we know it in North America and Europe.

Some overseas efforts in missions and relief have been characterized by a paternalism similar to the attitude of western nations in the so-called colonial period. The winds of change toward political independence have likewise affected the churches and mission programs in the underdeveloped countries. Missionaries and relief workers today must adopt a true servant relationship to these younger churches, despite the fact that it requires boundless grace.

Theology and Program

In re-examining the foundation of our relief and service undertakings, it is clear to me that the objective of our witness—to render service in the name of Christ—must remain the same, but the techniques and criteria we employ need to be scrutinized.

I am convinced that we must continue to take seriously the imperatives of the Scriptures concerning the need to witness to the total man—physical, mental, and spiritual. In other words, we must continue to be obedient to God in accordance with our best understanding of the Scriptures. Here, again, we must rely heavily on the insights of the Bible scholars..

Obedience does not necessarily assure success or fame. In fact, it frequently results in failure and rebuff. Obedience consists not of trying to help everyone in need, but of giving assistance to those who seem to be in the greatest need and who can be helped by those resources and capabilities which we possess.

Obedience to God in the area of social services to me means putting our faith, talents, and material wealth to the best possible use—giving assistance where other agencies and governments hesitate to go; developing and testing new ideas which later can be used by larger, less mobile groups; and providing a strong inter-Mennonite lift to struggling churches in which all Mennonite bodies are interested.

The resources of trained personnel and experience that are found in our North American and European churches do not exist in other parts of the world in such profusion. It is quite possible that the changing world situation will give the churches in the underdeveloped countries a new lease on life, provided they receive the needed assistance and counsel that we can give.

We should do more in the field of reconciliation. Mennonites are uniquely qualified to play the role of peacemakers and reconcilers, though we must take this task more seriously. Building bridges between Christians in countries torn by nationalistic aspirations or racked by race tensions should be given high priority by the peace committees of the conferences and the MCC Peace Section in these days. It is in this area of work that we have less experience than in ministering to the other needs of man even though the Bible is clear on our responsibility to do it.

Looking Toward the Future

The Lord has blessed the relief and service work which has been done by our churches. The ill have been cured, empty stomachs have been filled, naked bodies have been clothed, alienated people have been reconciled, neglected children have received love, idle hands have been given work to do, and searching souls have been introduced to faith in action. Our humble efforts have been multiplied manifold—similar to the loaves and the fishes—by the hand of God.

What doors will be opened to us in the future we do not know, but our prayer is that we may have the boldness and faith to enter into each new opportunity as wholeheartedly as we were able to do in the past.

They Want and Expect Us to Help

Algerian Needs Continue

Unforgettable experiences. This is how Alvin Friesen, director of relief work in Algeria, and his team find their living, being, and working with the rural people of Algeria, victims of seven years of war. Mission-service personnel are living on a farm provided by the Algerians which is being developed into a training school-demonstration farm combination.

"About a week and a half ago I went with two of our Pax fellows into the Sahara desert to distribute Christmas bundles and clothing in three villages (2,300 people including about 800 children ranging in age from 3 to 16). These people all live in dirt caves built into the banks of a dry river bed. During the war they lost all of their sheep and now have no resources of any kind except what is given to them in distributions. Rains did not come to their particular area; so they were not able to plant anything.

"The two days that we spent with these people were perhaps two of the best days of my life. I will never forget the sight that first morning as we were scheduled to begin. Approximately 300 of these chil-

(Continued on page 641)

Missions Today

Mission Board Annual Meeting

By J. D. Graber

Not how much I give but how much I keep is the Christian standard of stewardship. There is still too much of the idea abroad among us that when we have given a tenth, then we are free to spend the remainder as we please. This is as if we gave a bribe to the Lord. The standard of II Cor. 8 and 9 is that as Christ gave Himself fully to us, so we should give ourselves fully to Him.

We spend too much on ourselves. This applies to the "conspicuous consumption" that is too evident among us, but more pertinently to the proportion of our giving that in the final analysis still serves ourselves. Our local church buildings, educational plants, schools, colleges, hospitals, retirement and old people's homes, nurture supplies and literature, and good facilities for the local program—these are all good and proper. Why should we not invest a large part of our very high income in the church? Why should God dwell in tents when we dwell in houses of cedar? (See II Sam. 7:2.) Saving in the work of the church is not the place to try to make our income reach for all our expenditures. But there is another principle involved here:

Dare we give freely in the place of least need to the neglect of the place of greatest need? We must redeem the giving to the church that serves ourselves by giving freely also to the places of the greatest need. When we give to our local hospital so that we and our community can have excellent hospital care when we need it, dare we forget our mission hospitals that serve amidst tragic and colossal need? When we give to education for our own children, we may not forget the thirst for education that exists in so many places today, but there are not enough schools or teachers. The same applies to literature and to every other aspect of our lavish spending on ourselves.

Is the gift tax deductible? This is not the important question at all. Is it contributing to the church's task in the world? Is it helping to meet the world's crying need? These are the important questions.

Elkhart, Ind.

MISSION NEWS

Overseas Missions

Dhamtari, India

Schools opened fifteen days earlier in India this summer. Government officials hoped that science students in high schools would use this time for practical work.

Ernest E. Miller will be working at the Mennonite Higher Secondary School at Dhamtari part of this school year.

In other news, the executive committee of the Mennonite Church of India met at Dhamtari on July 19.

Halifax, Pa.

Thirty persons registered for the Friends of Israel Conference which was held June 24-27 at Camp Hebron, Halifax, Pa. This was the first such retreat sponsored by the Lancaster Jewish Evangelism Committee. J. Otis Yoder, Harrisonburg, Va., served as guest instructor.

Kingston, Jamaica

Jean Garber, R.N., Eastern Board missionary from Honduras, is spending three months assisting Audrey Shank at the Peggy Memorial Home for Girls in Kingston. In September Sister Garber will begin an eighteen-month course in midwifery at the Johns Hopkins School of Nurse-Midwifery, Baltimore, Md. She received a scholarship from the hospital for this training.

Jerusalem, Jordan

Fae Miller, R.N., Ortville, Ohio, left July 6 from New York for Somalia. She is attending the Jerusalem Study Conference on Islam at St. George's College in Jerusalem, Jordan, July 8-26, before proceeding on to Jamama, Somalia, for her third term of service.

Nazareth, Ethiopia

Duane A. Diller, Richmond, Va., a junior at the Medical College of Virginia, was awarded a foreign fellowship from the Smith, Kline and French Laboratories, Philadelphia, Pa. This is enabling him to assist Dr. Paul T. Yoder for three months this summer in the mission hospitals in Ethiopia. Mrs. Diller, a licensed practical nurse, accompanied her husband and is assisting in clinic and nursery work in the hospitals.

Jamama, Somali Republic

On June 3 sixty-five persons enrolled at the mission school in Jamama. Others were turned away because the school facilities are filled for this year. Missionaries Lena Horning and Viola Dorsch, with national teachers, are in charge of the teaching program.

Harrisonburg, Va.

In co-operation with Mennonite mission boards, Eastern Mennonite College, Harrisonburg, Va., sponsored a second missions institute from June 25 to July 13. Classes met six days a week, making it possible to earn three hours of college or Bible school credit. Twenty-seven persons enrolled; nineteen of these were Eastern Board workers.

Salunga, Pa.

The Vietnamese government has granted visas for Donald and Doris Sensenig, Eastern Board missionary appointees, to enter Vietnam. They will leave for Saigon in late summer.

Home Missions

Bronx, N.Y.

John I. Smucker, pastor of Mennonite House of Friendship, reports that the congregation has raised about $2,500 toward its new church building in the Bronx inner city. The congregation hopes to erect its building on a $60,000 budget. It hopes to get aid from the General and Ohio boards, and other sources.

In other news, 100 youth from New York City MYF's went to Franconia Camp in the Pocono Mountains for a retreat, May 24-26.

Cleveland, Ohio

The Ohio district mission board has requested the General Mission Board to proceed with plans to open a new work in the University Circle area of Cleveland. The Ohio board took this action at its June 22 meeting at Pettisville, Ohio.

The General Board has been close to the needs of students, I-W's, and nurses in the University Circle area for a number of years and has had experience and connection with the nearby Lee Heights congregation.

Downey, Calif.

John T. Kreider, pastor of Faith Mennonite Church, says his church will participate in an interdenominational Southern California Crusade in late summer. During Aug. 4-9 members will participate in the pre-crusade visitation program. Counselors are also preparing to participate by joining counselor training classes.

Relief and Service

Akron, Pa.

Opportunity is again being provided by Mennonite Central Committee for American and Canadian Mennonites to enjoy the friendship of Christian young people from abroad.

Fifty-one trainees will arrive on Aug. 15. Sponsors are still needed for ten girls who would like to work in a household with a family–take care of children and do housework.

A trainee spends one year in America, working half a year in one place and half a year in another place. The sponsor provides a home and work for the trainee and pays into the MCC trainee fund, from which transportation costs are paid.

The trainee program helps to build bridges of international understanding. Families experience the warmth and friendship of young people from abroad.

For further information write to Mennonite Central Committee, Akron, Pa.

Voluntary Service

Elkhart, Ind.

Kenneth Seitz, Telford, Pa., began working in the voluntary service office of the General Mission Board on July 10. He will be responsible for summer voluntary service, work camps for senior high and college students, and will also help in the development of a voluntary service program for senior adults.

Kenneth and his wife Kathryn completed three years of voluntary service in South Texas prior to his Elkhart assignment. Working first at Mathis and later at Robstown, Kenneth served as area director of South Texas voluntary service and Kathryn worked in kindergarten, visitation, and club services to migrants and their families.

Your Treasurer Reports

Tetteh is a citizen of Ghana who attended a worship service where S. Jay Hostetler presided. Bro. Hostetler asked for testimonies or prayer requests and tells us what happened next.

"Tetteh was not a Christian, nor a member of the church, but he listened intently to everything that was said or done. His face was serious.

"Finally he could sit still no longer. He wanted to talk also. He got up and began to tell of his past life.

"He had been brought up in a Christian family. His family were all faithful Christians, but he was a stray sheep. He had neglected the church and had forgotten about the need of God.

"As he confessed his sin, tears began to roll down his cheeks and his voice began to falter. Whether it was the sermon message that reached his heart, or the communion service, or the testimonies of the believers, or all three, he did not say, but he was touched by the Spirit of God and convicted of his sin. He wanted to be freed from his burden. He asked to be baptized and to have communion right then."

Several weeks later his request was granted, and Tetteh has been a faithful Christian ever since.

Whether a North American missionary or a national Christian leader conducts the service, an essential element is the help and assistance which comes from North American Mennonite churches through regular offerings or special gifts and prayers. We continue to plead for every Christian's help in the all-important task. We thank God for every response.

—H. Ernest Bennett.

Broadcasting

Harrisonburg, Va.

Joe Richards, missionary to Japan under the General Mission Board and codirector of the Japanese broadcast, spent part of July 8 at the radio headquarters here with the radio staff. Richards, recently appointed to codirector, is interested in becoming better oriented in the field of broadcasting.

Shamokin, Pa.

Heart to Heart is aimed for homemakers but many others listen, too. One, a 19-year-old boy, writes, "While driving along the highway, your program came on the radio. It was the first time I had heard it and when you introduced your message, it stirred my interest. . . . I received a blessing listening to your program and would appreciate having your message, which I may use in the youth program at our church."

Jamaica

"Can you advise me what I can do to get saved? I heard about the Lord, but I want to know Him and follow Him."

"I am trying my best to get saved—I want to be."

"Because of my enemies, they want me to give up my Christianity."

"What must I do to be saved?"

These testimonies came from listeners to **The Way to Life** broadcast released over Radio Jamaica. Pray for each of these persons that they may find salvation and also pray for those who counsel these persons.

Kansas City, Mo.

The 15-minute weekly **Heart to Heart** broadcast is now heard over KCCV, Kansas City, located at 1510 on the dial, at 10:45 a.m., Tuesday.

Harrisburg, Pa.

WMSP-FM, 94.9 on the dial, is releasing **Heart to Heart** at 5:00 p.m., Monday.

Minneapolis, Minn.

Heart to Heart's five-minute daily broadcast is aired over KTIS, Minneapolis, Monday through Friday at 12:30 p.m. KTIS is located at 900 on the dial.

Sioux Fall, S. Dak.

Sioux Falls' station, KNWC, airs **Heart to Heart's** daily broadcast Monday through Friday at 1:10 p.m. KNWC is located at 1270 on the dial.

DEPUTATION SCHEDULE

To conserve space, the Deputation Schedule will cover speaking appointments for one week, Sunday to following Sunday, instead of two weeks, Tuesday to the Tuesday a fortnight later. Readers have suggested that names of congregations be inserted in parentheses after the names of towns where the congregation's name differs from its address. The Missions Editor hopes these changes will make the Schedule more meaningful and less confusing to its readers.

Sunday, July 28, to Sunday, August 4

California

Ralph Buckwalter
Winton (Sharon), Sun., Aug. 4, a.m.

Delaware

Paul Swarr
Newark (Wesley Chapel), Sun., July 28, p.m.

Ohio

Paul Erb
Millersburg, Sun., July 28, a.m./p.m.

Charles Shenk
Elida (Central), Sun., July 28, a.m.
Plain City (Sharon), Sun., July 28, p.m.

Elvin Snyder
Canton (First Mennonite), Sun., July 28, a.m.
Walnut Creek, Sun., July 28, p.m.

Ontario

Elvin Snyder
Baden (Shantz and Baden), Sun., Aug. 4, a.m.

Oregon

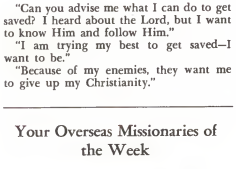
Ralph Buckwalter
Albany, Sun., July 28, 4:00 p.m.
Albany (Fairview), Tues., July 30, p.m.
Grants Pass, Wed., July 31, p.m.
Lebanon, Sun., July 28, a.m.
Sweet Home, Sun., July 28, p.m.

Pennsylvania

Paul Erb
Johnstown (First Mennonite), Sun., Aug. 4, p.m.

Your Overseas Missionaries of the Week

Lawrence and Mary Jane Eby



Lawrence and Mary Jane (Brenneman) Eby, Portland, Oreg., left on July 21 for three years of medical mission work at Abiriba, Nigeria, under the General Mission Board.

Lawrence is originally from Alanson, Mich.; his wife, from Willow Street, Pa. They have three children: Douglas Keith, 4; Donald Garth, 2 1/2; and Thomas Kent, 5 months. Lawrence graduated from Goshen College in 1957 and received his Doctor of Medicine degree from the University of Michigan Medical School in 1961. Mary Jane, a registered nurse, graduated from Goshen College in 1957. Lawrence has completed his internship and a year of surgery residency. Mary Jane has done hospital nursing at Ann Arbor and Portland. Both have been active in the Portland church—Lawrence as Sunday-school teacher, and Mary Jane with children's Bible clubs. Pray with them as they begin their new assignment in West Africa.

Walsenburg Hospital Cornerstone Laid

Several hundred persons were at the site of the new hospital in Walsenburg, Colo., Sunday afternoon, June 23, for cornerstone laying and dedication ceremonies for the facility.

Master of ceremonies was Albert J. Tomsic, former speaker of the Colorado state house of representatives. Speakers included Vic Esch, administrator of Pioneers Memorial Hospital, Rocky Ford, who spoke on behalf of the Mennonite Church. The General Mission Board will operate the hospital following its completion. He expressed the hope that many local persons would be able to help in carrying on the functions involved in administering to the needs of the sick.

Other speakers included a local attorney, architect Edward L. Bunts, Mrs. Barbara Chelon, representing the Junior Woman's Club, which has been instrumental in forming a hospital district in Huerfano County, Dr. Val Wohlauer, chief of health mobilization of the Colorado state department of health, and Carl Tesitor, hospital board chairman.

Need for Hospital

Residents in Walsenburg have had to go to Pueblo, 50 miles away, for hospital service.

This handicap of having to go to a hospital 50 miles away was demonstrated two days later when no ambulance was available locally from 9:00 a.m. until noon.

For the most part, ambulances that day were busy during the three-hour period taking patients to or from Pueblo hospitals. Each round trip entailed a trip of about 100 miles.

This situation will be alleviated in September when Huerfano County's community hospital facility opens in Walsenburg.

Inside the Cornerstone

Several items were placed inside the cornerstone on June 23. These included:

A Bible nearly 100 years old.

Copies of the **Huerfano World** newspaper with stories on high lights of the hospital campaign, starting of construction on the building, and plans for the cornerstone laying and dedication.

A copy of the brochure presenting information about the hospital.

A copy of the May 7, 1963, issue of **Gospel Herald** in which a story of the hospital was published.

$50,000 Still Needed

A fund drive was launched officially the following day, Monday, June 24. $50,000 is needed to insure complete operation of the hospital.

No missions contributed funds from the Mennonite Church have been used at the hospital. The project, costing $569,000, has been financed with Hill-Burton Act funds ($269,000), bond issue ($250,000), and a grant from the Boettcher Foundation, Denver, Colo.

Martinsburg, Sun., Aug. 4, a.m.
Samuel and Ella May Miller
Mt. Pleasant (Laurelville Camp), July 27–Aug. 3

Charles Shenk
Gettysburg (Bethel), Sun., Aug. 4, a.m.
Paul Swarr
Neffsville, Sun., Aug. 4, a.m.

Thank You from Russian Mission

Deep gratitude comes from Christian friends at Russian Mission, Alaska, for the help they received after a fire destroyed their trading post on Feb. 28, 1963. Russian Mission is a central Alaska community.

This was not just another fire for this community. This fire meant the end of food and supplies for some thirty families until the river ice broke up in late spring.

For these people there was only one solution—send a message to Mahlon Stoltzfus, an ex-missionary, who now works as bookstore manager at Goshen College. The Stoltzfuses had served at Russian Mission from 1952 to 1961 as self-supporting missionaries.

Knowing what bare shelves meant to these people, Mahlon contacted the Relief and Service committee of the General Mission Board. (See May 14 **Gospel Herald.**)

In response to the appeal for aid the Pacific Coast district mission board and WMSA, churches in Oregon, and concerned individuals from Virginia, Nebraska, Michigan, Ohio, and Indiana contributed approximately $500.00 toward the Alaska emergency.

Through letters of thanks to Mahlon, these people have shown a warm spirit of gratitude toward their donors.

One woman writes, "Thank you very much for the food and clothing sent to every family. We were very glad to hear about the committee of Mennonites. They have done a great work through you. I am very proud of their good works which they are doing in the name of Jesus. I wish you would please give my thanks to them for their remembrance. May the Lord God grant them a good reward."

Another one writes, "I just want to say thanks to you for your help in the name of our Lord Jesus Christ. Ever since Feb. 20, we have had hard times with our shortage of food. But we are thankful for help from our Lord through our friend, Mr. Mahlon Stoltzfus.

". . . And thanks to all our Mennonite friends."

Once again it has been proved that brotherly love and sharing are not out of date and that the Gospel is being supported with positive action.

ALGERIAN NEEDS

(Continued from page 638)

dren came up out of the ground from all directions and walked toward our truck. They seated themselves on the ground, girls separate from the boys, and there they patiently waited for their bundles. It was a real privilege to give these bundles to each child in these villages and then to see them take off their old rags and put on a new dress or a pair of pants and shirt.

"Last Friday evening we had our village mayor and eleven other village men over for an American style dinner. Some of them seemed to enjoy the meal and ate a lot, but others were very skeptical of some of the things and hardly touched them. We showed slides after the meal and they enjoyed that, especially the ones of the local people and scenes. (This form of contact with community leaders is important in gaining the confidence of the people and involving them more intimately in the work.)

"A week ago we got our shop training school under way with two classes taught by Pax men: one for auto mechanics and the other for welding and blacksmithing. A total of 16 young fellows have enrolled for the afternoon classes and 12 for the evening class. We are now pushing to get our boarding school in operation so that

(Continued on next page)

People in Mission News

Wesley and Sue Richard, Mt. Pleasant, Iowa, left San Francisco on July 10 for a three-year term as overseas VS-ers to Japan.

Wesley will teach English in public high schools in Japan; Sue will teach English in the church program. Wesley has attended Hesston College, Goshen College, and Goshen College Biblical Seminary. He graduated from Goshen College in 1962. Sue took training as a licensed practical nurse at the University of Iowa and studied at Goshen College last year. Wesley has been MYF president, church chorister, and Sunday-school teacher. Sue has been church chorister and a Sunday-school teacher. For their first five weeks in Japan, Wesley and Sue are in language school at Naganuma, beginning July 15. After that they will move to Hokkaido.

Takeda-san from Kitami, Japan, writes that as a busy farmer he is finding time to study and witness that he had never believed he could find.

In his letter to Mennonite Broadcasts, he told about the people to whom he witnessed on a recent business trip. Some received him gladly; others were not as receptive. Even so, he was glad he could speak of the Lord. He says, "One person is seeking and wants to believe in the Lord Jesus as his Saviour. Please send him the same studies you sent me years ago. We need a meeting place in Kitami. Please help us with this need soon even if we meet only several times in a year."

Larry and Marilyn Welty, Lebanon, Oreg., have begun Larry's second year of his I-W service. Larry is director of Lebanon Villa.

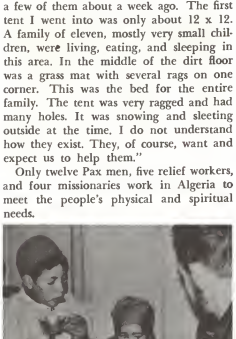
Larry, who graduated from Goshen College in 1962, is presently promoting Lebanon Villa, talking to church and civic groups, and explaining to interested persons the villa's plan for planned retirement living. The incorporation papers for the villa were recently filed at Salem, Oreg., for a $1,300,000 senior citizen project. It will have a five-story high-rise apartment building and 11 cottages, and will take up about a city block. It will have space for 130 persons in its 110 housing units. The villa's purpose "is to provide elderly persons on a nonprofit basis with housing facilities and services, specially designed to meet the physical, social, and psychological needs of the aged, and contribute to their health, security, happiness, and usefulness in longer living."

Cold milk builds bones and friendship

we can handle two to three times this number.

"We have found quite a large group of people living in tents in a mountainous region only about five miles south of us. Their homes, like those of so many living in the mountains, were destroyed during the war. They have no money to rebuild; so they are living in pitched tents. I visited a few of them about a week ago. The first tent I went into was only about 12 x 12. A family of eleven, mostly very small children, were living, eating, and sleeping in this area. In the middle of the dirt floor was a grass mat with several rags on one corner. This was the bed for the entire family. The tent was very ragged and had many holes. It was snowing and sleeting outside at the time. I do not understand how they exist. They, of course, want and expect us to help them."

Only twelve Pax men, five relief workers, and four missionaries work in Algeria to meet the people's physical and spiritual needs.



Hot soup builds sturdy bodies

PEORIA IN 1962

(Continued from page 635)

sponded to an invitation and went to the prayer room for spiritual help and dedication. The high spot in the Convention occurred when the Life Team was publicly set apart for a year of service in ministering to the local MYF's in our church.

Many parents, pastors, teachers, and youths have reported that God moved and spoke in a rather unique way to our church through this Convention. Many testimonies and written testimonials were provided. Only God can give a full account of all that happened in Peoria at this MYF Convention.

Likely there were a few youths who did not allow God to take control of their lives and who returned home without the blessings. But they were confronted and immersed with a spiritual and challenging call to live the Christian life. They could not go home the same as they came. This is why we need another Convention. Some young people need to be confronted several times. Young folks coming into the youth program need this opportunity also. Yes, it costs a lot of money, time, and energy. But it is well worth the cost. Various persons in the Peoria area of non-Mennonite memberships still comment on the witness and testimony of the Mennonite youth who visited Peoria in 1962. This has been only a brief report, but it points out what might be expected in Belleville, Aug. 15-18, 1963. Pray for those who are responsible and for those who will be attending.

HARVEST IS RIPE

(Continued from page 628)

tion of evil, then it is imperative that we with haste mightily proclaim that salvation. Looking upward, and reaching forward, let us beckon onward the Spirit of God that can change the destiny of man. The harvest demands our immediate response. Our actions must be resolved, our tactics decisive. The dread blight of uncertainty of action must not sap the Christian's vitality of vision in this propitious moment of ripened harvest. It is essential that the Christian's spiritual imperfections do not reflect a distorted image of the Gospel he professes—a distortion which could seriously preclude the operations of harvest. Rather, let us so fashion our lives that the impressions we leave of the Christ we represent will inevitably mold the lives of others.

The world's need is the Christian's opportunity. If our surrender to God should mean someone's advance to victory; our living, someone's acquaintance with Him who is Life, and if our teaching should result in someone's conquest of the truth, then we shall have performed well the function of harvest and fulfilled completely the noblest of God-granted aspirations. With unabated progress, let us each share together in perfect unity of purpose and mission in this world-wide harvest—this cosmopolitan reaping of souls. Let us rejoice in the realization that, as the harvest proceeds, today's effort will be tomorrow's triumph!

Lititz, Pa.

MISSIONARIES

(Continued from page 631)

have passed him by. When you talk about beatniks, he looks puzzled. When you mention Joan Baez, he asks who she is. You wonder how long he's been away.

All right, how long has he been away? Long enough for thirty million people to go into eternity without Christ, with no chance to hear the Gospel—and some of them went right before his eyes: when that flimsy riverboat overturned; when that cholera epidemic struck; when that Hindu-Moslem riot broke out.

How long has he been gone? Long enough to have had two sieges of amoebic dysentery, to nurse his wife through repeated attacks of malaria, to get the news of his mother's death before he knew she was sick.

How long? Long enough to see a few outcaste men and women turn to Christ, to see them drink in the Bible teaching he gave them, to struggle and suffer with them through the persecution that developed from non-Christian relatives, to see them grow into a steady band of believers conducting their own worship, to see this group develop an indigenous church that is reaching out to the community.

Yes, he's been away a long time.

So he's different. But unnecessarily so. At least, since he's in this country, he could pay more attention to his clothes, to what's going on around the country, to recreation, to social life.

Of course he could.

But he can't forget—at least most of the time—that the price of a new suit would buy 3,200 Gospels; that while an American spends one day in business, 5,000 Indians or Chinese go into eternity without Christ.

So when a missionary comes to your church or your Christian group, remember that he will probably be different. If he stumbles for a word now and then, he may have been speaking a foreign tongue almost exclusively for seven years, and possibly is fluent in it. If he isn't in the orator class, he may not have had a chance to speak English from a pulpit for a while. He may be eloquent on the street of an Indian bazaar.

If he doesn't seem to warm up as quickly

as you want, if he seems less approachable than a youth evangelist or college professor, remember he's been under a radically different social system since before you started to high school, and maybe is unfamiliar with casual conversation.

Sure the missionary is unbalanced.

But by whose scales? Yours or God's?

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SPIRIT SPEAK AGAIN

(Continued from page 632)

Scriptures constitutes an internal weakness that threatens a breakdown of the Christian witness. The current deference to intellectualism is putting reason ahead of faith in Christ. The increasing devotion to material gain constitutes a barrier to growth in stewardship. The rising self-estimate of man reduces his estimate of the Bible. The growing dependence upon science and technological skills is reducing trust in God. The adoption of personal policies based on expediency is watering down standards of morality. False teachers have popularized such ideas often without realizing the devastating effect they have upon the community of faith.

Conditions for Influence

There are factors in human experience which make unsuspecting people vulnerable to influences of false teachers. These conditions can be avoided through effective church leadership. In some cases ineffective leadership makes members of the congregation susceptible to the subtle influence of a false teacher. Personality clashes within the congregation turn people to the claims of cults. One often finds an unwarranted deference to something "new." When people lack in their private devotions and public worship, their indifference opens the gate to false teachings brought into the midst of the congregation. The cares of this world also choke out interest in the things of God and thereby open the way for false ideals to replace Biblical principles.

A Positive Faith

There are two basic factors essential in Christian experience to counteract false teachings; namely, a settled assurance of salvation and a glowing testimony to the faith of Christ. The person who is satisfied with the spiritual food he gets in the local congregation is not so likely to be attracted to the leadership of a false teacher or to the illusion of false teaching. When a Christian is involved in an active witness to Christ, he has less inclination to dribble around with spurious forms of faith. The church has an obligation to its members to provide a sound creed and a dynamic leadership. It needs to find ways of planting in people a vital faith in the Scriptures a radical commitment to Christ, and a selfless devotion to the mission of the church.

A Relevant Faith

Delegates to the 1963 session of Mennonite General Conference will be asked to express belief in a revised statement of faith. They will be asked to act responsibly on recommendations of various committees serving special areas of need assigned to them. The conference will listen to reports of work done during the past biennium and to proposals of program for the future. This will be the church engaged in planning useful projects that perform important functions of the church in today's world. The conference will be concerned with finding the will of God for our time and with improving the image of the church in contemporary society. This calls for a Biblical approach to all our problems and a realistic consideration of all our current needs.

A Victorious Faith

Christ has promised to all who live and serve in spiritual victory a place of power in the kingdom of God, a position of authority in the affairs of men, and "the morning star" as a guide to hope eternal. The special appeal drawn from this passage is the challenge to follow righteousness in the midst of evil. Members of the church must not only look like Christians but they must be Christians living in true righteousness.

Field Notes ——— CONTINUED

Twenty-two young people of the Kidron, Ohio, congregation received diplomas for completing ten years of study in summer Bible school.

Dedication and Home-coming services will be held at Leetonia, Ohio, on Sept. 22, for the newly enlarged and remodeled building. The dedication sermon will be preached by Harold Bauman, Pastor of Students at Goshen College. Bro. Harold grew up in the Leetonia Sunday School, and was graduated from the local high school. His parents and sister are active members of the Leetonia congregation.

The dedication will take place in the morning worship service. In the afternoon (2:30) there will be a home-coming for all who have at any time been Sunday-school attendants or members of the Leetonia congregation. Friends are cordially invited to be present also. There will be greetings from area churches, and reminiscences from previous workers.

At noon there will be a basket dinner served by the WMSA. This is the time for informal visiting and renewal of friendships.

In the evening there will be a hymn-sing beginning at 7:30. There will be special music and congregational singing also. Allen B. Ebersole is pastor.

James M. Lapp was ordained to the ministry to serve the Perkasie, Pa., congregation on Sunday evening, July 7. The ordination sermon was preached by his father, John E. Lapp, moderator of the Franconia Conference. His father-in-law, Ernest Swartzentruber, of Schuyler, Va., also participated. The ordination was in charge of Richard C. Detweiler, who served as pastor at Perkasie since 1948 and will continue as bishop of the congregation. Others who assisted were bishops Joseph Gross, Elmer Kolb, Jacob Moyer, Arthur Ruth, Winfield Ruth, and Norman Benner, deacon of the congregation. The newly ordained pastor and his wife, Nancy Swartzentruber Lapp, have taken up residence at 806 North Seventh St., Perkasie (Telephone: 215-257-7085). They have one child, Cynthia Ann, born in May, 1963. Bro. Lapp assisted as a licensed minister at the Belmont congregation, Elkhart, Ind., during the latter part of his study at Goshen College Biblical Seminary.

Wayne North, Vineland, Ont., a member of the Ontario Mennonite Christian Nurture Committee, represented the Commission for Christian Education as an official delegate to the centennial program of the founding of the Brethren in Christ Sunday schools on Saturday afternoon, June 15, 1963, held at Niagara Christian College, Fort Erie, Ont.

Dr. W. H. McMillan, Member of Parliament in Ontario, brought greetings as did a representative from the local ministerium. C. N. Hostetter, Jr., presented the centennial address on the theme, "Forward with Christ Today."

Following the special program a large caravan of cars proceeded to the Gasline School near Port Colborne, where a memorial marker was unveiled. It was erected here to indicate the traditional site of the first Brethren in Christ Sunday school. The school was begun by Asa Bearse in 1863. Presently this brotherhood has 388 schools in six countries around the world.

Akron, Pa. Thirty evangelicals will discuss the topic, "The Evangelical Christian and Modern War," at a Winona Lake, Ind., seminar, Aug. 26-28.

The seminar, initiated by the MCC Peace Section, was arranged and planned by a seven-man ad hoc committee consisting of Kenneth Kantzer, Trinity Evangelical Divinity School; Lloyd Kalland, Gordon Divinity School; Vernon Grounds, Conservative Baptist Theological Seminary; Frank Farrell, *Christianity Today*; Arthur Glasser, China Inland Mission; and

C. N. Hostetter, Jr., and Edgar Metzler, MCC Peace Section.

The program has been divided into three areas: Biblical perspectives, war and the Christian witness, and theological perspectives. Seven papers and two panel discussions are scheduled. Each paper will be followed by a response and a discussion period.

The 30 participants will come primarily from evangelical colleges and seminaries, but there will also be representatives from several journals and other evangelical organizations. Eight Mennonites are expected to be present.

The major part of the seminar costs will be covered by a grant from the Schowalter Foundation.

Calendar

Allegheny Mennonite Conference, Martinsburg, Pa., Aug. 2, 3.
Indiana-Michigan Christian Workers' Conference, Midland, Mich., Aug. 6, 7.
Illinois Mennonite Conference, Groveland Evangelical Campground, Morton, Ill., Aug. 9-11.
South Central Conference, Hesston, Kans., Aug. 9-11.
Ohio Christian Workers' Conference, Columbiana Co., Aug. 11-13.
Iowa-Nebraska Conference, Sugar Creek, Wayland, Iowa, sponsored by the Bethel congregation, Aug. 13-16.
Conservative Mennonite Conference at Clinton Christian Day School, Goshen, Ind., Aug. 13-15.
MYF Convention, Belleville, Pa., Aug. 15-18.
Mennonite General Conference biennial meeting, Kalona, Iowa, Aug. 20-23.
Commission for Christian Education meeting, Oct. 25, 26.
Rocky Mountain Mennonite Conference, Denver, Colo., Aug. 30, 31, Sept. 1.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.
Indiana-Michigan Winter Ministers' meeting, Hopewell, Kouts, Ind., Dec. 3, 4.

Church Camps

Senior Adult Retreat at Laurelville

A new feature in the program of Laurelville Camp last summer was the Retreat for Senior Adults. Because the participants responded with enthusiasm, a similar retreat is planned this year for Aug. 17-24. Director for the week will be Milton Brackbill, pastor at the Frazer Mennonite Church, Paoli, Pa.

Bro. Brackbill will be speaking each morning on subjects of particular interest to senior adults. Also on the staff will be Clayton F. Yake, Scottdale, Pa., who will be in charge of the Bible study hour and will plan recreation activities for the group.

The schedule for the week will be relaxed, with time to enjoy at a leisurely pace the wildlife, stream, trees, and flowers. Retreat participants will share hobbies and experiences. One interesting hobby to be demonstrated will be a collection of mechanical toys.

Special features will include a discussion of books led by Mrs. Raymond Wenger, Scottdale, Pa., and a report from J. R. Buzzard, Scottdale, Pa., on his recent visits to Mennonite churches in Africa. An "Indian evening" will be in charge of Dr. and Mrs. Paul Conrad, on furlough from Dhamtari, India.

Younger couples may want to consider making this week of relaxation and stimulating fellowship possible for their parents. Motel, lounge room, and cabin facilities are available. Write Laurelville Camp and Church Center, Route 2, Mt. Pleasant, Pa.

Christian Family Campout

Tent and Trailer Camping, Sept. 13, 14, 15, in Lancaster County; weekend fee—$3.00. Planned activities and worship services. For information and reservation write to Daniel Enck, Willow Street, Route 2, Pa. Please send for reservations by Aug. 31.

The Lordship of Christ

This valuable 702-page book containing the proceedings and messages of the Seventh Mennonite World Conference is available to you at your local Mennonite bookstore, the Mennonite Publishing House, Scottdale, Pa., or at 3003 Benham Ave., Elkhart, Ind. Price is $4.00.

The Convenient Thank Time

By Mary Alice Holden

We have become accustomed to thanking the Lord for our food before meals. This is a tradition of long standing and has been shared by most Christian people. Some of us prefer to thank the Lord silently. Others have the children say grace. Some take turns. We find this a suitable time to learn Bible verses that praise God or tell of our refuge in Him.

Nowadays many families over the land have discarded this custom. If you don't believe this, try dropping in for meals with different people. Why thank the Lord for food they have earned, they seem to say. Besides, everybody is so busy these days. We have to rush home and hurry back to do more of the important things that modern life is composed of.

But *we* still like to give honor to God who made the grain to grow and watered thirsty gardens. Maybe people have come too far away from the soil, the origin of all food, that they do not remember how dependent they are on God who giveth to all men.

Probably this is just a tradition, this thanking God for food and other blessings before a meal. We might be able to do it more effectively after a meal. But chances are we would be too much in a hurry after God had supplied our temporal needs. Or we might pause in midmorning or midafternoon and take a break from a heavy day's schedule. This might put new meaning into this thank-time.

However, at mealtime most of the family are together. It is a convenient time. It is a time when we realize that we have a need. Just putting it off on the children who repeat a simple rhyme does not excuse the older ones from their debt of gratitude.

Besides the food before us, we should be thankful for the clothes we wear, the house we live in, the ones who minister to our needs, the loved ones we have the privilege of serving, the love that surrounds our home, be it humble or grand. We need to ask God's blessings on those who are sick or in grief. If we are specific about a few instances, it will be more effective than making an eloquent prayer on general things.

So let us pause a moment to give the Lord His due, "giving thanks always for all things" (Eph. 5:20).

Denver, Colo.

In Hong Kong

1. One person dies of tuberculosis every seven hours; 30,000 persons are actively suffering from the disease and tens of thousands of others are in the early stages.

2. For the great mass of refugees there are normally only two meals a day, with meat perhaps a few times a year.

3. Over half the students of Chung Chi College, supported by a number of church denominations, cannot even pay for their own food.

4. Fifty thousand children roam the streets, homeless and destitute. Milk vans, maintained with funds from churches all over the world, try to reach them. There are schools for only half the children; some are educated at church welfare centers and rooftop clubs.

5. The income of 35 per cent of families of six or more is the equivalent of $25 a year; one fourth the population is unemployed.

6. Many people cannot afford a newspaper. Wall newspapers are posted in public so that persons walking by can read the news.

7. In one fire-devastated area, over 50,000 people live in an area ten blocks long and five blocks wide.

8. In the government's new housing unit, each adult is allowed living space the size of a double bed, children half as much.

9. The prewar population of 800,000 has swelled to 3 million, all concentrated on 391 square miles of rocky islands and mainland.

Study Commission on Mennonite Secondary and Higher Education

By Paul Bender, *Director of Studies*

Your Information Is Appreciated

Some of you who read this are contributing information to the education study described on this page—others will be asked to contribute—through the Mennonite Family Census or various other questionnaires to parents, students, and church workers. Your careful response is important to make the study effective.

Predictions made in 1955 about college needs for Mennonite youth have been of great help to our Mennonite colleges. Expansion of faculties and of campus facilities has kept pace in an orderly manner with the growth and the demands of the student bodies.

But after eight years such predictions can lose much of their reliability. Accordingly, the Mennonite colleges are undertaking a new study to help them again in mapping the course of Mennonite schools in the years immediately ahead. This time the Mennonite high schools are co-operating in the study, since the high schools and colleges can profit in many ways from similar and concerted studies.

The Higher Education Council, the Secondary Education Council, and the Executive Committee of the Mennonite Board of Education have joined in this study of Mennonite youth and their educational needs.

1. The numbers of children in Mennonite homes are counted through the sampling Mennonite Family Census being taken by the Mennonite Historical and Research Commtitee. These numbers will be projected to the years ahead when the young people will be of high-school and college age.

2. Mennonite high-school and college students are counted through the census taken by the I-W Services offices and the Mennonite Student Services Committee. Records from Mennonite schools report those attending Mennonite high schools and colleges.

3. High-school students tell their future school plans through a questionnaire mailed directly to a sample number of students.

4. College students in non-Mennonite colleges have given their reasons for choosing their schools.

5. Pastors and Sunday-school superintendents give their opinions about the Mennonite school program through a sampling questionnaire.

6. The experiences of other denominations in operating schools and in serving their students on university campuses are studied for what light these may give for our concerns with the education of Mennonite youth.

7. The costs of operation, and other features, of our Mennonite colleges and high schools are being studied and compared.

8. The spiritual development of our youth as they pass through their educational experiences is being studied, as are also outcomes in Christian character and commitment which result in the growth of the church and the carrying forward of its work in the world.

All information assembled will be analyzed and made available to school administrators and to various boards for their use as they map the course of our Mennonite education program. This information should help in answering the many questions they face: How large will our schools be over the years ahead? What school efforts will be most effective in accomplishing the goals of Christian growth in our youth? How can we make the best use of the resources of men and money available to the education effort? What information will help Mennonite pastors, parents, and youth make wise decisions about the education of Mennonite youth? Good answers to these questions will benefit the entire brotherhood as together we use our schools in building Christ's church.

Association of Mennonite Elementary Schools

By Michael Shenk

The Association of Mennonite Elementary Schools (AMES) was officially born on Nov. 9, 1962, at Eastern Mennonite College during the Christian School Institute when delegates from thirteen Mennonite elementary schools ratified the proposed constitution of AMES. The preparation of the constitution had been authorized by delegates from Christian elementary schools at the 1961 Christian School Institute. AMES is a "grass roots" organization, in some ways taking the place of the now nonexistent Elementary School Council which operated for a number of years under the Board of Education of General Conference.

The primary objective of AMES is, "to aid and counsel Christian schools on the elementary level to work with united resources to enhance the schools' spiritual and academic effectiveness." Membership in the association is open to any elementary school which is sponsored by members of the Mennonite Church and/or those of similar doctrinal position. The work of AMES is carried on largely by an administrative council composed of Association officers and two additional members elected annually by the delegate body.

The present administrative council meets several times a year. Its members are: Michael Shenk, chairman, Sarasota, Fla.; Omar Showalter, vice-chairman, Pipersville, Pa.; Daniel Glick, secretary, Smoketown, Pa.; Justus Driver, treasurer, Waynesboro, Va.; Clarence Fretz, Hagerstown, Md.; and J. Lester Brubaker, Harrisonburg, Va.

AMES has one annual meeting, usually at the time of the Christian School Institute held at Eastern Mennonite College each November. AMES is seeking to render the following services to the participating schools: to provide periodic releases with information about school promotional materials, textbook suggestions, inspirational meetings, guiding principles for schools, promoting church-wide interest in Christian elementary schools, encouraging young people to prepare to teach in Christian schools, and school records. The Association also plans to prepare a handbook for schools and to serve as a clearinghouse to inform participating schools of what is being done with good results in other schools.

In May, 1963, AMES sent a delegate, Bro. Clarence Fretz, to the informal con-

Michael Shenk, Chairman, Association of Mennonite Elementary Schools

ference of Christian Church School Associations which was convened by the National Union of Christian Schools at Grand Rapids, Mich. AMES has Bro. Fretz's very interesting and helpful report of this conference and it will be made available to those who are interested in it.

Bro. Fretz's suggestions to AMES, growing out of the conference he attended, are that the Association should push the completion and use of our Bible courses for Christian schools in our denomination. We should set up a central office which would issue lists of and handle all our own Mennonite school materials (materials that are already available and are in the process of completion). We should do something more about the improvement and proper training of spiritually and ethically qualified teachers for our Mennonite elementary schools.

All who are interested in this new Association and in the cause of elementary schools in the Mennonite Church should plan to attend the Christian School Institute, Nov. 8, 9, 1963, at Eastern Mennonite College. Correspondence to the Association should be directed to the secretary, Daniel M. Glick, Smoketown, Pa.

Sarasota, Fla.

Central Christian High School

Jenelle Lehman, daughter of Mrs. Martha Lehman, Kidron, Ohio, is the new receptionist-secretary at Central Christian High School. She began her work on June 4, following the completion of the secretarial course at Eastern Mennonite College.

Miss Lehman was a member of the first graduating class at Central and is the first alumnus to be employed by the school. She is replacing Mrs. Hilda Zimmerly, who served in this capacity since the summer of 1962. Mrs. Zimmerly was married in October to Ray Zimmerly. They are residing in Kidron.

Hesston College

The second step in Hesston's program to seek accreditment by the North Central Association has been completed. Dean Paton Yoder, co-ordinator of the self-study, delivered a 152-page report to the officers of the Association in Chicago on Monday, July 1. Accreditment officers will now study the findings and decide whether Hesston College is ready for a visit by a team of examiners. The officers will likely give one of three answers: (1) Additional time should be given to the study and a new report submitted; (2) Hesston should delay the study for several years and then prepare and submit a new report, and (3) Hesston is ready for the examiners.

If the latter answer is given, it is likely that the examiners will visit the campus during the fall or winter.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bolger, Lorne and Lucinda (Martin), Kitchener, Ont., second son, Paul Robert, June 7, 1963.

Boll, J. Richard and Esther (Longenecker), Lititz, Pa., third child, first daughter, Audrey Marie, born July 17, 1958; adopted, July 5, 1963. Also second son, Thomas William, born May 29, 1960; adopted, July 3, 1963.

Boyle, Daniel F. and Mary (Hunsberger), Hummelstown, Pa., fourth living child, second son, Jacob Elias, July 7, 1963.

Deschner, Louis and Bonnie (Burkey), Aurora, Colo., first child, Monty Louis, June 19, 1963.

Diffenbach, Abram W. and Beulah (Landis), Lancaster, Pa., fifth child, third son, David Burnett, May 21, 1963.

Dunn, Roger C. and Sue Elizabeth (Miller), Millersburg, Ohio, first child, Janine Renee, May 23, 1963.

Emerson, Raymond and June (Roth), Eglesham, Alta., first child, Douglas Roy, May 4, 1963.

Emerson, Russel and Shirley (Roth), Eglesham, Alta., first child, Shelby Ruth, May 24, 1963.

Frey, James E. and Betty (Hershey), Oxford, Pa., third child, first daughter, Jill Marie, June 28, 1963.

Funk, Chester and Betsy (Vogt), Indianapolis, Ind., first child, Barry Lee, June 20, 1963.

Geiser, Carl L. and Elaine (Neuenschwander), Dalton, Ohio, second child, first son, Darrel Lee, July 3, 1963.

Gerig, Harry and Fern (Stutzman), Lebanon, Oreg., seventh child, fourth daughter, Sherry Renee, June 21, 1963.

Gingerich, Alva, Jr., and Ruby (Kinsinger), Wellman, Iowa, fifth child, second son, Kenton Ray, May 23, 1963.

Graber, Dr. Alvin R. and Dolores (Kauffman), South Bend, Ind., first child, Starla Dawn, July 2, 1963.

Groff, Larry M. and M. Kathleen (Gahman), Franconia, Pa., first child, Jeanine Renae, June 15, 1963.

Grove, John and Anna (Ebersole), Hanover, Pa., sixth child, second daughter, Shirley Ann, June 18, 1963.

Gusler, Carl and Kay (Gingerich), Ailsa Craig, Ont., first child, Ann Marie, June 19, 1963.

Halteman, Wilmer F. and Martha (Martin), Williamsport, Md., second daughter, Rachel Ann, July 2, 1963.

Hershberger, Mr. and Mrs. Loren, Louisville, Ohio, fourth child, first daughter, Gail Arlene, May 25, 1963.

Horsch, Robert and Joann (Ingold), Hopedale, Ill., first child, Brian Dale, born April 14, 1963; received for adoption, June 25, 1963.

Hunsberger, Paul and Edna (Martin), Goshen, Ind., fifth child, Grace Pauline, June 29, 1963.

Jewitt, Ervin and Mary (Snider), Kitchener, Ont., first child, Brenda Louise, June 4, 1963.

Kanagy, Urie and Mattie (Kemp), Hartville, Ohio, first child, Kristine Ruth, July 6, 1963.

Kreider, Landis and Arlene (Nissley), Elizabethtown, Pa., fourth child, second son, Jerry Landis, June 22, 1963.

Landis, Elvin N. and Dorothy (Hertzler), Lititz, Pa., sixth child, third daughter, Kaye Louise, July 8, 1963.

Lehman, Edgar W. and Rebecca E. (Martin), Chambersburg, Pa., sixth child, fourth daughter, Erma Jean, June 22, 1963.

Martin, Harold Edwin and Anna (Petre), Hagerstown, Md., third child, second daughter, Freda Sue, June 4, 1963.

Martin, Melvin and Mary (Denlinger), Lancaster, Pa., second child, first son, Melvin Wesley, June 29, 1963.

Martin, Roy B. and Esther (Rohrer), Lititz, Pa., third son, Duane R., June 25, 1963.

Mast, John and Margaret (Litwiller), Hesston, Kans., third son, Arlin Roy, June 22, 1963.

Mellinger, William and Rhoda (Wiker), Halifax, Pa., first child, Beth Elaine, June 16, 1963.

Miller, Elva Dean and Loretta (Schrock), Indianapolis, Ind., first child, Kevin Dean, July 1, 1963.

Miller, Jonas G. and Miriam (Yoder), Bird in Hand, Pa., first child, Bonita Joy, June 18, 1963.

Miller, Lowell and Joyce (Gates), Louisville, Ohio, second son, Mark Elton, April 27, 1963.

Miller, Thomas I. and Verna Mae (Beiler), Portland, Maine, first child, Cynthia Dawn, July 7, 1963.

Nafziger, Leon and Juanita (Brenneman), Goshen, Ind., third child, first son, Daryl Lynn, July 5, 1963.

Nisly, Harley and Norma (Ropp), Hartville, Ohio, first child, Michael Lamar, July 5, 1963.

Nolan, John and Edith (Yoder), Blountstown, Fla., second child, first son, John Edwin, Jr., June 7, 1963.

Nyce, Harold and Lorene (Detwiler), Harleysville, Pa., fifth child, second son, John Mark, July 2, 1963.

Peters, Amos S. and Mary Elizabeth (Geib), Manheim, Pa., third living child, second daughter, Marilyn Marie, June 29, 1963.

Ramirez, Abalardo and Maclovia (Morante), Brady, Texas, eighth child, sixth son, Abraham, May 28, 1963.

Reesor, Murray and Dorothy (Diller), Markham, Ont., second child, first daughter, Lois Marie, June 7, 1963.

Sauder, Elmer and Beatrice (Biehn), St. Jacobs, Ont., fourth child, first daughter, Linda Susan, June 10, 1963.

Scheerer, Roy and Esther (Wagler), Baden, Ont., first child, Mark Winston, June 5, 1963.

Showalter, Roy M. and Leona (Crider), Maugansville, Md., seventh child, fourth daughter, Beverly Anne, June 17, 1963.

Snader, John L. and Evelyn (Spangler), Denver, Pa., first son, fourth living, Dennis Eugene, July 4, 1963.

Stoltzfus, Elvin and Grace (Mast), Atglen, Pa., second child, first daughter, Brenda Jean.

Thiessen, John and Thelma (Reimer), Vienna, Austria, first child, Stephan Peter, born June 18, 1963; received for adoption, June 27, 1963.

Troyer, Ben and Elizabeth (Troyer), N. Canton, Ohio, second child, first daughter, Valenna Marie, July 1, 1963.

Troyer, Charles and Linda, Grand Forks, Minn., second child, first daughter, Denise Sue, June 21, 1963.

Wagler, Lester and Laura Ann (Schwartz), Crosshill, Ont., third child, second daughter, Juanita Dee Ann, June 16, 1963.

Weaver, Marvin L. and Lois (Hurst), Harrisonburg, Va., first child, Philip Marvin, June 10, 1963.

Wenger, Lloyd D. and Pauline (Harrington), Oxford, N.J., third child, second daughter, Dawn Renee, June 18, 1963.

Yoder, Allen J. and Grace (Markel), Takoma Park, Md., first child, Douglas Allen, June 19, 1963.

Yoder, Alvin D. and A. Margaret (Zook), Belleville, Pa., sixth child, second son, Nelson Earl, June 9, 1963.

Yoder, Lester A. and Florine (Lehman), Arthur, Ill., fourth child, third son, Douglas Lynn, July 3, 1963.

Yoder, Richard L. and Lucille (Schultz), Hutchinson, Kans., third child, first son, Timothy Lou, June 16, 1963.

Yoder, Mr. and Mrs. Vernon, Louisville,

Ohio, first child, Scott Vernon, May 24, 1963.

Zehr, Edward and Laurene (Bast), Bright, Ont., fifth child, fourth daughter, Elaine Marie, May 28, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Beachy—Engevik.—Ronald M. Beachy, Motley, Minn., Hazel Dell cong., and Naomi Engevik, Gatzke, Minn., United Lutheran cong., by Duane Thompson, assisted by J. M. Beachy, father of the groom, June 15, 1963.

Brenneman—Miller.—Rollin Brenneman and Edna Miller, both of Kalona, Iowa, East Union cong., by J. John J. Miller at the home of the groom, July 1, 1963.

Gerber—Yoder.—Robert L. Gerber, Kidron (Ohio) cong., and Julia Bea Yoder, Crystal Springs (Kans.) cong., by Alvin Kauffman, assisted by Bill Detweiler, at Crystal Springs, June 9, 1963.

Gingerich—Horst.—Nathan Robert Gingerich, Kitchener, Ont., Baden cong., and Marlene Horst, Kitchener, First Mennonite cong., by Robert N. Johnson at First Mennonite, June 15, 1963.

Gingerich—Ropp.—Laverne Gingerich, New Hamburg, Ont., Steinman cong., and Marjorie Marie Ropp, Milverton, Ont., Poole cong., by Herbert Schultz at Poole, July 6, 1963.

Groff—Frank.—J. Lester Groff, Lancaster, Pa., Stumptown cong., and Mildred Frank, Mt. Joy (Pa.) cong., by Christian Frank at the home of the bride, March 30, 1963.

Hallman—Mast.—James Hallman, Akron, Pa., Monterey cong., and Ada Mast, Scottdale, Pa., Scottdale Mennonite cong., by Gerald C. Studer at Scottdale, July 6, 1963.

Harnish—Warfel.—Clayton H. Harnish, Willow Street, Pa., Byerland cong., and Dolores Jean Warfel, Lancaster, Pa., New Danville cong., by David N. Thomas at the home of the bride, June 29, 1963.

Harshbarger—Young.—John F. Harshbarger, Antelope, Mont., Coalridge cong., and Janie Elizabeth Young, Long Beach, Miss., by Floyd E. Kauffman at Coalridge, June 29, 1963.

Hershey—Frank.—Paul S. Hershey, Lancaster, Pa., Strasburg cong., and Susanne Elizabeth Frank, Landisville (Pa.) cong., by Christian W. Frank at Landisville, July 6, 1963.

Hochstedler — Myers. — Clifford Hochstedler, Fort Wayne, Ind., Leo cong., and Eldora Myers, Arlington, Va., Sunnyside cong., Conneaut Lake, Pa., by Kenneth G. Good at Sunnyside, July 6, 1963.

Hochstetler—Kauffman. — Atlee Hochstetler, Apple Creek, Ohio, and Mattie Kauffman, Beach City, Ohio, both of the Calvary Chapel, by Levi Hershberger, Jr., June 8, 1963.

Kelley—Yoder.—Larry Kelley, Harleysville, Pa., Rockhill cong., and Ruth Yoder, Lansdale, Pa., Plains cong., by Clinton Landis at Rockhill, June 29, 1963.

Kratz—Zuercher.—David B. Kratz, Glen Burnie, Md., First Mennonite cong., Hyattsville, Md., and Annabelle Zuercher, Riverdale, Md., Central cong., Archbold, Ohio, by Kenneth G. Good at Central, July 7, 1963.

Miller—Gingerich.—Roy Duane Miller and Mollie Gingerich, both of Kalona, Iowa, Lower Deer Creek cong., by J. Y. Swartzendruber at the church, June 29, 1963.

Miller—Godshall.—Jay Keith Miller, La Junta, Colo., East Holbrook cong., and Mary Eileen Godshall, Long Island, N.Y., Centereach cong., by Curtis Godshall, June 29, 1963.

Miller—Wenger.—Harold Miller, Arthur (Ill.) cong., and Annetta Wenger, Lancaster, Pa., Mellinger cong., by Paul G. Landis at the home of the bride, June 29, 1963.

Moyer—Ruth.—R. Glenn Moyer and Nancy Ruth, both of Perkasie, Pa., Blooming Glen cong., by David F. Derstine, Jr., at the church, June 29, 1963.

Ross—Bucher.—Richard Ross and Margaret Bucher, both of the Pike cong., Elida, Ohio, by Paul E. Smith, June 15, 1963.

Ruch—Kurtz.—Philip Ruch, Fort Wayne, Ind., Church of the Brethren, and Marie S. Kurtz, Elverson, Pa., Rock cong., by Ira A. Kurtz at Rock, July 6, 1963.

Schuman—Rediger.—Dwight Schuman, Harper, Iowa, Liberty cong., and Mabel Rediger, Kalona, Iowa, East Union cong., by J. John J. Miller at East Union, June 22, 1963.

Schlonegar — Miller. — Robert Schlonegar, Beech cong., Louisville, Ohio, and Enid Miller, Smithville, Ohio, Oak Grove cong., by Virgil M. Gerig at Oak Grove, June 8, 1963.

Shank—Baer.—Philip Ward Shank and Beth Marcella Baer, both of Science Ridge cong., Sterling, Ill., by A. C. Good at the church, June 23, 1963.

Shetler—Miller.—Francis D. Shetler, Pueblo (Colo.) cong., and Beatrice Miller, Olive cong., Jamestown, Ind., by J. C. Wenger at Olive, June 29, 1963.

Sottolano—Yoder.—Bruce J. Sottolano and Leah Yoder, both of Goshen, Ind., East Goshen cong., by Irvin M. Detwiler at the church, June 3, 1963.

Sprunger — Hostetler. — Walter Frederick Sprunger, Dalton, Ohio, Salem cong., and Ellen Hostetler, Smithville, Ohio, Oak Grove cong., by Richard Hostetler at Oak Grove, June 22, 1963.

Swartz—Smoker.—Donald Swartz, Au Gres, Mich., Riverside cong., and Lillie Smoker, Gap, Pa., Bird cong., by LeRoy S. Stoltzfus at Millwood, June 29, 1963.

Watson—Roth.—John Watson, Kitchener, Ont., St. John's Anglican cong., and Nelda Roth, First Mennonite, Kitchener, by Robert N. Johnson at First Mennonite, June 14, 1963.

Wittmer—Erb.—Laverne Wittmer and Mary Jane Erb, both of Hartville (Ohio) cong., by L. A. Wyse at the church, July 6, 1963.

Yoder—Yoder.—Marvin J. Yoder and Cora Anna Yoder, both of Grantsville, Md., Casselman River C.M. cong., by Ivan J. Miller at Maple Glen, June 22, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bontrager, Tobe J., son of Joseph N. and Suvilla (Yoder) Bontrager, was born at Garnett, Kans., Aug. 9, 1907; died at his home near Kalona, Iowa, July 6, 1963; aged 55 y. 10 m. 27 d. On June 5, 1932, he was married to Lydia Glick, who survives. Surviving also are 3 daughters and one son (Edna—Mrs. Emery H. Miller, Ada, Norman, and Ethel), 6 grandchildren, his father and stepmother, 6 brothers and one sister (Menno J. S., Eli, Martin, Anna—Mrs. Dan J. Stutzman, Joe, Fernandis, and Jonas). His mother and one sister preceded him in death. He was a member of the Sunnyside C.M. Church, where funeral services were held July 8, in charge of Morris Swartzendruber and David Yoder; burial in Gingerich Cemetery.

Burkholder, Ada M., daughter of Elmer and Katie (Musselman) Myers, was born near New Holland, Pa., Jan. 25, 1900; died at St. Joseph's Hospital, Lancaster, Pa., June 28, 1963; aged 63 y. 5 m. 3 d. On Nov. 20, 1919, she was married to Elam K. Burkholder, who survives. Also surviving are 2 daughters and 3 sons (Alma—Mrs. Paul H. Campbell, John J., Mervin E., Naomi—Mrs. Richard Frank, and Richard E.), 14 grandchildren, one great-grandchild, and 3 sisters (Anna—Mrs. Sanford Groff, Esther —Mrs. Lloyd Groff, and Ruth—Mrs. Lester Wyble). Two grandsons and a sister preceded her in death. She was a member of the Groffdale Church, where funeral services were held July 1, in charge of John S. Martin, Mahlon Witmer, and Eli Sauder.

Clemens, Mahlon, son of Moses and Catharine (Brox) Clemens, was born at Kitchener, Ont., March 24, 1891; died at Kitchener, June 13, 1963; aged 72 y. 2 m. 20 d. In Nov. 1931, he was married to Alvina Cressman, who survives. Also surviving is one brother (Norman). Three brothers and one sister predeceased him. He was a member of the First Mennonite Church, where funeral services were held June 17, in charge of Robert N. Johnson and C. F. Derstine.

Clemens, Wilmer A., son of Isaac and Annie (Alderfer) Clemens, was born at Lederach, Pa., Feb. 28, 1894; died at the Grand View Hospital, Sellersville, Pa., June 16, 1963; aged 69 y. 3 m. 19 d. Surviving are one brother (Allen A.) and one foster sister (Mrs. Anna Moyer). He was a member of the Souderton Church. Funeral services were held at the Hunsicker Funeral Home, June 19, in charge of Jacob M. Moyer and Russell B. Musselman.

Deiter, Barbara, daughter of Benjamin and Susan (Detweiler) Siegrist, was born in Lancaster Co., Pa., March 28, 1875; died June 16, 1963; aged 88 y. 2 m. 19 d. Her husband, Jacob M. Deiter, died in 1937. Surviving are 5 children (W. Clair, with whom she resided, Clyde S., and Mary E.—Mrs. Claude F. Hart), 6 grandchildren, and 7 great-grandchildren. She was a member of the New Providence Church, where funeral services were held June 19, in charge of Noah Keener and Emil Weaver.

Diller, Irvin O., son of John and Caroline Diller, was born near Elida, Ohio, April 2, 1884; died June 4, 1963; aged 79 y. 2 m. 2 d. On May 24, 1908, he was married to Susannah Shenk, who survives. Also surviving are 2 sons and 2 daughters (Ira, Clara—Mrs. Harold Good, Ralph, and Martha—Mrs. Joe Bear), 21 grandchildren, 8 great-grandchildren, and one brother (Sam). One sister preceded him in death. He was a member of the Pike Church, where funeral services were held June 7, in charge of Paul Smith, Harold Good, and Otho Shenk.

Dombach, Ira H., son of Harvey and Mary (Hoseter) Dombach, was born at Columbia, Pa., Feb. 21, 1909; died at his home, Manheim, Pa., as the result of injuries received in a tractor accident, May 24, 1963; aged 54 y. 3 m. 3 d. On Jan. 7, 1932, he was married to Earla B. Snyder, who survives. Also surviving are 8 children (Arlene—Mrs. Kenneth Metzler, Joyce, John, Robert, Kenneth, James, Lorraine, and Linda), 2 grandsons, his parents, 2 brothers (Paul and Albert), and one sister (Verna—Mrs. Henry Hess). Three sons preceded him in death. He was a member of the Gantz Church. Funeral services were held at the East Petersburg Church, May 27, in charge of Ellis Leaman and Homer Bomberger.

Gingerich, Raymond James, son of Mose J. and Mary (Beachy) Gingerich, was born near Kalona, Iowa, March 3, 1950; died by drowning in a farm pond near Riverside, Iowa, June 27, 1963; aged 13 y. 3 m. 24 d. Three other boys also drowned with him. Surviving are his parents, 2 brothers (Lee and Gareth), one sister (Clara), and grandparents (Mr. and Mrs. Andy Beachy and Mr. and Mrs. Jonas Gingerich). Double funeral services were held with his cousin, John Eldon Yoder, who was drowned at the same time, at the Fairview Church, in charge of Henry D. Miller, Jake J. Miller, Walter L. Beachy, and Morris Swartzendruber.

ITEMS AND COMMENTS

BY THE EDITOR

PAUL BENDER 5173
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GOSHEN IND

First Baptist Church in Houston, Texas, whose pastor is the president of the Southern Baptist Convention, has rejected a membership application from an unidentified young Negro. In a statement, Dr. K. Owen White, the pastor, declared that "in the light of existing conditions and in the best interests of the Lord's work, the church feels it wise to continue the present policy in regard to reception of members." The statement was released on behalf of the Southern Baptist leader, who was out of town, by the church's minister for education, Roy L. Williams. He explained that the church's policy has been to deny membership to Negroes.

• • •

Carl McIntire, leader of the ultra-fundamentalist International Council of Christian Churches, was called a "hillbilly huckster of hate" in Washington, D.C., by Sen. Thomas H. Kuchel (R.-Calif.). The California senator took the floor of the Senate to reply to charges he said had been made against him by Dr. McIntire and others. One charge, Sen. Kuchel said, claimed that he leads a political faction that is "soft" on communism.

• • •

More than 100 religious leaders were summoned by President Kennedy to a White House Conference on June 17 to discuss the nation's turbulent racial problem. Telegrams saying the civil rights dilemma "merits serious and immediate attention" were issued to Protestant, Orthodox, Roman Catholic, and Jewish representatives across the nation immediately following the president's stirring address on the "moral crisis" faced by the U.S. "as a country and a people."

• • •

Dr. Martin E. Marty, a theologian and pastor of the Lutheran Church-Missouri Synod who has been called one of the nation's most articulate Protestant spokesmen, has accepted an appointment to the faculty of the University of Chicago's Divinity School. A university announcement said Dr. Marty will join the non-denominational theological training school as an associate professor of church history on July 1. The thirty-five-year-old clergyman has resigned as minister of the Lutheran Church of the Holy Spirit, Elk Grove Village, Ill., but will continue as an associate editor of *Christian Century* magazine, an ecumenical weekly.

• • •

The Greek Orthodox Archdiocese of North and South America formally disclaimed association in New York with a pronouncement passed by the General Board of the National Council of Churches which opposed devotional religious acts in public schools. A letter addressed to J. Irwin Miller, NCC president, from Archbishop Iakovos, primate of the denomination, states that objections to the pronouncement "still stand."

"Greek Orthodoxy cannot be satisfied as a whole with the pronouncement that was approved," he said, in spite of approving "most" of a preamble which stressed needs to safeguard American religious liberty and a revision which "at least suggests" that the study of religion has a place in education. The archbishop said his denomination's "main objection" to the pronouncement is, "as Dr. Henry Van Dusen (outgoing president of New York's Union Theological Seminary) so well put it in the original debate, 'a sociological document.' . . ." He called the statement "not worthy of our responsibilities and duties as a body of the churches of Christ committed to upholding the Judeo-Christian tradition which is the basis of our civilization."

• • •

Thousands of horrified Vietnamese watching a protest demonstration saw a Buddhist monk burn himself to death on a street corner in Saigon. Quang Duc, an aged man, was marching among 300 Buddhist clergy when he suddenly set a match to his gasoline-drenched clothing. Buddhist leaders said he had sacrificed himself to protest persecution by the government of President Ngo Dinh Diem. The South Vietnam administration has replied that Buddhists enjoy the same rights held by other religious bodies.

• • •

For the first time since the Civil War, a Negro minister addressed an annual meeting of the South Georgia Methodist Conference. Dr. Harry Richardson, president of the Interdenominational Theological Center, Atlanta, received an ovation following his talk in which he said the church was the "only place left where the oppressed can make their pleas. I can appreciate the worth of the church," he said, "because it is committed by brotherhood to all the peoples of the world. . . . Negroes have been assisted in education and cultural development by those remaining loyal to Christian brotherhood."

• • •

Christian unity that is sought "because it can better resist communism, or save men and money, or close redundant churches is not going to succeed," P. E. Hill of Cork warned in Dublin following his election and installation as president of the Methodist Church in Ireland. "The fundamental reason for unity is that it is the will of God," he stressed, adding that "perhaps here in Ireland, in our very limited but praiseworthy attempts at co-operation, we are beginning to find that co-operation is no substitute for corporate unity." Mr. Hill said "these are exciting times, and we have set ourselves an ideal so high that it seems impossible to attain. . . ." On the other hand, however, he noted, "it seems strange that in these days when there is so much talk about unity, our congregations are drifting further away from one another."

• • •

The exiled Roman Catholic Auxiliary Bishop of Havana said in New Orleans that 10,000 young Cubans have been sent by Castro to communist countries for indoctrination. Most of these young people are between 15 and 20 years of age, said Bishop Eduardo Boza Masvidal. Bishop Boza, who makes his headquarters in Caracas, Venezuela, said that all education in Cuba is now government controlled; consequently, he added, education has become a vehicle for communist indoctrination.

• • •

Two new ventures in "unconventional evangelism" were reported to the Minnesota Methodist annual conference in St. Paul, Minn. The conference board of evangelism said it will place a "summer evangelist" in Itasca State Park in July and August to hold services and work with persons visiting the park. It also plans to hold religious rallies at county fairs across the state. The need to do more with tourists was emphasized in a talk by Daniel Schores, director of the Missouri Methodist Area Town and Country Office. He said "92 million American tourists last year traveled 40 billion miles and like the circuit riders who met people where they were we must rise and meet our fellow man no matter where he is."

• • •

An official of the American Jewish Committee called in Milwaukee for a "National Conference on Religion and World Peace" to help mobilize "the tremendous spiritual energies" of Christians and Jews to help avert the terrors of nuclear war. Rabbi Marc Tanenbaum, director of the Committee's Department of Interreligious Affairs, who was an organizer and program chairman of the National Conference on Religion and Race, asserted that when the leaders of the world's major religions come together at one table "to pursue justice, charity, liberty, and peace in freedom, we may well be witness to the beginning of the translation into reality of the prophetic vision of Messianic peace for all mankind."

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GOSPEL HERALD

Tuesday, July 30, 1963
Volume LVI, Number 30

Response

As dwellers by a waterfall
Hear not its unremitting voice,
So man perceives God's gracious call
If to reject he makes his choice.

—D.

Follow Thou Me

(Taken from the Baccalaureate Sermon at Goshen College, 1960)

By H. S. Bender

In marked contrast to the early days of the church, when the injunction to be not conformed to the world was accepted and gladly followed at whatever cost, we have come to an age that is particularly characterized by conformity to the world. Many are the voices that call out in warning, that describe our people as one that resists being different from the crowd. We are told that we are a generation with a powerful conformist culture of increasingly lower quality, a generation where the individual is increasingly being squeezed into a worldly and even pagan mold.

Recently, numerous writers in books and periodicals unite in this description and evaluation of our time. I speak here not of China, or Africa, or Russia, but of America, "Christian" America. Such books as those by David Reisman, *The Lonely Crowd;* William White, *The Organization Man;* Waldo Beach, *Conscience on the Campus;* Phil Jacob, *Changing Values in College Days,* tell us of the emergence of a type of American that is the "other-directed" personality, substituting for self-direction and conviction the direction of others. They tell us that we are retreating into conformity.

A five-year study by several University of California sociologists characterizes a cross section of our population as "attempting to find security by merging into the herd." Surely, however, this cannot apply to college campuses and college students, for colleges train their students to think for themselves, to have their own convictions, and to commit themselves to great ideals. Well, a recent survey of the situation on sixteen college campuses, reported in a national magazine, describes students in general (these colleges were all in the East) as timid, conformist, indifferent, lacking personal convictions, passive, "wanting above all things to buy security for themselves in the full knowledge that the price is conformity."

The Scientific American recently reported an experiment by Harvard psychologists on 123 students in five colleges, in which 40 per cent of these 123 students were finally brought to believe that the shortest of three lines placed on a paper

(Continued on page 652)

FIELD NOTES

The Writers' Conference held at the Canadian Mennonite Bible College, Winnipeg, Man., July 14-18, enrolled 48 participants, not including the staff members. They represented four different branches of Mennonites and the United Church of Canada.

Harvest service at Upper Skippack, Pa., at 2:00 p.m., Aug. 3. Merrill Landis, Hatfield, is guest speaker.

Installation services are planned at Leo, Ind., Aug. 18, for Carl J. Rudy as pastor.

The sixth annual antiphonal singing at Camp Hebron, Halifax, Pa., will be held Aug. 4. Henry Z. Longenecker will direct the singing.

Maynard Headings, Mexico, at Lebanon, Oreg., Aug. 4, p.m.

Annual Prophetic Conference at Rosedale Grove, Laureldale, Pa., Aug. 25 to Sept. 2.

David Weaver, Roaring Branch, R. 1, Pa., was ordained as deacon to serve the Morris Run, Pa., congregation, June 30. Clayton Keener, Refton, Pa., preached the ordination sermon, and Leroy S. Stoltzfus, Leola, Pa., officiated.

Bro. Yaguchi of Japan will show slides at Avon, Ont., Aug. 7.

The twentieth annual Christian Life meeting at the Krall Church, Lebanon, Pa., Aug. 6, 7. Among the speakers are Fred Brenneman, Souderton, Pa., and Chester K. Lehman, Harrisonburg, Va.

Home-coming Missionary Conference at Central Manor camp meeting grounds, near Mountville, Pa., Aug. 3-7, sponsored by the Congregational Mennonite Church, Marietta, Pa.

Young People's Institute sponsored by the Christian Education Board of the Lancaster Conference, at the Crossroads and Buffalo Mennonite churches in Juniata Co., all day and evening Saturday, Aug. 10, and Sunday afternoon, Aug. 11. Speakers include Arthur Kolb, Sanford Shetler, Elam Peachey, Elmer Kolb, Martin Ressler, and Ben Lapp.

Centennial at the Clinton Frame Church, Goshen, Ind., Aug. 10, 11. Former members are invited to attend.

Edwin and Amelia (Molly) Suydam of the Glad Tidings Mennonite Church, Bronx, N.Y., celebrated their 45th wedding anniversary, June 30. Mrs. Suydam is one of the first members of the Mennonite Church in New York City.

Two teachers are needed at Christopher Dock Mennonite School, Route 1, Lansdale, Pa., for general science, physical science, physics, chemistry, general math, business math, and advanced arithmetic. Write to Harvey W. Bauman, Principal.

Mary Alderfer, Souderton, Pa., oldest member at the Rockhill congregation, celebrated her 97th birthday, July 27.

New members: twelve by baptism at Mellinger, Lancaster, Pa.

Evangelistic Meetings

Roy Sauder, Wauseon, Ohio, at Hillside Chapel, Jackson, Ohio, July 21-28. **Joe Esh,** Mount Union, Pa., at Mt. View, Lyndhurst, Va., Aug. 4-18. **Paul Brunner,** Wooster, Ohio, at Maple Grove, New Wilmington, Pa., July 29 to Aug. 4. A. T. Rollins, Broadway, Va., at Fox Hill, Waynesboro, Pa., Aug. 4-11. **Harold Fly,** Schwenksville, Pa., at Plato, Lagrange, Ind., Sept. 1-8. **J. Blair Hollinger,** Lancaster, Pa., at Pleasant View, Chambersburg, Pa., July 31 to Aug. 11.

Calendar

Allegheny Mennonite Conference, Martinsburg, Pa., Aug. 2, 3.
Indiana-Michigan Christian Workers' Conference, Midland, Mich., Aug. 6, 7.
Illinois Mennonite Conference, Groveland Evangelical Campground, Morton, Ill., Aug. 9-11.
South Central Conference, Hesston, Kans., Aug. 9-11.
Ohio Christian Workers' Conference, Columbiana Co., Aug. 11-13.
Iowa-Nebraska Conference, Sugar Creek, Wayland, Iowa, sponsored by the Bethel congregation, Aug. 13-18.
Conservative Mennonite Conference at Clinton Christian Day School, Goshen, Ind., Aug. 13-15.
MYF Convention, Belleville, Pa., Aug. 15-18.
Mennonite General Conference biennial meeting, Kalona, Iowa, Aug. 20-23.
Rocky Mountain Mennonite Conference, Denver, August 31 to Sept. 2
Commission for Christian Education meeting, Oct. 25, 26.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct 31 to Nov. 2.
Indiana-Michigan Winter Ministers' meeting, Hopewell, Kouts, Ind., Dec. 3, 4.

Church Camps

One of the important features in the Family Music Week at Rocky Mountain Mennonite Camp, July 27 to Aug. 3, will be the two chorus rehearsals scheduled each day, at 10:30 and 4:30. Dwight Weldy, Professor of Music at Goshen College, will direct the chorus.

Two or three children's choruses will be organized, and will sing numbers from **Junior Hymns** and **Our Hymns of Praise.** Mrs. Romaine Sala, teacher of vocal music in the Middlebury, Ind., Community Schools, will direct the children's choruses.

There will also be an instrumental ensemble for those who play orchestra or band instruments.

Crafts classes, story hours, and games will also be provided for the children.

Bring your family to Family Music Week at Rocky Mountain Mennonite Camp, and make it a family vacation with a real purpose.

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"The Hunter and the Hunted," Mrs. Stanley J. Cook

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GOSPEL HERALD

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EDITORIAL

Race in Grace

The myth of race superiority held by every race that managed to get to the top since the beginning of civilization is a chronic source of fear, hatred, cruelty, and war.

Many of the reasons announced for concern about the race question today are prudential in character. It is good from time to time to prod for theological reasons. The usual arguments are similar: we must give greater equality to minority racial groups to prevent them from becoming disillusioned about Christianity; we must enlist the colored in the fight against communism; we must preserve democracy and America's reputation in the rest of the world.

Many churchmen's arguments are of the same character: pass law, enforce it, desegregate schools, educate the public, desegregate public facilities and residential neighborhoods, protect the constitutional rights regardless of race, and open churches to all lest the church be thought of as hypocritical.

All these, without a doubt, have some value. But to talk only of the legal, social, and educational dimensions is not enough. And simply saying these things and hearing them said does not speak to the deeper issues or give the really Christian solution. Do not the publicans the same?

Read them over and notice how selfish the reasons sound. Where is love, the concept of the church or oneness in Christ, seen or heard? Spiritual answers for the race problem have been slow in coming. But since the racial issue is a sin issue, it really starts as a spiritual issue as far as the church is concerned.

Scriptural practice is even farther behind than Scriptural instruction. In a conference in Washington, D.C., some years ago, deliberations proceeded for a day or two on public hygiene. Finally one delegate rose and said, "The fundamental problem is that too many people here are talking hygiene and preaching logiene."

We teach integration and practice segregation. We teach equality and practice class. We seem to make strides in space flights but have trouble on the ground. We expect to make it together in heaven but cannot seem to get along on earth.

No doubt the starting point is for us to realize who God's people are and come to an understanding of what the church is. We must see that the church is composed of those from "every nation under heaven" who out of faith in the life, death, and resurrection of Jesus Christ come into a new relationship with God and with one another.

Recent events show that constitutional provisions, laws, and supreme court decisions do not guarantee racial peace. Nothing short of conversion will solve the race problem really. Prejudice takes soul cleansing. Only a unity in Jesus Christ can bind persons together.

Look at Pentecost. The church was soon made up of Greek and Jew, the slave and free, the barbarian, Scythian, Roman, Egyptian, European, and African. In Acts 13 we find prophets and teachers in the church at Antioch of various races and strata of society made one in Christ. Barnabas was a Jew from Cyprus; Lucius came from Cyrene in North Africa; Simeon was also a Jew, but his name Niger is Roman and shows that he moved in Roman circles; Manaen was of the aristocratic class; and Paul, a Jew of Tarsus, was a trained rabbi.

Here is exemplified the unifying influence and universality of the Gospel. Men from many lands and backgrounds discovered the secret of "togetherness" and "oneness" because they were in Christ. In Gal. 3:28 we read, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." In Christ "all ye are brethren."

The church is one place where there is no excuse whatever for segregation of any kind. The church denies its birthright when it practices segregation. In Christ walls of every kind are broken down. Coming from the east, west, north, and south, there is oneness in Christ.

Justification for division by races did not come until the nineteenth century. Today within the half generation an imperial and colonial system that took 300 years to build throughout the world has largely been liquidated and the racial unequality we too long tolerated is pressing for settlement.

The church is a fellowship of the redeemed of all nations. In Rev. 7:9 John writes, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb. . . ."

This fact that the church is a fellowship of the redeemed of all nations is seen in the Scriptural qualification for its membership. "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:12, 13).

This fact is seen in the example of the early church, which was made up of those of every nation. It is seen again in the commission of Christ to the church and in His love for all.

In the song to Christ, Rev. 5:9, we read, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests. . . ."

The concept as to who we are as the people of God and the church of Christ does away with distinction based on race.

—D.

Unclaimed

An aged woman on the coast of England had one son. He was a sailor. He had left her years before. In her poverty, neighbors came to minister to her necessities They brought her fuel, food, and clothing.

One day a neighbor said, "Granny, I thought you had a son."

"Well, I have. And he was a dutiful and loving son." "But," said the friend, "he has a strange way of showing it. Do you ever hear from him?" "Yes, he writes me beautiful letters." "Is that all?" asked another. "No, he sends me pretty pictures." "But one cannot keep warm on beautiful pictures, or buy food on nice letters," said another.

Then one of the neighbors, somewhat curious, asked, "Do you save the pictures?" "Of course I do." The friends asked to see them.

The aged woman hobbled over to the mantle and blew the dust from the cover of a vase, reached in with trembling fingers, and brought forth before the astonished gaze of the visitors a roll of crisp, beautiful engraved Bank of England notes.

With a fortune accumulating under the cover of the vase, the woman in her ignorance was starving and freezing.

Who has not seen this condition spiritually? Many live emaciated lives in the midst of plenty. God's mercies and blessings are new every day, yet lie forgotten or out of ignorance are unclaimed.—D.

Billy Graham and J. R. Mott both declare, with many others, that the payment of the tithe to God by the Christians would result in the evangelization of the world.

What is the reason for this spread of conformism where the individual does not dare to be different from the crowd?

Follow Thou Me

(Continued from the first page)

in front of them was the longest, despite the clear evidence of their senses that this was not true, simply by the device of having a planted group of eight helpers repeatedly and unanimously advocating the wrong answers.

We all know what skillful and consistent propaganda and brainwashing has done and is doing in such movements as Nazism, Fascism, and Communism, but the pressure to conformity in our Western and American culture constitutes a similar sort of brainwashing by a process continually carried on through our mass media of communication—radio, TV, movies, popular fiction, and commercial advertising, where, more often than not, values are degraded, and materialistic, heathenistic, amoral, or outright immoral values are constantly presented as normal and desirable, and the individual is identified with them.

The popular philosophy of adjustment and getting along with people, living and let live, gives strong support to this in spite of the good points that it contains. A recent article in the *Saturday Review* describes the essence of the modern attitude on this point as an emerging faith that the individual exists only as a member of the group, and this is not simply, the quotation says, a yen for conformity but a philosophy advocated by a sizable proportion of the leadership and elite of our society.

What is the reason for this spread of conformism where the individual does not dare to be different from the crowd? One answer is a strong desire for security in a world which has become very complex and filled with such frightening problems, nationally and internationally, as seemingly cannot be mastered. The world is almost paralyzed by fear over the possibilities of the cold war and the hot war which might follow, so that men literally flee for refuge into the mass, the crowd, the herd, and hope in mass conformity to find safety.

Walter Lippman has described us as approaching a time when we will welcome manacles to prevent our hands from shaking. We tighten up the controls to reassure ourselves. We press together in the crowd seeking safety from what we know is unsafe. This is the analysis of some of the outstanding thinkers of our time.

But another reason for the desire to conform may be the inner emptiness that results from a loss of personal convictions or the failure to develop them. When convictions disappear, the heart is empty and lonely, and the easy way out is to let the void be filled by the crowd mind. When convictions are gone, there is nothing important of one's own to live for. Men are gladly absorbed in what everybody else is thinking and doing.

Howard Lowry has characterized this emptiness where conviction is absent in the following way: it produces an ineffective man and a lonely one and what this lonely man cannot conceal is his uneasiness even in the lonely crowd; these people are lonely because the return, the spiritual enjoyment of their lives, is too thin. They use the noise of others to drown out the emptiness within. They have no chart, no compass, no anchor. They feel no guilt, only a series of small anxieties; even their sphere of pleasures has become a sphere of cares. Having no grand and noble aspirations by which to weigh and measure, they waste their days adjusting themselves to things that are not worth being adjusted to.

Such is the new loneliness on a growing mass scale. It is the assembly of the inwardly bereft. And the worst of it is that it is the fashionable kind of loneliness; and men are not resigning to it but are actually making up to it, asking for it as they join the lonely crowd.

Waldo Beach, in his book *Conscience on the Campus*, speaks of the other-directed person as living by a kind of radar, building his course of action by the signals he gets as they bounce off other people. Adaptability, adjustment, fitting in, popularity, acceptance—these constitute his rule of life. Reisman finds that the other-directed type is fast becoming characteristic of Americans.

Why have I spoken about this? Not because I am so fearful that much of this attitude is found upon our campus here or that it plagues the graduating class of this year, but because it is the kind of world into which these graduates are going to move. What I have given is something of a picture of the pressures under which they are going to live their lives.

We must consider the possibilities. What happens when nonconformity to the mass-mind dominates? Then ultimately sooner or later individual convictions are minimized and destroyed. And this then effectively prevents individuals from rising to champion great issues and great causes.

(Continued on page 661)

Our Readers Say—

R. Kennel's article, "The Christian and Natural Science" (June 18 issue), contained some forthright statements and noble ideals. I am in complete agreement with his contention that the universe is infinitely complex and that the natural world is exquisitely beautiful. As K. R. Popper once remarked, "We may get a glimpse of the vastness of our ignorance when we contemplate the vastness of the heavens." I agree, too, that ideas in science have been devilishly distorted. Our horrendous war gadgets remind us of our grotesque ideals. Kennel struck a note close to my heart when he urged scientists to witness as Christians to other scientists. However, there are a few ideas in his article that I would like to take issue with.

Whether or not scientists have already made life synthetically is subject to how one defines life. There is no the definition of life, merely definitions, none of which are unequivocally acceptable (a suggested definition: a living thing is a self-reproducing, metabolizing unit capable of adapting to its environment). So far as I know, no scientist has produced in vitro a living cell from nonliving inorganic materials. But then a living cell, e.g., an amoeba, is already a highly ordered complex. Whether megamolecules such as viruses are living entities is debatable. Certainly there must be criteria if a scientist is to know whether he successfully synthesized a living molecular complex.

H. J. Muller (Indiana U.) claims that the most primitive form of life has already been synthesized (Kornberg's synthesis of new DNA molecules). Other scientists consider his definition of life too narrow. However that may be, many biologists (including myself) believe that something we can unequivocally call life will have been synthesized in the lab before the close of this century. I do not think it is sacrilegious to want to make a living cell. And I emphatically need not denigrate God's lordship of the universe nor stifle our faith in Him as our Maker. It is a sad day when Christians predicate their faith in God subject first to the finitude of scientists.

Neural impulses travel up to about 300 feet/sec, certainly not 186,000 miles/sec (over 300,000 times too fast). Such impulses are probably better treated as electrochemical phenomena rather than only electrical phenomena as Kennel suggests.

It's not clear to me just what constitutes true scientific facts (are there false facts?) or how these are related to the Bible. I would contend that the Bible is not a science textbook or, for that matter, that there is no science (in the modern sense) in the Bible at all.

I agree that any theory contending that man evolved from a seaweed is indeed far out, but then I know of no living evolutionist that would propose such a conjecture either.

Finally, I want to commend Kennel for broaching a subject all too little discussed in our church papers. There needs to be a vigorous confrontation of religion with science, for each can learn from the other. But for some reason our Mennonite scientists are too often silent in this dialogue.—Carl S. Keener, Harrisonburg, Va.

• • •

In the July 2 issue of the **Gospel Herald**, under "Items and Comments," appears a paragraph in which Dr. Bob Jones gives his estimate of the work of Billy Graham. It sounds to me like the outraged cry of a jealous old man. I feel it is an injustice to Billy Graham and the cause of Gospel evangelism to publish such derogatory statements.

—Milford Hertzler, Morgantown, Pa.

Must we call the minister or a special evangelist to speak to our neighbors and unsaved friends?

Bored, Frustrated, or Serving

By I. Wilmer Hollinger

Have you found meaningful service opportunities in your church experience? Is there really a place in the church for everyone to actively serve?

Someone conjectured that in his community there is really no one to whom he can witness. This brother lived in a Mennonite community, worked in a Mennonite institution, and attended an active, growing congregation in a fairly well-churched area.

Frequently those who feel as he does say, "The church just doesn't use us"; others lament, "My church is dead, lifeless; *they* never do anything worth while."

While we are feeling thus—useless, denied, and alone—our ministers are preaching the Great Commission; our missionaries are telling of spiritual needs abroad; our Pax men are showing pictures of misery and poverty; our church literature carries lists of needed personnel, and our local newspapers carry daily items about crime and disaster.

Perhaps we are overly challenged; every need we hear about or see is too big to look like a personal opportunity. It is difficult for us to visualize a personal call and responsibility in any of these great needs. After a stirring challenge, we are often inclined to think, "I hope *they* do something about *that*."

With so many needs and opportunities about us, we cannot all become completely engrossed in every one of them, but surely there is some place we can fill, an area in which we can serve. The magnitude of the undertaking need not overwhelm us.

Some years ago I became interested and much concerned about the hundreds of elderly people in private nursing homes in Philadelphia. Many of these persons had few friends and no spiritual ministry to them except for free-lance evangelists who occasionally came through the homes. After some inquiry I found that the management of some of these homes would gladly permit religious services on a regular basis. Some would not. Next, I discovered a number of MYF groups in the Lancaster and Franconia conferences who were eager for service opportunities. In this case it was a matter of getting the need and the conviction to serve together.

Recently a young brother in Indiana developed a conviction for a spiritual ministry to teen-agers. He felt that they spend much time on Saturday nights in a meaningless way, time they could spend in Christian fellowship and even in evangelism, utilizing the attraction of a crowd to draw others into it. He shared his concern with several friends. Interested ones carried the concern to their Sunday-school class and then to the congregation. Presently a committee representing several counties is planning the first area fellowship.

Perhaps our churches will not seem cold and dead when we each begin to do what we can to warm them up. Many a discouraged man or unstrung woman can be helped by sharing his or her burdens with someone willing to listen. Many youths long for an older Christian to confide in, one sympathetic and patient, one who understands and tries to help rather than criticize.

Spiritual communion in the brotherhood can warm and strengthen us as individuals; this will in turn warm and strengthen the church. Spiritual communion does not consist of arguments about the thousand-year reign of Christ, nor of the fine points involved in the right mode of baptism. Spiritual communion is not even a formal presentation of what everyone expects us to say about a victorious Christian experience, wherein we use all the acceptable clichés of the era.

Spiritual communion is a personal sharing, in common everyday language, of our failures and joys, our concerns and accomplishments in Christ.

My Security

By Edna M. Mertz

The eternal God is my security;
I shall not panic.

He invites me to rest in His assurances:
He leads me to perfect composure.

He restores my confidence:
He leads me in the paths of faith and
Maturity for His name's sake.

Yes, though I walk through the fearful
Uncertainties of the present age,
I shall fear no disaster, for Thou, God, art with me;
Thy Word and Spirit sustain me.

Thou hast provided a shelter for me in
The midst of nuclear warfare,
Anointing my head against the possibility
Of the enemy's brainwashing;
My blessings overflow.

Surely the everlasting arms are my
Refuge and I shall rest secure in
Thy power until the dawn of perfect day!

Fort Wayne, Ind.

About a year ago our family was visiting in another home. We were finishing supper when our host asked if I would mind sharing some of my recent devotional experiences with him. His attitude made me want to share. He shared with me also. Were we witnessing? I was edified; I was challenged.

Witnessing for Christ can include any kind of service in which others are drawn closer to Him.

Sometimes the most demanding form of Christian service is that which involves us right where we spend most of our time. What does that rough fellow at work really need? A sermon, a good example, or a buddy? Is my fearful, nervous neighbor going to see Christ best in my frugal, tidy way of housekeeping or in the real understanding and time I give listening to her troubles? The dirty, uncouth child who wants to play with my children—his parents both work and he has a teen-age baby sitter—what does he really need?

Must we call the minister or a special evangelist to speak to our neighbors and unsaved friends? We know how we have experienced Christ—what He means to us! Let's share it!

Often we hesitate to speak or serve, saying, "I have no experience," or "Others can do it so much better." There is one way to get experience! If the job remains undone, apparently no one is available to do it better.

Bro. S. C. Yoder once said in a Goshen College chapel service, "If you can't do what you want to do, do what there is to be done." All this adds up to becoming involved, very much involved, in the life of the church, in the lives of our brethren, in the problems of the unsaved, and in some unpleasant experiences. Involvement is part of the price of Christian living.

We are the *they* that need to do something about the needs of the world, the condition of the church, and the lost in our own communities. Having become alert to all the opportunities about us, we will have to learn our limitations as well as our potential usefulness in the hands of Christ. The dedicated person will not have the problem of finding something to do, but rather that of prayerfully deciding which opportunities are most worthy of his effort, time, and dedicated talents.

Goshen, Ind.

† GENERAL CONFERENCE

V. Will the Spirit Speak Again

—As He Did to the Church in Sardis—To Mennonite General Conference?

By John R. Mumaw, *Moderator of General Conference*

To what extent have the people of our churches become formal in their worship? What percentage of our people go through the act of praying without making contact with God? Have we been sensitive to the meanings of stewardship, or has our giving been done out of compulsion of duty? Has our witness in the community been a spontaneous sharing of Christ, or has it been referred to a few of the congregation appointed to that service?

Have our charities been motivated and distributed by love, or have they been extended on the basis of preference and self-advancement? Has the Sunday school been operated with a sense of calling? Does our commitment express itself in a true sense of discipleship with the risen Lord? Is our church membership a matter of participation in brotherhood, or is it a mere knowledge of having been baptized?

Is our Christian living characterized by openness to the Spirit's leading? Do we order our behavior according to the ethical standards of the New Testament, or are we satisfied to follow the common experience of general society? These questions for review may help evaluate the true status of the church.

Formalism in Sardis

The church in Sardis had the semblance of church, but it lacked the sense of reality. It had the forms of church activity, but it lacked the inner dynamics of eternal life. Its profession was a sham in Christianity. Its correctness in creed was a heartless relation to truth. Its worship followed traditional patterns without experiencing inner response or reality of praise.

It had a form of godliness but had lost the power of the resurrection. It had elements of Christian reality, but they were "ready to die." They had received the Gospel but lost its relevance to their spiritual needs. It appeared to be a church in outward performance but lacked inward experience of Christ. It had the reputation of being a church, but its religious elements were dead.

Values That Obtain

There is need also in our day for a counteraction to avert the blight of formalism. In a preceding generation of Mennonites there was lack of vision in mission, lack of Christian purpose in vocation, lack of assurance of salvation, and lack of inner motivations for worship. But as in the case of Sardis there is an accrual of values to be commended. The Anabaptist tradition had in it strength of faith rarely found in church history. It took seriously the teachings of the New Testament and made application of ethical principles to the common life of the community.

Its morality was reflected in the personal life of members in all human relationships. The sense of brotherhood was achieved, respect for the Bible was genuine, and trust in God was real. While the elements of formalism in our day have shifted, they are nonetheless fatal. We too must "be watchful, and strengthen the things which remain."

Be Watchful

The formalism we encounter in the church today is a subtle influence that tends to break down the normal tension with the world. The spirit of accommodation to culture and the tendency to compromise with world practices have brought into the church a different type of formalism than that of a generation ago. In our time we have undertaken studies to discover the meaning of ordinances and have almost lost sight of the practice.

We have in too many instances fought against blind observance to the point of blind rejection. The general admission that people got sick (spiritually) because they observed the form of communion without entering into its meaning is no excuse for discontinuing the practice. Our problem today is to keep people from getting sick because of neglect of practice.

We are also threatened with a type of formality that affects the moral integrity of the church. The mood of modern man is to conform to the existing pattern of behavior in general society. People do things simply because it is the popular thing to do. This militates against the ethical sensitivity of Christian discipleship. Whereas a former concern regarding formality in the church focused attention upon the new birth, today we must give attention to the quality of living that follows the claims of Christian experience. There is danger in resting too heavily upon having had "an experience" as the evidence of reality when the real test is in the subsequent behavior.

Another form of weakness is the current notion that participation in the management of the Christian community is essential to personal piety. Involvement in the life and activities of the community is not to be denied, but to rely upon such activities to receive the grace of God is entirely misleading.

The rise of intellectualism has brought into the church another dimension of formality. When faith lacks commitment to Christ and falls short of trust in the living Lord, it will die. This kind of formality also lacks in personal recognition of the Holy Spirit and His enablement to live the espoused truth of God. To summarize this kind of formality, we might say it is a pretense of Christianity without embracing the truth of Christianity.

Strengthen What Remains

Delegates to General Conference will need to "be watchful, and strengthen the things which remain, that are ready to die." Let us all remember how we "received and heard, and hold fast, and repent." It may be that we have more to repent of than we have to hold on to. If that should be true, let us repent truly, for if we do not "watch," He may come upon us as a thief. May God grant that we may all walk with Him "in white" and have our names confessed before the Father. May every show of outward profession be supported by inward reality.

A Prayer
FOR THIS WEEK

O God of all comfort, we pray for all the people so burdened with problems that they appear completely lost in their perplexity.

For the sorrowful who have found only loneliness in the loss of a loved one.

For the indecisive who is faced with alternatives equally challenging but fears making a decision in favor of either one.

For the doubtful who wonders at all of life and yet whose inner spirit will not let him disbelieve.

For the mentally and physically ill who fears that his present need of care may cause him to become useless where he was once useful.

Reveal Thy love to each and with Thy love grant strength, comfort, guidance, and faith, through Jesus Christ our Lord. Amen. —Alice Martin.

There are many who will tip 10 per cent in following a world's custom who would be angered if asked to tithe following God's command.

FOR DISCUSSION

Dare We Rule the Bible Out of Our Schools?

By Roy S. Koch

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

A suburban school board in Youngstown, Ohio, by a 4-0 vote in a closed session banned baccalaureate exercises at future high-school graduations. The board held that baccalaureate exercises are sectarian religious services. The decision was reached after the U.S. Supreme Court banned government-composed prayers in public schools. Students, parents, and church leaders are indignant over the ruling.

Many thinking people are expressing alarm at the extent to which the separation of church and state is carried. They fear that our society will become increasingly godless if the present tendencies of divorcing all religious activities from public life are continued.

What should our reaction be to this growing secularization of our public schools? Is the answer more parochial schools from kindergarten to college? This is the isolationist approach. Others advocate the frontal attack of Christian teachers entering the public school system in greatly expanded numbers on all age levels. "Our best strategy, of course, is attack . . . , says Elton Trueblood in his stimulating book, *The Company of the Committed*.

Is it time for dedicated Christians actively to seek election to public school boards and attempt to influence policies on the local level? Does not the church's charter call for Christians to mount a vigorous offensive against the forces of darkness wherever they are? Aloofness from the unregenerate masses and isolation from the problems of society were never advocated by Jesus.

The Bible is the very foundation of our moral system. Can we remove the foundation and expect morality to continue? Can we expect to build an ethically strong generation on the shifting sands of moral relativism? The mounting rate of juvenile delinquency and crime is already one of the results of our policies in this area.

The Bible can and should be taught in our schools. To delete the Bible from the classroom is to impoverish the curriculum. English literature is filled with the Bible. "He who is ignorant of the Bible walks blindfolded to some of the finest beauties of English poetry and prose," the *Book of Life*. Shakespeare alone made more than a thousand references to the Bible. History and philosophy cannot escape it. References to Biblical events and teachings in our culture are so numerous they can scarcely be tabulated. In addition, much of Western music and art are developments of Biblical themes.

The Bible is ancient history. Its references to historical events are accurate. Xenophon and Homer could have learned historical skills from Ezra and Luke. The Proverbs of Solomon are certainly more useful to American teen-agers than the essays of Francis Bacon. The patriotism of Jeremiah is more stirring than the passion of Patrick Henry. The economic and political declarations of Isaiah and Amos are more realistic than the debilitating *Communist Manifesto* of Karl Marx and Friedrich Engels.

The Gospel stories are more appealing and helpful than the best stories of Poe and London. The Ten Commandments and the Sermon on the Mount stand without peer as the bases for responsible moral behavior.

There is something incongruous about ruling the Bible out of American schools but permitting students to study atheistic communism and agnostic scientific theories. Shall our children memorize great passages from Tennyson but none from Paul? Is Bryant's "To a Waterfowl" more beautiful than the Twenty-third Psalm? Is not Paul's great hymn of love in I Cor. 13 the equal of Gray's "Elegy in a Country Church Yard"? The heights of Milton's "Paradise Lost" cannot compare with the mountain peaks of Isa. 53 and 55. What story in all literature is more touching than the story of Joseph making himself known to his brothers? By what logic may Homer, Karl Marx, and Shakespeare be studied but Moses, David, and Paul may not?

Certainly the churches should assume the responsibility of religious instruction, but how shall effective moral standards be transmitted to the millions of American teen-agers who have no religious affiliation and attend no church? Some formula must be found whereby the facts of the Bible can be taught without fear of sectarian monopoly. The great ethical teachings of the Bible and its exalted poetic passages must never cease to be the living heritage of our American culture.

West Liberty, Ohio.

MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
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ELKHART, INDIANA

Understanding Persons of Other Religions

The Hindu

By Miriam Beachy

Our Hindu friends have many festivals throughout the year when they worship various gods and goddesses, such as the goddess of wisdom, wealth, and the goddess, Kali. These may include worship in the home, through the priest, and also in the temple. People enjoy sweets, breads, and much merrymaking.

Every sin needs to be atoned for by good works. Until a Hindu realizes the inadequacy of thus atoning for sin it is difficult for him to become interested in Christianity.

One friend, about 45 years of age, educated and a son of a Brahman priest, whom I shall call Mr. Dutt, first came to us about three years ago. He wanted books and magazines to read, but soon told us that he must find peace by finding forgiveness for his sins. He said, "If I must bear the responsibility for my deeds, I cannot endure it." What joy in his heart and eyes when he returned one day and said, "I've found what I've been seeking: forgiveness through Jesus Christ."

Later, one late afternoon, Mr. Dutt stepped down from a ricksha. John had seen him coming and walked out on the veranda to meet him. Smiling broadly, Mr. Dutt shook hands with a warm, "How are you, Mr. Beachy?"

Within a half hour they were seated in our living room sharing an open Bible and seeking answers to urgent questions.

Passing through the room, with a prayer in my heart, I heard Mr. Dutt ask, "Is it true that one who does not believe in Jesus Christ goes to hell?" Lingering purposely, I heard John urge him on, "What do you think?" I heard the clear answer, "This I have read plainly in John. But, Mr. Beachy, if this is true, this has a terrible meaning."

This child, for whom Christ died, was so nearly comprehending life in Christ and what life outside Christ would mean for him, his family and friends. As a boy he had watched his father perform worship rites. Later he doubted that Hindu gods had any power. In college he claimed there is no God, then again explored the Hindu religion, but could not find peace.

I knew this conversation would not and should not end soon. Going to the kitchen, I changed our menu from the planned beef roast to boiled potatoes, cauliflower, lima beans, sliced tomatoes, bread, butter, and jelly.

While eating that evening, Mr. Dutt again told us that he and his wife want to make a complete break when they are ready to be open followers of Christ. They would not merely change to Christians by name, while continuing much of the former life. He remarked, "Common people cannot understand Hinduism. Christianity is so simple, so easy to understand."

Earlier Mr. Dutt had said that the Hindi translation of the Bible is not the best translation. John encouraged him to begin translating the Gospel of John into good present-day Hindi. Soon he had finished the first chapters and came to ask questions about Nicodemus and the new birth. His questions revealed understanding which only the Spirit of God can impart.

Several times when we thought Mr. Dutt had come nearer to a commitment, he would compare the two religions and almost seem to believe that Christianity is merely another way to heaven. But always he would add that Hinduism has no forgiveness for sin. Only in Christ can he find the forgiveness which he is seeking. This leads him on in his Bible study. Can he bear the social consequences of making known his faith in Christ? Yes, with complete dependence on God.

What a privilege to have dear friends like Mr. Dutt and others. The doctor and his wife who came to watch the making of a cake, and to ask for a recipe without eggs. The Muslim government official who often visits us, who gave John a book about Mohammedanism and in return accepted *Making Men Whole*. These graciously entertain us in their homes, ask questions about our country, and almost always begin conversation about our God. They have been taught such a different "way." To know them as friends and understand their training and faith makes one know that only God can grant the gift of faith in Him.

Bihar, India.

Ahmad Also Believes in God

By Fae Miller

Ahmad gave the usual greeting of "Is it peace? Have you been blessed?" As I gave the customary answer, he replied, "May Allah be praised!"

"And how are your children?" I asked.

"My three-year-old son has just started to religious school and is learning to recite the first chapters of the Koran," he said proudly.

"You have a very clever little boy," I replied, "but will he understand what it teaches?"

"Oh, no, he does not understand Arabic."

At six o'clock when English class was dismissed, Ahmad hurried out to prepare for the sunset prayers with his friends. He believes that Islam is the true religion of God, not stemming from the seventh century, but rather from Creation.

After the initial revelation of God's will to Adam, men turned from the truth and forgot the right way. Then God sent other prophets, and several of these, such as Moses and Jesus, still have large followings today. However, the Muslims say that Jews and Christians have distorted the truth which was revived by these prophets. Today Muslims continue their firm belief that they alone have the accurate scriptures as given through the prophet Mohammed. To them the Koran is the eternal truth as presented from the beginning of the world.

Islam is not only a religion but also a political and social system; it is not a state-church, but a church-state, and involves all phases of the believers' lives.

As I watched the students leave the mission compound, I noticed a pious old Muslim Sufi at his usual place near the gate, chanting the creed of Islam: "There is no god but Allah, and Mohammed is the Prophet of Allah!"

As Ahmad passed the Sufi, he handed him several shillings, for giving alms to the poor and orphan belongs to his faith—he would not think of refusing the outstretched hand of this holy man.

We had not seen the old Sufi for several

months. Now he had returned from his pilgrimage to Mecca, thinner perhaps, but "wiser and holier." His beard was now dyed red with henna, and all the men respectfully addressed him as *Haji*, that is, one who has made the *haj*, or pilgrimage, to Mecca.

All Muslims *know* that the old man will now be assured of going directly to heaven when he dies, and if one is kind to him, he may remember to intercede for the salvation of such a one.

Ahmad saves a few shillings every day from the earnings in his little miscellaneous shop, in hopes of someday having enough for the trip to Mecca during the month of the sacrifices. Maybe if business is good he will even be able to have enough to take his wife along. Ahmad would like to marry another wife before he leaves so that she could stay at home to look after his few possessions and to cook for his children. The Muslim religion allows him to have four wives, but since Ahmad wants his sons to have a modern education, he does not think he will ever be able to have four wives. Anyway, he is satisfied, for his young wife already is the mother of three sons and a daughter.

Ahmad does not undertake any of the daily events of life without first repeating, "*Bismillah*"—"In the name of God." All of life and whatever happens is His will.

Ahmad's ideas may be wrong and confused, but he does have a continuous consciousness of God and knows the world of spirits as familiar and real. He fears these spirits and longs to know what his God is really like. Thus he often asks us what we believe about God and spirits or devils.

As we have opportunity to tell him about the Lord Jesus, Ahmad can receive a glimpse of God. Wrong concepts, ignorance, fears, and superstitions will be dissolved. To know the love of God is to cast away the bondage of ignorance and fears, for "if the Son . . . shall make you free, ye shall be free indeed."

Somalia, Africa.

I-W men at Fitzsimons Hospital are writing a

Song of Courage

By Edna Beiler

"They don't carry rifles. They don't wear uniforms. They don't drill. They just eat."

This is the way Greg Pearson, staff writer for the *Denver Post*, describes the work of I-W's at Fitzsimons General Hospital, Denver, Colo. He points out that these youth are serving their country with their stomachs.

Ever since 1954, a group of conscientious objectors has been serving in a guinea pig experiment here. The first experiment involved eating foods exposed to atomic radiation.

Several newspapers carried articles about this and some readers protested against giving conscientious objectors a "contaminated" diet. The *Denver Post* devoted ten inches of space to explain that the volunteers were not taking any heroic risks endangering themselves, but simply continuing an experiment first performed on rats to find out whether food preserved by cobalt radiation still retained its value for human consumption.

Another experiment involved tests as to whether cellulose (a major component of most plants) could be digested in the human body. In a world with an increasing population, where many persons are already underfed, the search for additional foods becomes urgent.

During this test period, the men "ate" four meals a day, but each meal consisted of the same thing—a glass of white liquid resembling milk in everything but the taste! It contained soybean mixture, vitamins, dextrose, minerals, corn oil, and cellulose. By increasing the amounts of cellulose, it was possible to determine whether it was being digested and, if not, whether its presence interfered with the digestion of other foods. During the final two periods of this study, the food was quite unpalatable, but the fellows kept on and finished the experiment.

I-W test subjects (l. to r.), Thomas Yoder, Randall Homes, Ronald Frey, Stanley Swartzentruber, Rodney Byers, Dewayne Carpenter, Lester Bontrager, and Marvin Gingerich, eat a meal. Cooks weigh out all food eaten by the subjects in the medical research and nutrition laboratory. Photo by Fitzsimons Hospital

A variety of other experiments have been conducted. One, which was widely acclaimed by experts in the field of nutrition, helped to establish minimum daily requirements of vitamin B, as well as indicating more clearly the symptoms of deficiency. At least three separate studies

View of Fitzsimons General Hospital, Denver, Colo. Photo by Fitzsimons Hospital

have been conducted intended to reveal facts about the relationship of metabolism to the number and frequency of meals (that is, are persons who eat one or two big meals a day receiving more nourishment than those who do a lot of nibbling?).. Another test was a study about the effect of INH (a drug widely used in the treatment of tuberculosis) on the metabolism of proteins, certain vitamins, and amino acids.

Experiments last from two to four months. After that, the fellows have a recovery period before the next study begins.

I-W's who form the test group have certain duties to perform in keeping their quarters clean. They must be on hand for meals and tests (since they are on their honor not to eat anything except that provided on the ward), but they are allowed to leave the hospital at times.

How do they themselves feel about their work? Lee Lowry says, "The experience of going for a period without certain foods caused a respect for some of the smaller things of life. But to know others would profit from our experience was a high light."

"It takes real determination and will power to stick to the studies," Marvin Stoltzfus admits.

Ron Frey evaluates his experience. "It was enjoyable at times and awfully discouraging at others. If I had to do it over, I don't think I would!" Then he adds, "But I don't believe I'd trade it, either. It was an experience one wouldn't get anywhere else."

In an article in *Rocky Mountain News*, Columnist Pasquale Marranzino talks about the "song of courage being written at Fitzsimons." He was referring to the I-W's who serve there. He points out that courage can take many forms. He says that there are those men who "honestly object to taking the battlefield for reasons beyond the wide scope of fear or the narrow confines of selfishness."

Sometimes this song may hit a minor note. To sing it at Fitzsimons requires fellows with real convictions and a sense of integrity and honor.

The unit at Fitzsimons needs more I-W's of this caliber for use in test experiments beginning Sept. 1. For further information, write to Marcus Bishop, I-W sponsor, 430 West Ninth Ave., Denver, Colo.

MISSION NEWS

Overseas Missions

Elverson, Pa.

Sarah Yoder, Elverson, Pa., who has served as VS teacher at Mathis, Texas, and for the past several years taught in schools among the Indians at Ganado, Ariz., left for Campinas, Brazil, on July 22. She will teach there in a school for children of American personnel.

The language school which General Mission Board missionaries to Brazil attend is located in Campinas. She will have opportunity to associate with the Mennonite witness there.

Hatfield, Pa.

Grace Bergey, Hatfield, Pa., left today for a three-year term of service in Nigeria, West Africa, under the General Mission Board.

As an Overseas Mission Associate, she will teach English at the Teacher Training College, Ididep, Nigeria.

Sapporo, Japan

Word was received on July 17 at the General Mission Board, Elkhart, Ind., that Joe and Emma Richards arrived here for their third term of missionary service.

The Richards' first went to Japan in 1954. In their first two terms they helped in pastoring churches and directing Bible study, and assisted in radio broadcasting. This term they will do radio follow-up work in and around the city of Sapporo.

Dar es Salaam, Tanganyika

The Mahlon Hesses, with VS-er Raymond S. Martin's assistance, are developing a relief program here. The prospect of a growing influx of refugees from Mozambique poses the threat of an extensive program becoming necessary.

The Hesses have moved to a house five miles from the center of town. Mahlon has been conducting religious services in a classroom at the Technical College especially for the Musoma, Tanganyika, students and workers living in Dar es Salaam.

Salunga, Pa.

Glen and Elizabeth Good, who have been serving as missionaries in Thionville, France, arrived in the United States on July 16 for a three-month furlough.

Edinburgh, Scotland

Elva Landis, R.N., Eastern Board missionary nurse to Tanganyika, passed her examinations in Edinburgh, Scotland, and is now a fully qualified state-certified midwife.

She took her training at Elsie Inglis Hospital here. Elva plans to arrive in Nairobi, Tanganyika, on Aug. 2, to begin her third term of service in Tanganyika.

Saigon, Vietnam

There is continued progress in rebuilding the center in Saigon. The roof is on, walls are being plastered, and floor tile is being laid. Heavy rains during the present rainy season have not stopped the work.

Pray for the Everett Metzlers and James Stauffers, Eastern Board missionaries, as they plan and begin a new schedule of activities.

Sao Paulo, Brazil

General Board missionary Cecil Ashley held a week of special evangelistic services at the Sao Paulo church July 7-14. Prior to the meetings he delivered 350 announcements to homes urging attendance.

Pray for the several new families who want to know more about salvation as a result of these meetings.

Portland, Oreg.

Allen Shirks arrived in Portland on July 8 from India. They will locate at Eastern Mennonite College, Harrisonburg, Va., where Allen and their daughter, Sylvia Ann, will attend school this fall.

The Shirks have been missionaries to India under the General Mission Board since 1951.

Elkhart, Ind.

Word has been received at the General Mission Board that visas for Donald and Vietta Nofziger, Goshen, Ind., and Dr. James and Janice Snider, London, Ont., have been granted by the government of Ghana.

Nofzigers and Sniders will be engaged in general and medical mission work respectively.

Port Harcourt, Nigeria

Cyril and Ruth Gingerich, missionaries at Abiriba hospital, left Port Harcourt by air on July 26 for a three-month furlough in Canada. En route home they will stop in Accra, Ghana, Rome, Zurich, and London.

Chandwa, Bihar, India

Over a hundred young people from various denominations attended a Spiritual Life Convention on the compound of the Mennonite Mission at Chandwa, May 25-31.

Daily periods were set aside for private prayer and meditation. The Bible study period centered on the Book of Titus.

Mennonite youth from Chandwa, Latehar, and Balumath helped in cooking, serving, and other chores. Their voluntary help, under the leadership of Basant Topono, contributed to the success of the convention.

The convention was the first in Bihar. "The enthusiasm of the youth, and the many blessings God poured out on this gathering call for more such conventions," say Paul and Esther Kniss, General Board missionaries.

Tati, Bihar, India

The small congregation at Tati meets each Sunday in the home of Sanfania, one of the members. The congregation is growing, though, and now a church building is nearing completion.

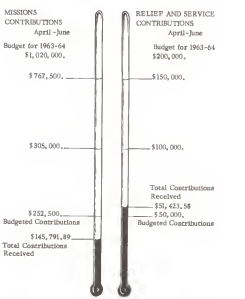
The Tati building is being built—as other churches have been—from funds given by the church in Bihar. It is a simple whitewashed brick structure with a tile roof.

Missionary Paul Kniss says, "It should provide ample accommodation for this growing congregation for several years, at least. The church will rejoice. however, if it soon becomes too small."

Accra, Ghana

S. Jay Hostetler, General Board mission-

Your Treasurer Reports



Missionaries around the world in more than 23 countries rely upon the church at home for their support on operating needs. These needs are budgeted by the General Board to be a guide for planning and congregational giving. Our relief and VS workers are also carrying on urgent services with church support.

The above graphs attempt to show quickly how contributions up to June 30 compare with funds budgeted for this year. You will see that mission funds (overseas and home) are considerably short and lower than the budgeted program. Relief and service funds are well balanced, with contributions slightly above budget.

It can be seen immediately that funds are most urgently needed for our overseas witness. The budget is not now supplying all the funds needed by the missionaries. Not reaching the minimum necessities will cause greater loss of witness.

We trust these reports which will be given regularly will help show the status of contributions and the urgent areas of need for your help.

—H. Ernest Bennett.

ary to Ghana, reports that Joseph Adjei, a national Christian, completed seminary training this month and will work in the national church.

If there is an opening, he may teach a small class at the Mayera school and spend his weekends working in local congregations.

Joseph Adjei is one example of how national Christians and missionaries work together to find training and work experiences for future church leaders.

Enugu, Nigeria

Lloyd Fisher and his family arrived here safely on July 11 to begin their term of service as Overseas Mission Associates in Nigeria under the General Mission Board.

Home Missions

Sarasota, Fla.

Menno D. Plank, director of the Mennonite Service Centre, says, "We still have quite a few people calling for help—more than we have workers to send out. There are some calls for clerical workers and clerks. . . .

"We are continuing our visitation in several of the homes for aging as well as some private homes where we found our services appreciated."

The Centre is sponsored by the General Mission Board in co-operation with the Eastern Board and the Sarasota Mennonite congregations.

Chicago, Ill.

Two teachers are needed by Aug. 20 for the Bethel Day Nursery, held as part of the program of the Bethel Mennonite Church, Chicago. Persons should have some training in the field of education. Interested persons should write to Ruth Kehr, director, 1434 S. Laflin, Chicago 8, Ill.

In other news, inner city Mennonite churches of Chicago sent 130 children from their Sunday schools to farms in three states for two-week country vacations this summer.

Evanston, Ill.

In loving appreciation for their faithfulness to the Evanston Mennonite Church, members presented the James Bertsche family with a love offering of $165.00. The money will be used to purchase a gas-powered washing machine for their use in the Congo.

Bertsches have worshiped at Evanston for the last two years while James attended Northwestern University. They will be missionaries to the Congo under the Congo Inland Mission board.

St. Anne, Ill.

Over 200 filled the new sanctuary of the Rehoboth Mennonite Church for dedication services here on July 14. James Lark, Fresno, Calif., preached the dedicatory message. Mark Lehman, pastor, led the congregation in the act of dedication.

Health and Welfare

Rocky Ford, Colo.

Ground-breaking services for the new nursing home, being built in connection with the General Board's administered hospital here, were held Sunday, July 14.

Vic Esch is administrator of the Pioneers Memorial Hospital.

Maumee, Ohio

Members of the health and welfare committee from nearby (Dr. E. P. Mininger, Elkhart, Ind.; Lester Glick and W. J. Dye, Goshen, Ind.; Ray Ulrich, Roanoke, Ill.; Howard Yoder, Wooster, Ohio, and Ezra Bender, secretary for health and welfare for the General Board, Martinsburg, Pa.) and the eleven local board members were scheduled to meet at Sunshine Children's Home here on July 27 to investigate and study future developments and possible expansion.

West Liberty, Ohio

On Aug. 10 Ezra Bender will meet with the advisory committee and local board of Adriel School here to study future plans and discuss the problem of the high costs involved in the specialized area of education for educable mentally retarded children.

Adriel School is administered by the General Board.

Walsenburg, Colo.

Ezra Bender announces that Allen Erb, assistant secretary of health and welfare for the General Board, has consented to set up the organization and staff of the Huerfano County Hospital here.

Brethren Bender and Erb met here on July 6 with three local doctors. Ezra says, "These men are ready to associate with specialists from Pueblo to give broader medical service for the area. This is good news for this hospital, because a hospital needs a broad medical staff."

Although the construction of the hospital is two weeks ahead of schedule, Ezra says it will not be open for service until sometime between Thanksgiving and New Year's Day. Time is needed to set up an organization and place equipment and get it operating.

Coldwater, Kans.

A group of citizens who have incorporated to build a 50-bed nursing home here have asked the health and welfare committee of the General Mission Board to administer it.

But Ezra Bender says that the health and welfare committee cannot consider this offer since the corporation was organized for profit. This would jeopardize the non-profit tax exemption status of the General Board, should it accept.

The overture was made to the General Board through Sanford Oyer, pastor of the Protection, Kans., congregation, 14 miles away.

Ezra, who on July 10 visited Coldwater, county seat of Comanche County, says "We will be glad to continue to investigate offering administrative services to them if the citizens' group moves toward establishing a nonprofit corporation."

Marie Naffziger, administrator at Kiowa County Hospital, Greensburg, Kans., is serving as consultant in an advisory capacity to the Coldwater group.

The nursing home would be ready for occupancy in about a year.

La Jara, Colo.

Wayne Miller, administrator of Conejos County Hospital here, says, "From the opening date this spring, the hospital has enjoyed a very good census—75 per cent occupancy."

He continues, "The medical staff here is not confined to the two doctors, but five men are on the staff, which gives broader medical service."

Nelson Kauffman and E. M. Yost, Rocky Mountain conference overseer, spent two days in late spring orienting the hospital staff to their spiritual opportunities.

Ezra Bender, who visited the hospital over the July 7 weekend, reports on the co-operation between the Mennonites and Presbyterians.

Rev. Linstrom, the Presbyterian minister, preached the morning sermon. Wayne Miller, superintendent, Kenneth Yoder, secretary-treasurer, and Mrs. Kenneth Yoder, chorister, conducted the Sunday school. The evening service, planned and conducted entirely by the Mennonites, is part of the agreement with the Presbyterians in this community, made up of few evangelicals in a population of Buddhists, Catholics, and Mormons.

Mr. and Mrs. Kenneth Yoder are laboratory technician and registered nurse at the hospital, respectively.

Correction

Approximately 375 attended Prescott kindergarten graduation exercises, Corpus Christi, Texas, Thursday evening, May 23. The number of attendants and the date were misstated in the Mission News, July 2, Gospel Herald. The Robstown VS unit, listed as program participants, was unable to be present.—Ed.

Broadcasting

Chihuahua, Mexico

A fifth radio station is now broadcasting Luz y Verdad in Mexico on XEBW. These broadcasts assist the work of the General and Franconia mission boards.

For 20 years it was impossible for evangelicals to broadcast in Mexico.

Praise God for this open door.

Switzerland

Samuel Gerber, speaker on the German broadcast, reports that mail sent to East Germany has been encountering censorship difficulties. Now mail sent to East Germany is being registered and is getting through again.

Said one listener from East Germany, "With great joy we thank you for the message copies just received, for we hadn't had any since the middle of May. In spite of

this break in communications, we were happy that we are united via radio."

Some printed talks have been going to listeners in Poland. The way in which they are received is reflected in this letter: "I greatly rejoiced after receiving the letter and literature dated May 18. I have distributed it all already. May God bless you for this, as this material is very scarce here. . . . If you can, please send more of same."

Harrisonburg, Va.

During August Pastor Hostetter will speak on "The Lord God," "More Than a Man," "The Living Book," and "The True Church."

Ella May Miller's talks for August are "Extra Helping of Love," "Good Sportsmanship," "Is It Right?" and "Steady Dating."

Milwaukee, Wis.

A listener wrote the Luz y Verdad office saying she was confused because she was raised in a home where her father was Protestant and her mother Catholic.

"What religion," she asked, "shall I teach my children?"

After a visit from Mario Bustos, pastor of Milwaukee Mennonite Church, she wrote, "I am eternally grateful for everything. . . . Pastor Bustos will help me some more."

Wherever possible person-to-person listener follow-up is done.

DEPUTATION SCHEDULE

Sunday, Aug. 4, to Sunday, Aug. 11

California

Ralph Buckwalter
Winton (Sharon), Sun., Aug. 4, a.m.

Missouri

Ruth and Rhoda Ressler
Garden City (Sycamore Grove), Sun., Aug. 4, p.m.

Ontario

Elvin Snyder
Baden (Shantz and Baden), Sun., Aug. 4, a.m.
Elora (Bethel), Wed., Aug. 7, p.m.

Pennsylvania

Paul Erb
Johnstown (First Mennonite), Sun., Aug. 4, p.m.
Martinsburg, Sun., Aug. 4, a.m.

Lester Hershey
Lancaster (Good Shepherd), Sun., Aug. 4, a.m./p.m.
Lebanon, Sun., Aug. 4, 3:00 p.m.
New Holland, Sun., Aug. 4, 10:00 a.m.

Lee Kanagy
Allenaville, Sun., Aug. 4, a.m.
Belleville (Locust Grove), Sun., Aug. 4, p.m.
Belleville (Rockville), Wed., Aug. 7, p.m.

Charles Shenk
Gettysburg (Bethel), Sun., Aug. 4, a.m.
Mt. Pleasant (Laurelville Camp), Aug. 10-16

Paul Swarr
Mt. Pleasant (Laurelville Camp), Aug. 10-16
Neffsville, Sun., Aug. 4, a.m.

Virginia

Charles Shenk
Denbigh (Warwick River), Wed., Aug. 7, p.m.
Newport News (Huntington Avenue), Tues., Aug. 6, p.m.

Your Overseas Missionaries of the Week

Lloyd and Evelyn Fisher

Lloyd and Evelyn (Burck) Fisher, Albany, Oreg., left on July 7 for three years of Overseas Mission Associate service in Nigeria under the General Mission Board.

Lloyd will serve as director of OMA's—school-teachers, medical doctors, college professors, agriculturists, engineers—in West Africa. His headquarters will be at Enugu. The Fishers have served in Paraguay for two years under MCC; during this time Lloyd worked as a representative for MEDA setting up a banking and loan system for the colonies. Mrs. Fisher has taught school for about 15 years. Their 15-year-old son, Darrell, will go to school at Jos, Nigeria, this year.

Voluntary Service

Tokyo, Japan

Wesley and Sue Richard, overseas VS-ers to Japan, arrived here safely on July 11. The Richards will be in language school for five weeks, and then will proceed on to their English-teaching assignments in Hokkaido.

They plan to be in Japan for three years on this General Board assignment.

Surprise, Ariz.

For three hours each afternoon about 20 children make use of the otherwise empty VS building for directed activities. During the school months kindergarten is held in the building, but during the summer the five VS-ers here work with 6- to 14-year-olds.

John Lehman, VS director for the General Board, comments, "This is one way VS-ers get more mileage out of the resources available to them."

La Ceiba, Honduras

The Eastern and Conservative board VS men, who drove two trucks overland to Honduras, arrived in La Ceiba on July 10 without difficulty. The group of seven men, together with three Pax men going on to Bolivia, South America, are attending an orientation program in La Ceiba under the direction of Eastern Board overseas VS directors LaMar Stauffer and George Zimmerman.

Anzac, Alta.

VS-ers provided a summer camping program July 22-27 for children 10 to 15 years old who lived along the Northern Alberta Railway and in the local Anzac community.

Activities included nature study lessons, camp craftwork, "bush survival training," group recreation, boating, fishing, swimming, and nightly campfire services.

Elkhart, Ind.

Hesston College, Hesston, Kans., needs a houseparent couple to assist in operating the men's dormitory. Responsibilities include general housekeeping, custodial care of the building, and charge of the snack shop. A retired or semi-retired couple will be considered.

Persons interested in this VS opportunity should write to Dorsa Mishler, Mennonite Board of Missions, Elkhart, Ind.

♣

I want to thank you again for making it possible for me and others here to have the privilege of studying these Bible courses. They have been a blessing to me, and I truly enjoy studying God's Word. Thank you. —A prisoner, 23 years old.

♣

I want to thank you for making Home Bible Studies possible for me. I have found peace in my heart. I am also getting closer to Christ and knowing Him better as my Father. —A prisoner, 37 years old.

♣

Thank you so very much for sending me the courses. I enjoy doing them. It helps me to think things out which I used to take for granted. I can think about them and really pray, being sincere when I do.

—A clerk.

♣

Through this study course I am gaining a knowledge of God's Word and of Jesus Christ my Saviour that I didn't know was possible. I am truly grateful for your help and I know that God will reward you for this wonderful work.

—A prisoner, 32 years old.

♣

There is enough jewelry, gold and silver plate, buried in Christian homes to build a fleet of fifty thousand vessels, ballast them with Bibles, crowd them with missionaries, and supply every living soul with the Gospel in a score of years. Only let God take possession and the Gospel will wing its way like the beams of the morning.—A. T. Pierson.

FOLLOW THOU ME

(Continued from page 652)

A society in which people are reluctant to depart from the standards of the crowd will not likely produce leaders with convictions, and without leaders of deep convictions, social progress is stalemated. The church itself originally got under way only because of the willingness of the apostles and the disciples at the beginning to deviate from the standards of the crowd in order to live for deep convictions. We have always needed such men; we must have them in society and in the church. They will not be produced by a conformist mind or by a conforming society, or by a conformity to the world and its culture.

Of course, quite apart from this, the man himself is destroyed by conformity; he loses his soul and cannot find himself. He will never have the fullness of personality and the richness of experience and the creative power that he might have had, had he stood on his own feet, with his own convictions, and been able to tie himself to great vision that comes from following Christ.

So the dangers from this urge to conformity are very clear. There is first the threat to the moral, ethical, and religious standards of the individual. There is the individual Christian who is going to be led away from following Christ to conform to worldly patterns of behavior and action.

But there is also the danger to society when conformist pressures seem to prevent individuals from challenging the evils of the time and standing for deep convictions relating to the problems of the day. I suspect also that this trend to conform to the world in our day may be due in some quarters to the lessening of the authority of the Bible, so that the voice of God does not come through Scripture as clearly and powerfully as it once did.

I remember hearing Dean Samuel Miller of Harvard say, with a good deal of disturbance in his spirit, "The American people no longer know their Bible; they don't live out of the Bible," and he thought it was one of the challenges of our time and of our seminaries to restore this sense of the authority of the Bible.

Perhaps also the difficulties and problems of our modern world do not seem amenable to the simple, though profound teachings of Christ and the New Testament because of their very complexity, and men seek answers elsewhere. Or some reject these teachings as irrelevant and do as the heathen do out of what they consider the necessity of responsibility. But God's work is still the light of the world through Jesus Christ. Let us see that for us its authority remains unbroken and its meaning grows in fullness and power.

Many of us are Mennonites, members of the Mennonite Church, who may be complacent in our group solidarity. We are not spared the threat of this conformist world. We are subject to the same pressures of conformity as all Christians, tempted to dilute or to abandon great convictions, to be afraid to be different, to want to be popular.

We have no reason to be complacent. Shall we laud our fathers who at great cost, with deep conviction, established a great faith and life, while we fear to carry these forward in full commitment with ever-fresh and creative application? Shall we surrender to conformism? Or shall we still follow Christ to the full?

Jesus says, "What is that to thee? follow thou me," and the answer which Christian faith gives is, "Yes, Lord, we will follow Thee. We will not let these other things move us, the voice of the crowd, the pressure of the world." For us, there is only one ultimate authority, one will to which we want to be conformed.

"Don't let the world . . . squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves toward the goal of true maturity" (Rom. 12:2, Phillips). As Christians and as graduates of a Christian college, it is our fervent hope and prayer that as you move out into the world of our day, you may truly make this your rule of life: "What is that to me? I will follow Thee."

The pressures of conformity are strong. May you, nevertheless, always measure your life by the standard of conformity to Christ. Let your commitment be to the great cause of His Gospel and His kingdom. Let your dedication be to the great and good causes of our time. Let your contribution in community and nation be an aggressive action against the forces of evil, and in support of all that is good. Let not a conformist society stifle your Christian testimony.

Martin Luther King expressed a truth that might apply at this point, that "when the history of our age is written, the noticeable thing will not be so much the vice of the wicked as the silence of the good." If what you want is a life of ease and comfort with the greatest possible financial income; if you would rather not be bothered in your slumber nor disturbed by the alarm clocks of our time, then be a conformist, join the crowd, even though it be a lonely crowd.

I will only say that you will not find, in such a course, any challenge nor many thrills of experience. It will be an empty life. It is much easier to drift downstream; it may get pretty rough rowing upstream. But if you want richness of experience, meaningful living, a sense of being in the will of God, doing His work while it is yet day, in the eternal fellowship of the saints who have been the disciples of Christ through all the ages and in the fellowship of Him who has said, "I am building my church, and the gates of hell shall not prevail against it," and who has said, "The kingdom is at hand, repent and believe the good news," then put your talent, your education, your life into His discipleship. What is all that other to thee? Follow Him.

Prayer Requests

(Requests for this column must be signed)

Pray that God's Word may become new every morning to those who are memorizing the Book of Romans.

Pray for divine guidance in preparation for the Greater Salt Lake Crusade for Christ, with the Myron Augsburger team, scheduled for Aug. 25 to Sept. 1, in Salt Lake City, Utah.

Pray that God may guide in the work of the General Conference at its meeting, Aug. 20-23.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Alderfer, Ralph and Doris (Long), Telford, Pa., first child, Daniel, May 2, 1963.

Borntrager, Alvin and Mary (Yoder), Millersburg, Ind., sixth child, fifth daughter, Virginia Lea, June 20, 1963.

Borntreger, Basil and Eva (Hoover), Goshen, Ind., first child, Todd Philip, June 12, 1963.

Brenneman, Ralph and Mildred (Jutzi), Milverton, Ont., second child, first son, Frederick Don, July 9, 1963.

Brubaker, Carl H. and Kathy (Zuercher), Newport News, Va., second child, first son, Steven Howard, June 20, 1963. (Infant daughter deceased.)

Byler, Andrew and Elsie (Zuercher), Millersburg, Ohio, second son, Bruce Evan, May 6, 1963.

Coblentz, Jacob Ray and Mary (Wickey), Berne, Ind., third child, second daughter, Tabithe M., June 28, 1963.

Conrad, Carl and Brigette (Dyck), Smithville, Ohio, third child, second daughter, Ruth Ellen, July 11, 1963.

Danner, James and Dorcas (Reed), Hanover, Pa., third child, first son, Michael Duane, July 10, 1963.

Eigsti, Joe and Dorothy (Miller), Walnut, Ill., first child, Delores June. June 6, 1963.

Eigsti, John and Lomie (Hostetler), Tampico, Ill., second child, first daughter, Esther Elizabeth, April 24, 1963. (First child deceased.)

Farrel, Paul K. and Esther Mae (Martin), Ronks, Pa., fifth child, fourth daughter, Doris Martin, July 1, 1963.

Gerber, John and Pauline (Steckly), Milverton, Ont., first child, Richard John, July 10, 1963.

Halteman, Floyd L. and Geraldine (Leatherman), Morwood, Pa., third child, first daughter, Christine, June 27, 1963.

Halteman, Willis and Gladys (Wadel), Carlisle, Pa., twelfth child, sixth daughter, Lois Marie, June 9, 1963.

Headings, Dannie and Lonie (Hostetler), Prophetstown, Ill., eleventh child, fourth son, Milton Daniel, March 22, 1963.

Hershberger, Maynard and Carol (Oswalt), Apple Creek, Ohio, second child, first daughter, Gina Marie, June 27, 1963.

Hill, James and Kathryn (Layer), Pekin, Ill., fourth living child (three deceased), third daughter, Giselle Rae, June 26, 1963.

Hoover, Floyd and Esther (Reinheimer), Elkhart, Ind., fourth child, third son, Kirk, June 12, 1963.

Hostetler, Lester and Lena (Hostetler), Tampico, Ill., sixth child, third daughter, Emily Ann, March 5, 1963.

Kauffman, Daniel S., Jr., and Dorothy (Rohrer), Atglen, Pa., third son, Dale Richard, June 28, 1963.

Kauffman, Ivan J. and Lois (Conrad), Goshen, Ind., second child, first daughter, Eda Rae, July 2, 1963.

Kauffman, Morris and Gladys (Mullet), Glendive, Mont., ninth child, fifth daughter, Gaylene Grace, Jan. 21, 1963.

Kehl, Lester and Wanda (Schrock), New Hamburg, Ont., a son, Leon James, June 29, 1963.

Kempf, Orval and Ruby (Eigsti), Tampico, Ill., third child, first son, Ollie Jay, March 25, 1963.

King, Fred D. and Marjorie (Yoder), West Liberty, Ohio, third son, Gary Dean, June 16, 1963.

Klippenstein, Lawrence and LaVerna, Goshen, Ind., third child, second son, Nathan Charles, July 12, 1963.

Lindner, Emile and Shirley (Middaugh), Tiskilwa, Ill., second child, first daughter, Carla Denise, July 11, 1963.

Miller, Cecil and Beverly (Hunsberger), Ft. Wayne, Ind., first child, Arlyn Jay, May 24, 1963.

Miller, Merlin and Leona (Miller), Chesapeake, Va., seventh child, third daughter, Sandra Elizabeth, Feb. 18, 1963.

Mininger, H. Ray and Nancy (Alderfer), Telford, Pa., first child, Bronwyn LaRae, June 24, 1963.

Mullet, Atlee and Laura (Kauffman), Burton, Ohio, third child, second daughter, Donna Lou, July 6, 1963.

Mumaw, Ward and Ruth (Schrock), Denver, Colo., a daughter, Dawn Leanne, June 28, 1963.

Neuschwander, Carl and Arla (Miller), Albany, Oreg., first child, Todd Eugene, June 21, 1963.

Rosenberger, William and Ada (Geissinger), Quakertown, Pa., seventh child, fifth son, James Clarence, July 7, 1963.

Ruth, Vernon and Janet (Bechtel), Spring City, Pa., second son, Loren Jay, July 9, 1963.

Sauder, Roy E. and Frances (Buckwalter), Mt. Joy, Pa., fourth child, third son, Glenn Quentin, June 25, 1963.

Schwartzentruber, Vernon and June (Erb), Petersburg, Ont., fifth child, fourth son, Robert Vernon, June 16, 1963.

Shank, Charles F. and Joann L. (Wyse), Harrisonburg, Va., fifth child, third son, Merle Duane, June 27, 1963.

Sisco, Harold and Lois (Miller), Millersville, Pa., second son, Bradley Dean, April 28, 1963.

Stoll, Willis and Virginia (Rossister), Greenwood, Ind., third son, Kent Allen, July 8, 1963.

Stoltzfus, Melvin R. and Nancy (Groff), Quarryville, Pa., second child, first son, Dwight David, May 29, 1963.

Weaver, Eugene and Ruby (Miller), Elkhart, Ind., second child, first daughter, Laura Kay, June 6, 1963.

Weber, Rod and Doris (Jantzi), Petersburg, Ont., fifth child, fourth daughter, Dawn Louise, June 28, 1963.

Wilker, Elroy and Jean (Headings), Britton, Ont., second child, first son, Elroy Neil, June 29, 1963.

Yoder, Marion L. and Doris (Reber), Kalona, Iowa, third daughter, June Marie, June 4, 1963.

Zeiset, Harold Z. and Esther L. (Mohler), Elverson, Pa., first child, Harold Lamar, May 14, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bauman—Martin.—Roy Bauman, Waterloo, Ont., and Lorraine Martin, St. Jacobs, Ont., both of the St. Jacobs cong., by Howard L. Good at the church, July 6, 1963.

Brubaker — Lamp. — Marvin L. Brubaker, Selinsgrove, Pa., Susquehanna cong., and Barbara F. Lamp, Malvern, Pa., Frazer cong., by C. Ralph Malin at Frazer, June 8, 1963.

Buckwalter — Graybill. — Everett G. Buckwalter, Ronks, Pa., Hershey cong., and Martha J. Graybill, Mohnton, Pa., Bowmansville cong., by J. Paul Graybill at Bowmansville, June 15, 1963.

Detweiler — Roth. — Wilton Detweiler, Dorchester, Nebr., and Deloras Roth, Seward, Nebr., both of the East Fairview cong., by A. M. Miller at the church, April 5, 1963.

Erb—Derstine.—David T. Erb, Harrisburg, Pa., Steelton cong., and Sandra H. Derstine, Telford, Pa., Franconia cong., by Ira E. Miller at Plains, June 15, 1963.

Erb—Longenecker.—Jay Henry Erb, Milton, Pa., Buffalo cong., and Reba Mae Longenecker, Elizabethtown, Pa., Bossler cong., by Clarence E. Lutz at Bossler's, June 29, 1963.

Geib—Mast.—Homer E. Geib, Manheim, Pa., Hernley cong., and Verda Mast, Cochranville, Pa., Media cong., by Aaron F. Stoltzfus at Ridgeview, June 15, 1963.

Gingerich—Thompson.—David F. Gingerich, Chappell (Nebr.) cong., and Judy Thompson, Shawnee, Kans., by Stanley E. Bohn at Kansas City Mennonite Church (Rainbow), June 7, 1963.

Groff—Witmer.—David B. Groff, Lancaster, Pa., New Danville cong., and E. Marlene Witmer, Souderton, Pa., Paradise cong., by Clair B. Eby at the home of the bride, June 1, 1963.

Imhoff—Myers.—Maurice Imhoff, Rittman, Ohio, Crown Hill cong., and Joan Myers, Portland (Oreg.) cong., by Claud M. Hostetler at Portland, June 14, 1963.

Kauffman — Gouker. — Tom Kauffman, Goshen, Ind., College cong., and Donna Gouker, Elkhart, Ind., Evangelical United Brethren cong., by W. W. Kennel at the E.U.B. Church, June 29, 1963.

Kauffman—Yoder.—Avon Russell Kauffman, Hubbard, Oreg., Zion cong., and Barbara Sharlene Yoder, Sheridan, Oreg., McMinnville cong., by Chester D. Kauffman at Zion, July 6, 1963.

Landes—Mininger.—Merrill Landes, Mainland, Pa., Salford cong., and Nancy Mininger, Souderton (Pa.) cong., by Willis A. Miller at Souderton, June 8, 1963.

Martin—Hollinger.—Elvin Martin and Sandra Hollinger, Hawkesville (Ont.) cong., at St. James Lutheran Church, Elmira, Ont., May 10, 1963.

Our Mennonite Churches: Menahga

The Menahga, Minn., Mennonite Church, formerly Huntersville, extensively remodeled this school building in 1958, with the help of many interested people. Work began here in the early 1940's when brethren from eastern Pennsylvania held summer Bible schools. Since then it has operated as a mission under the North Central Conference. It is now in the process of becoming organized as a congregation. Attendance runs from 30 to 50; Clyde Allebach is pastor.

Nofziger—Helmuth.—Myrl Nofziger, Goshen, Ind., College cong., and Ardith Helmuth, Eureka, Ill., Roanoke cong., by J. Robert Detweiler at Roanoke, June 29, 1963.

Roth—Miller.—Lonnie Roth and Janice Miller, both of Milford, Nebr., East Fairview cong., by Oliver Roth, father of the groom, at the church, May 9, 1963.

Shantz—Boyle.—Clayton Shantz, Preston (Ont.) cong., and Verna Boyle, First Baptist cong., London, Ont., by Howard L. Good at the parsonage, July 13, 1963.

Sheeler—Murphy.—Donald P. Sheeler, Royersford, Pa., Pottstown cong., and R. Lorraine Murphy, Elizabethtown, Pa., Sharon cong., by Clarence E. Lutz at Hostetter's Banquet Hall, Mt. Joy, Pa., June 14, 1963.

Shelly—Kreider.—James C. Shelly, Akron, Pa., Ephrata cong., and Gloria Kreider, Palmyra, Pa., Stauffer cong., by Clarence E. Lutz at Stauffer's, June 8, 1963.

Weldy—Magle.—Verlyn Weldy, Wakarusa, Ind., Yellow Creek cong., and Sandra Magle, Elkhart, Ind., Baptist cong., by John D. Zehr at Yellow Creek, June 15, 1963.

Yoder—Gingerich.—Perry B. Yoder, Western cong., Salem, Oreg., and Elizabeth May Gingerich, Alpha (Minn.) cong., by Fred Gingerich, father of the bride, at Brook Lane Farm Hospital Chapel, Hagerstown, Md., June 18, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bricker, Samuel L., son of Henry and Sarah (Lehman) Bricker, was born Nov. 30, 1883; died during his sleep at Chambersburg, Pa., March 31, 1963; aged 79 y. 4 m. 1 d. He was thrice married—first to Fannie E. Martin. To this union were born 2 daughters (Ruth E.—Mrs. Wayne G. Beagle and Martha M.—Mrs. Homer W. Rosenberry). Second time to Anna Wadel. To this union was born one daughter (Anna F.—Mrs. Harvey E. Shank). Third to Mrs. Hazel D. Hoopengartner, who survives with the 3 daughters. Also surviving are 3 stepchildren, one sister (Amanda L. Bricker), 13 grandchildren, and 6 great-grandchildren. He served as deacon, trustee, S.S. superintendent, and teacher sometime in his life at the Upper Strasburg Mennonite Church. Funeral services were held at the Chambersburg Church, April 4, with Harry Witmer and Amos Martin officiating.

Hershey, Metta Marie, daughter of Lester D. and Edith (Steffy) Hershey, was born at Coatesville, Pa., Oct. 14, 1954; died at the Coatesville Hospital, June 29, 1963, after a three-day illness; aged 8 y. 8 m. 15 d. Death was caused by a ruptured pancreas. Surviving are her parents, 5 brothers and sisters (David, Clair, Daniel, Charles, and Janice), and her great-grandmother (Mrs. Ada Hershey). Funeral services were held at the Millwood Mennonite Church, July 2; interment in Paradise Mennonite Cemetery.

Hochstetler, Emma, daughter of Frederick and Caroline (Kramer) Hill, was born at Walnut Creek, Ohio, June 4, 1879; died at the Pomerene Hospital, Millersburg, Ohio, June 30, 1963; aged 84 y. 26 d. On Oct. 20, 1901, she was married to William C. Hochstetler, who died Dec. 1, 1951. Surviving are 2 sons (Whilmer and Firmen), one daughter (Thelma—Mrs. Floyd Kaser), 9 grandchildren, 13 great-grandchildren, one brother (William), and one sister (Mary Hill). She was a member of the Walnut Creek Church, where funeral services were held July 3, in charge of Paul R. Miller and Eldon King.

Kinsinger, John E., son of Eli and Susan (Yoder) Kinsinger, was born in Johnson Co., Iowa, July 19, 1890; died at Wellman, Iowa, June 30, 1963; aged 72 y. 11 m. 11 d. On Nov. 6, 1916, he was married to Katie Gingerich, who survives. Also surviving are 4 children (Mildred—Mrs. Harold Yoder, Maynard, Ruby —Mrs. Alva Gingerich, Jr., and Marvel—Mrs. Donald Hochstetler), 16 grandchildren, 3 brothers (Kores, Verno, and Simon), and 2 sisters (Mrs. Lizzie Marner and Ella—Mrs. Joe Gnagey). One daughter preceded him in death. He was a member of the Lower Deer Creek Church, where funeral services were held July 2, with Dean Swartzendruber, J. Y. Swartzendruber, and Rober K. Yoder officiating.

Leatherman, Clifford Wayne, son of Clifford and Agnes (Miller) Leatherman, was born at Wakarusa, Ind., Feb. 21, 1955; died from injuries received in a highway accident near Westville, Ind., June 20, 1963; aged 28 y. 3 m. 30 d. On June 13, 1953, he was married to Darlene Nusbaum, who survives. Also surviving are 3 children (Wynona Sue, Sharon Lynette, and Timothy Wayne), his parents, one brother (Vernie Lee) 2 sisters (Darlene Mae—Mrs. Glen Nusbaum and Sandra Ellen — Mrs. Gerald Kauffman), and his grandparents (Mrs. Anna Weldy and Mr. and Mrs. Francis Miller). He was a member of the North Goshen Mennonite Church, where he recently had been elected superintendent of the junior-intermediate department. Funeral services were held at the church, June 23, in charge of Russell Krabill and Ralph Smucker.

Leichty, Dean Leroy, son of Daniel and Arlene (Conrad) Leichty, was born near Wayland, Iowa, May 8, 1954; was accidentally suffocated in an overhead grain bin at the home of his parents, July 4, 1963; aged 9 y. 1 m. 26 d. Surviving are his parents, one brother (Lonnie), one sister (Lora), Beatrice Guerra, who is living in the home, grandparents (Mr. and Mrs. Willard Leichty and Mr. and Mrs. William Conrad), and 2 great-grandmothers (Mrs. Eva Leichty and Mrs. Emma Roth). He attended the Bethel Church. Funeral services were held at the church, July 6, in charge of Vernon Gerig and Vernon Roth.

Miller, Ida M., daughter of Jacob D. and Susan (Swartzendruber) Yoder, was born at Inman, Kans., Nov. 15, 1881; died at her home, Kalona, Iowa, June 19, 1963; aged 81 y. 7 m. 4 d. In 1905, she was married to Jacob J. Miller, who preceded her in death by about 5 years. Surviving are 4 children (Raymond, Ada—Mrs. Emery Hochstedler, Anna, and Dale), 12 grandchildren, and 4 great-grandchildren. Three brothers also preceded her in death. She was a charter member of the Upper Deer Creek congregation. Funeral services were held at the Fairview Church, June 21, in charge of Morris Swartzendruber and Morris Yoder; interment in East Union Cemetery.

Miller, Peter J. N., son of Jonas and Dinah (Beechy) Miller, was born at Walnut Creek, Ohio, May 7, 1875; died at Minneapolis, Minn., June 21, 1963; aged 88 y. 1 m. 14 d. Surviving are 3 sisters (Mary Ann—Mrs. Joe Miller, Mrs. Anna Yoder, and Emma—Mrs. Noah Schrock) and 2 brothers (Levi J. N. and Jonas J. N.). Funeral services were held at the Walnut Creek Church, June 25, in charge of Paul R. Miller, Enos D. Miller, Dan N. Shireman, and Jonas Schrock; interment in Miller Cemetery.

Neff, Henry M., son of David and Elizabeth Neff, was born near Medway, Ohio, July 10, 1878; died in the home where he was born, June 15, 1963; aged 84 y. 11 m. 5 d. Surviving is one brother (David). He was a member of the Huber Church. Services were held at the home, June 18, in charge of Paul R. Yoder, Sr.; burial in Medway Cemetery.

Roth, George Washington, son of Valentine and Lydia (Stauffer) Roth, was born at Tofield, Alta., Feb. 22, 1921; died near Tofield, of acute myocardial infarction, June 14, 1963; aged 42 y. 3 m. 23 d. On July 14, 1944, he was married to Florence Forgan, who died April 12, 1948. On Aug. 15, 1957, he was married to Ella Mae Wideman, who survives. Also surviving are 5 children (Allen Herbert, Elizabeth Ann, Bonita Mae, Joan Marie, and John David), 2 brothers (Reuben and Joseph), and 2 sisters (Mattie—Mrs. Edwin Sitler, Martha—Mrs. Melvin Sitler, Grace—Mrs. Melvin Lehman, and Florence—Mrs. Leonard King). One daughter and 2 brothers preceded him in death. He was a member of the Salem Church, where funeral services were held June 17, in charge of Harold Boettger and Paul Voegtlin.

Schwary, David J., son of Joseph and Marie (Sommers) Schwary, was born near Smithville, Ohio, July 27, 1881; died at Canton, Ohio, June 20, 1963; aged 81 y. 10 m. 24 d. In 1906, he was married to Amelia Sommer, who died in 1933. On July 27, 1935, he was married to Lena Orendorf, who survives. Also surviving are 2 daughters (Grace—Mrs. Meri Stucker and Dorothy), 2 brothers (Charles and Edwin), and 3 grandchildren. He was a member of the First Mennonite Church, Canton, Ohio, where funeral services were held June 24, in charge of O. N. Johns and Willis L. Breckbill.

Segura, Frances, daughter of Frank and Nickolosa Oliver, was born at San Antonio, Texas, April 22, 1927; died at the French Hospital, Los Angeles, Calif., April 24, 1963; aged 36 y. 2 d. On April 19, 1946, she was married to Walter Segura, who survives. Also surviving are 9 children (Walter, Sammy, Diane, Andy, Ray, Dahlia, Larry, Lorraine, and Eric, who was 5 days old), 8 sisters and 3 brothers (Mrs. Mary Torres, Mrs. Esther Solis, Manuel, Ernest, Frank, and Mrs. Janie Ramirez). One infant son preceded her in death. She attended the Los Angeles Mennonite Fellowship. Memorial services were held at the Hillcrest Country Chapel, April 27, in charge of Richard Showalter.

Spicher, Sadie, daughter of Israel T. and Barbara (Allgyer) Yoder, was born at Belleville, Pa., July 2, 1895; died at Lewistown, Pa., July 7, 1963; aged 70 y. 5 d. She was married to Thomas J. Spicher, who died Nov. 24, 1961. Surviving are one sister (Mollie—Mrs. Jacob Harzler), and one brother (Sam N.). She was a member of the Richfield Mennonite Church. Funeral services were held at the Maple Grove Church, July 10, in charge of Arnold H. Shultz and Waldo E. Miller; interment in Locust Grove Cemetery.

Springer, Jean Carol, daughter of Carrol C. and Pauline (Nafziger) Springer, was born at Bloomington, Ill., Nov. 15, 1951; died at the Children's Memorial Hospital, Chicago, Ill., of cystic fibrosis, May 29, 1963; aged 11 y. 6 m. 14 d. Surviving are her parents, 2 brothers (Randall and James), the grandparents (Mr. and Mrs. Eldon R. Nafziger and Mr. and Mrs. Alvin Springer), and one great-grandmother (Mattie Sutter). She was a member of the Hopedale Church, where funeral services were held June 1, in charge of Ivan Kauffmann.

Weaver, Katie Ann, daughter of Isaac and Fannie (Erb) Miller, was born at Charm, Ohio, May 25, 1879; died at Apple Creek, Ohio, at the home of a daughter, July 2, 1963; aged 84 y. 1 m. 7 d. On Dec. 23, 1902, she was married to Samuel S. Weaver, who died Oct. 1, 1945. Surviving are 6 daughters (Esther—Mrs. Melvin C. Domer, Laura Snyder, Emma—Mrs. Carl Kaser, Ellen—Mrs. John Croft, Edith—Mrs. Homer Umstead, and Lulu—Mrs. Henry S. Miller), 2 sons (Atlee S. and Melvin), 39 grandchildren, and 26 great-grandchildren. She was a member of the Walnut Creek Church, where funeral services were held July 5, in charge of Paul R. Miller, Eldon King, and Aden Yoder.

ITEMS AND COMMENTS

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BY THE EDITOR

The U.S. Supreme Court ruled in Washington, D.C., that the recitation of the Lord's Prayer in the opening exercise of a public school is a "religious ceremony" and as such is unconstitutional under the First Amendment to the Constitution which forbids "establishment" of religion. It also held that a state law in Pennsylvania requiring the daily reading of passages from the Bible without comment in public school classrooms is unconstitutional for the same reason. The Lord's Prayer ruling involved a practice of public schools in Maryland which also conducted Bible readings.

• • •

The Supreme Court's ruling against public school daily Bible reading and recitation of the Lord's Prayer was criticized in Washington, D.C., by the National Association of Evangelicals as "a said departure from this nation's heritage under God." Dr. Robert A. Cooke, NAE president, said the ruling "is another step in creating an atmosphere of hostility to religion. Rather than serving to protect against the establishment of religion," he said, "it opens the door for the full establishment of secularism as a negative form of religion."

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Jewish leaders in New York hailed the U.S. Supreme Court ruling on the Lord's Prayer and Bible reading as an act supporting church-state separation and recognizing the home, church, and synagogue as the prime sources for religious instruction.

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Several American Protestant leaders expressed immediate general approval of the U.S. Supreme Court ruling which declared unconstitutional the recitation of the Lord's Prayer in public school exercises and daily Bible reading without comment in classrooms. Dr. Franklin Clark Fry, president of the Lutheran Church in America, said he does not believe "much has been lost (by religion) in terms of the specific points covered by the decision," but he said it presents a future challenge to the church. Presiding Bishop Arthur Lichtenberger of the Protestant Episcopal Church declared that the ruling was "not hostile to religion." Pointing out that he had not read the opinion, Bishop Lichtenberger added briefly: "It should be understood that the Court's sense of responsibility to assure freedom and equality for all groups of believers and nonbelievers is expressed in the First Amendment to the Constitution."

• • •

Stating that students should be admitted "solely on the basis of individual merit without regard to their race," Virginia's Methodists have established a deadline for the integration of their schools. Endorsing a proposal by a 3 to 1 margin, delegates to the Virginia Annual Conference said the integrated education goal should be achieved "not later than the academic year 1964-65."

• • •

An internationally known American Methodist missionary-evangelist in India issued an "Open Appeal to the People of Alabama" urging whites and Negroes to work out "constructive" agreements to solve the racial problem. Dr. E. Stanley Jones at the same time warned that racial violent demonstrations in Alabama, reported on the front pages of Indian newspapers the following day, are canceling out missionary work abroad and pushing "hesitant" Asians into the arms of communists.

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Some 2,100 young people and youth workers at the Southern Baptist Training Union Youth Conference in Glorieta, N. Mex., were told that the day will come when there will be "a great spiritual awakening in Russia. Communism will fail because its basic premise is the denial of the existence of God," stressed Dr. W. O. Vaught, pastor of Immanuel Baptist Church, Little Rock, Ark. He said he would pray that God would send many young missionaries to Russia "to help save that land by spreading the Gospel there."

• • •

Warning that Christianity is having a "decreasing impact" on American morals and ideals, Dr. Norman Vincent Peale, noted minister and author, called for a spiritual revival based on a "tough Gospel." Addressing the Reformed Church in America's General Synod, he asserted that now is the time for preachers "to stand in the pulpit and tell people they have sinned, departed from the faith, and drifted from the Christian way. Ours is a sophisticated, smart generation. We will never reach it with a pale, tepid, erudite message based on social ethics."

• • •

A group of 225 Old Believers (men, women, and children), a Russian Orthodox sect, arrived in New York by jet from the Lake Manyas area in Turkey to begin a new life in America. Most of them made the sign of the cross in gratitude for their safe arrival after two days of continuous travel by oxcart to the Ankara airport in Turkey and by jet over the ocean. They came to the U.S. under special asylum granted by Attorney General Robert F. Kennedy and with the sponsorship of the Tolstoy Foundation of New York, headed by Countess Alexandra Tolstoy, daughter of the Russian novelist. Countess Alexandra told the group that in America they will have an opportunity to earn a living, educate their children and "preserve the deep faith in God that has been burning in your hearts for more than 300 years."

• • •

A Southern Baptist Convention "world evangelistic emphasis" was proposed in Dallas, Texas, by the Baptist General Convention of Texas Executive Board. It said the emphasis should be patterned along the lines of the state convention's "New Life Movement" which staged revivals recently in Japan and other Far East lands. The board voted to continue the convention's New Life Movement Committee for follow-up activities on the foreign meetings. Head of the committee is Dr. K. Owen White of Houston, also president of both the national and state conventions.

• • •

A token gift of vitamin capsules was presented to Roman Catholic Archbishop Michael Gonzi of Malta by Harry Nugent, director in Valletta, Malta, of Catholic Relief Services of the National Catholic Welfare Conference in the U.S. The vitamins were part of a consignment of three tons of pills from the U.S. which will be distributed among orphanages. They were donated by American pharmaceutical firms; the shipping expenses were paid by the Society of the Sons and Daughters of Malta in Detroit.

• • •

Roman Catholic Auxiliary Bishop Fulton J. Sheen of New York, noted television personality and columnist, said in Atlantic City, N.J., he saw "no moral difficulty" in allowing a hopelessly ill patient to forego medical treatment which would prolong life and agony. The prelate, who is director of the Society for the Propagation of the Faith, said he did not believe it is necessary for doctors to keep patients alive by such means as intravenous injections and oxygen tents. "If I had been given all possible medical aid and my case were hopeless, I would ask the doctor to take the tubes out," he said.

• • •

A mass interreligious movement for world peace was urged by the Genesee Methodist Conference at its annual meeting in Rochester, N.Y. In a resolution adopted unanimously the conference stressed that any major effort for world peace by one religious group would never be effective unless Protestants, Roman Catholics, and Jews worked together through their local churches and synagogues.

GOSPEL HERALD

Tuesday, August 6, 1963
Volume LVI, Number 31

Love's Nature

Where hatred longs to hurt
And seeks to ruin,
Love, by its nature,
Can only bring its labor
And its heart
To heal and to restore.
—D.

Christian Unity

By Billy Graham

I received a letter from one of my friends in West Berlin who said that resentment, bitterness, and hatred are growing within the city. He said the people of West Berlin are beginning to hate the communists and it is even affecting their spiritual life.

This hatred in the human heart is not limited to Berlin. An Associated Press story from the Congo tells of the bitterness, rivalry, prejudice, and hatred between various tribes in the Congo. There is little said of settling the Congo's deep-seated difficulties because of centuries-old prejudices and hatred between tribes. Scores are killed every month in tribal wars in spite of the best efforts of the United Nations. Eleven white women were raped and scores killed by rampaging Congolese soldiers in Luluabourg. All over the world, hatred, rivalry, and prejudice seem to be growing.

Fourteen million soldiers, sailors, and marines in World War II were taught to hate the German and the Japanese people. General MacArthur, addressing his men before they began their campaigns to regain the islands of the Pacific in 1943, declared, "Your instructions are to kill." To accomplish this, our boys were taught to hate. It was necessary, so they tell us, to hate, for men cannot kill and continue killing unless they are taught to hate.

The Fruits of Hatred

The atrocities of soldier against soldier on both sides defy description in the last war. Capturers were reported to have severed ears from prisoners, tied live grenades to screaming prisoners, poured gasoline over the bodies of wounded men and ignited the human torches. You ask: How can this be? The answer is: Hatred. The gas chambers of Germany and the atrocities committed were expressions of hatred from human beings upon human beings.

Today we find a new hatred. We recognized the Soviet Union in the 1930's. They became our allies in 1940. It was unpopular to warn the people against communism during World War II. "After all," people would say, "they are our friends in the world conflict." But in the 1960's it is implied that we are to hate and resist the Russian bear. To help us resist the Russian bear we are preparing to fight side by side with the Germans and the Japanese, whom we were told to hate in 1941 and 1945. All of this is extremely (Continued on page 668)

FIELD NOTES

The South Union congregation, West Liberty, Ohio, will celebrate on Oct. 12, 13, the one hundredth anniversary of the beginning of the first permanent Sunday school in the Mennonite Church. Following this celebration, dedication services for centennial plaques will also be held at the Wanner Mennonite Church, Hespeler, Ont., and at the Masontown Mennonite Church, Masontown, Pa.

Former members of the West Liberty community are invited to this home-coming feature. All persons interested in Sunday-school work, such as superintendents, teachers, officers, and students, are urged to attend. The theme will be "Serving Through the Sunday School."

Speakers include Edward Stoltzfus, Paul M. Lederach, J. J. Hostetler, Paul M. Miller, Lester Graybill, Richard C. Detweiler, John C. Wenger, and Paul Mininger. Other persons from the community and active in the Sunday-school work will also be sharing in the program. The program and centennial are sponsored by the Mennonite Commission for Christian Education and the Mennonite Historical and Research Committee, in co-operation with the local West Liberty churches.

Change of address: Oney Hathaway from Ft. Wayne, Ind., to Route 3, Monroe City, Mo. Oscar Roth from Moline, Ill., to 240 North Lombard Ave., Lombard, Ill.

S. J. Miller will retire from his work at Leo, Ind., and Carl Rudy will be installed as pastor at Leo, Aug. 18. Bro. Miller's address is now 1917 Mayfield Dr., Goshen, Ind.

Freda Hartzler, secretary at the Mennonite Publishing House, Scottdale, Pa., is on leave of absence to serve as a VS secretary worker for Menno Travel Service at Amsterdam, Netherlands. She plans to arrive at Amsterdam, Aug. 15.

Ohio-Pennsylvania CPS reunion, Aug. 24, at Camp Luz, Orrville, Ohio. A carry-in dinner is planned for twelve o'clock noon.

Paul and Alta Erb, Scottdale, Pa., in a Christian Family Conference, Aug. 17, 18, at Faith Mennonite, Oxford, N.J.

Annual Mission Training Institute reunion, Aug. 12, Salunga, Pa., at 3:00 p.m. Speakers include William M. Weaver, Reading, Pa., and Ernest M. Hess, Willow Street, Pa. Fellowship lunch at 5:00 p.m.

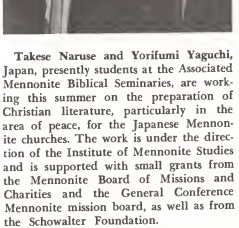
Dedication and formal opening of the Oaklawn Psychiatric Center is planned for Sept. 20. The dedication ceremony will be held at 10:30 a.m. A professional conference on "Community Psychiatry" is planned for the afternoon.

Harvest and Bible meeting at Metzler's, Ephrata, Pa., Aug. 24, 25. Speakers include John Erb, Nelson Landis, Aaron Shank, Warren Wenger, and Clinton Ferster.

Luella Linder, Alliance, Ohio, began working as Accounts Receivable Clerk at the Mennonite Publishing House on July 22.

John J. Byler, M.D., formerly from Kalona, Iowa, left the United States recently for a special six-month term of service under the Congo Protestant Relief Agency.

He will serve in an American Baptist Hospital in Kikongo Sur Wamba, about 130 miles east of Leopoldville. He will be the only doctor serving in this hospital, which serves a community and area of about 25,000 people; the next nearest doctor is 100 miles away. He is serving in this special assignment between his internship and further medical residency and experience.



Takese Naruse and Yorifumi Yaguchi, Japan, presently students at the Associated Mennonite Biblical Seminaries, are working this summer on the preparation of Christian literature, particularly in the area of peace, for the Japanese Mennonite churches. The work is under the direction of the Institute of Mennonite Studies and is supported with small grants from the Mennonite Board of Missions and Charities and the General Conference Mennonite mission board, as well as from the Schowalter Foundation.

Construction is to begin soon on new facilities at the Virginia Mennonite Home, Harrisonburg, Va. The Board of Directors has approved plans for the construction of a chapel, therapy rooms, a new kitchen, a large dining room, and storage areas. Some funds are available for the urgently needed improvements and it is expected that additional donations will come in as the work proceeds.

Allen Martin, literature missionary under the General Board in Brasilia, recently participated with 35 pastors in presenting a Bible to Brazil's president, Joao Goulart. The Bible was purchased in the bookstore which Martin manages.

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Cover photo by Harold M. Lambert

GOSPEL HERALD

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Boyd Nelson, *Missions Editor*
Bertha Nitzsche, *Assistant to the Editor*

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EDITORIAL

Our Mission and Race

One fourth of the children in one Mennonite summer Bible school were Negro and three fourths were white. At a recent meeting the congregation reviewed its summer Bible school experience. What was God's leading for them in their life in their substantially Negro community?

A number said, "During play periods it took constant effort to unite both community (Negro) children and our other children in a common play experience." Others asked, "Do Negroes really want to be together with white persons?" The force of the question implied, "No, and we shouldn't force Negroes into our fellowship."

Apart from all the good Biblical arguments (although that's where we must begin), there are some practical considerations. These considerations may not be comprehensible to those of us who have white skins, but they are nevertheless real.

After years of being taken for granted, ignored, used, abused, and blamed, the American Negro has reached the place where he demands equal rights and equal treatment with other Americans. He wants his voice in government; his opportunity for education, employment, or housing; his opportunity for advancement. It must be equal with the white man's, and it must be now. If he waited for us whites to give it to him, it might take another 100 to 350 years.

With all the accumulated frustration and repressed emotion this process cannot await cool, balanced reason. It moves forward with the force of a volcano. And with the force of a volcano it may also destroy whatever gets in its way. But it must come.

This may be hard for us to understand, unless we see its counterpart in our lives as a church. Many of the changes coming in the Mennonite Church today come from the same kind of emotional, unreasoning rejection of the past and therefore the push to the future. The rapid shift away from strongly authoritarian patterns in both the family and the church and the rush away from material (outward) expressions of our nonconformity are two prime examples I could cite. In many ways these movements have the same quality and character as the Negro drive for equality. Of all people, Mennonites should be able to understand the Negro drive!

But can the Negro be equal *and* separate? The Supreme Court and Vincent Harding both say, "No." Although Bro. Harding didn't convince me with his authoritative statement when he made it, in my own limited way I am beginning to see why simultaneously "separate" and "equal" are impossibilities.

Who makes the decisions in any group? Those who "belong." In our society white citizens make the decisions or the decisions are made in the light of white citizens' desires. As long as the Negro is "separate," his needs and wishes cannot be considered in the same way as they will be when he becomes accepted as a citizen of full right, meaning, and status. To be "equal," he can therefore no longer be separate.

And the same is true in the church. Until the Negro member, the non-Mennonite, the community person, or the member of another social or economic class from most of the members, really becomes a fully accepted member—working, praying, giving, deciding, and suffering with the entire body, he really can't be "equal."

What can we do about this? We need to work aggressively as Christians and as a church to seek God's will in transcending the barrier which race presents in our society. A group of Mennonite pastors and church members from urban churches with interracial membership met between sessions of the annual General Mission Board meeting at Pettisville, Ohio. What they suggested to us as a church is reported in a release by their findings committee. Read it on page 671 of this issue. Try their suggestions which apply to you and your congregation.—N.

Someone's Last

It is said of a famous preacher that he always preached "as a dying man to dying men." Such preaching is effective.

A minister visiting a penitentiary one Saturday was invited by the Christian warden to speak to inmates the next day. That evening the minister felt a need to go to the penitentiary and learn the details regarding the service. Noting two chairs draped in black in the main assembly room, he inquired as to the reason. "These two chairs," said the warden, "are draped for death. Your sermon will be the last these men will ever hear." The minister spent no time the next day discussing Browning or Emerson. His was a message of salvation.

There are chairs in most audiences draped for death. There are chairs in Sunday-school classes draped for death. The next sermon may be the last someone will hear preached. The next Sunday-school class you teach may be the last Bible study someone in your class may share. Your next contact with your unsaved neighbor may be the last contact he will have with a Christian. Who is able to point him to Christ?

How will you preach? What will you teach? What will be your conversation with your neighbor?—D.

The Critic

I am always somewhat skeptical of the continual critic. The source of trouble is usually at a different place than that which is criticized. Psychologists tell us that there are three reasons why people criticize. First, we criticize in order to elevate ourselves. Second, we criticize in order to project our miserableness. Third, we criticize the very thing of which we are guilty, or the thing which tempts us and troubles us the most.

There is likely another element which contributes to a spirit of criticism. It might be called the "spectator" stance rather than the "participator" position. The football fan becomes the Monday morning quarterback who knows what every play should have been. The baseball fan becomes the expert who knows when to kick out the umpire. The basketball fan becomes the after-game authority on how the game should have been played. But these really never participate. They are simply spectators.

So some criticize the church. From a spectator stance they see what is done. And after it is said or done, there is perfect freedom to criticize because there was no participation or dedication involved on their part. The person who is a mere spectator in the church becomes a critical, contemptuous, cold, and cynical person. He avoids committing himself to Christ and the work of the Lord.

On the other hand, seldom do we find one who is an active participant in the work of the Lord a continual critic of the church, God's people, and the Sunday morning sermon. This does not mean that all criticism rises out of wrong concerns, impure motives, or destructive purposes. No. It does not imply that. Just criticism is constructive criticism which goes to the proper place or person to be voiced and is done after prayer and with a deep desire for greater dedication and participation. Said one great leader, "He has a right to criticize who has a heart to help."—D.

Some are more interested in controversy and putting people in categories, trapping God's servants or trying to hang them on the horns of a dilemma, than they are in the souls of men.

Christian Unity

(Continued from first page)

confusing to many people. Man finds himself shifting loyalties and friendships, never knowing exactly how he got into his difficulty.

It seems to me that in the present situation a vast distinction should be made between the people of Russia and their government. Less than three per cent of the people of the Soviet Union are Communist. This means that 97 per cent are outside the Communist Party. Millions of these people are helplessly trapped in a gigantic prison. They long to be free and pray daily for their deliverance. We should somehow express our love toward the masses of people while detesting and resisting the tyranny of their government.

But hate knows no bounds. It operates on the social level as well as on the broader bases. "Look out for No. 1" has become the motto of millions even in this country. Tó make good, they kick anyone who threatens their careers.

Jealousy is a form of hatred. It is, to read our newspapers today, as though Paul were writing to twentieth-century man when he wrote in Titus 3:3, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy . . . hating one another."

It has been said by reliable commentators that one of the reasons for the lack of leadership in many countries has been this jealousy and hatred on the part of those who are already in power. We are told that promising leaders have been eased out of influence for fear they would usurp authority or were getting too popular.

In the Soviet Union, Mr. Khruchchev has demonstrated his hatred even for a dead man by the name of "Stalin."

Herod hated Christ because someone suggested that the Baby Jesus would someday become king. Herod, already old, and near his last breath, caused the slaughter of innocent children about the village of Bethlehem so that the prophecy would not come to pass.

Full of "Light," Devoid of Love

We are living in a world that hates. Even the Christian Church in America is being gripped by forms of jealousy, prejudice, and Phariseeism that is paralyzing evangelism and quenching revival. It has become almost impossible in certain cities to preach the Gospel and try to win souls without being attacked by extreme groups in the church. Certain of these men are far more interested in controversy and putting people in categories, trapping God's servants or trying to hang them on the horns of a dilemma, than they are in the souls of men. These men are the authors of confusion and have become modern-day Pharisees whom Christ severely condemns. Dr. Pusey of Edinburgh said fifty years ago, "A Pharisee is a man whose mind is full of divine light but whose heart is devoid of divine love."

Some of our more extreme religious periodicals have actually become religious scandal sheets filled with half-truths, misquotations, insinuations, and evil surmisings.

Evangelicalism is numerically strong enough to change America if only our leadership would work together in spiritual unity. However, little, jealous, frustrated, egocentric men are battling each other and seemingly taking great delight in splitting churches and exposing fellow Christians. No wonder the world ridicules and doubts the reality of our Christianity.

The Scriptures clearly teach that Christians are to love one another. We are told in Deut. 10:19 to love even strangers that we have never met. We are told in the Scriptures to love our neighbor as ourselves. We are told even to love our enemies. The Scripture emphasizes and underscores from Genesis to Revelation that the believer is particularly to love other believers.

Be Knit Together in Love

The Scripture declares in Prov. 10:12, "Hatred stirreth up strifes: but love covereth all sins." In Psalm 133:1, 2 the psalmist said, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment. . . ." In the Song of Solomon (8:6) we read, ". . . For love is strong as death; jealousy is cruel as the grave. . . ."

How can Christian leaders fight and strive with one another when they read of their Master washing the feet of even him that in a few hours would be denying Him? How can Christians be jealous of one another when Jesus said, "This is my

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Our Readers Say—

I appreciated seeing Norman Derstine's Mennonite Hour sermon on "Singing Our Faith" in the **Gospel Herald** (July 2). But unfortunately the sermon closes with one of the apocryphal stories which has often been told, but is fictional nevertheless.

Charlotte Elliott was born in 1789, and wrote "Just as I Am" about 1834. So she was not a young girl when she wrote this hymn. From 1821 on she was an invalid, and so she could not have been preparing for a dance just before she wrote the hymn.

Louis F. Benson, in **Studies of Familiar Hymns, Second Series,** quotes the "true history" of this hymn as told by H. C. G. Moule, who was a nephew of Miss Elliott. He says that the invalid, at the age of forty-five, was depressed one evening at the thought of her apparent uselessness in the work of her church. So for her own encouragement she set down in verse the "formula of her faith." She wrote the hymn "without difficulty or long pause." The hymn is not, then, the response of a conscience-stricken girl, but an expression of the devout faith of a middle-aged Christian woman.

This hymn was first printed, says Dr. Julian, a leading authority, in **The Invalid's Hymnbook** of 1839. But Benson has not been able to find it in any edition earlier than 1841.

Some books which purport to give stories of hymns, we are sorry to say, are more interested in a good story than in the actual facts. And stories have a way of becoming more dramatic as they pass from person to person.

—Paul Erb, Scottdale, Pa.

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Reading the first-page article, "The Church Must Change" (June 18 issue), it appears a comment is needed. Some five or six scripture verses are in the article; the remainder is like the thoughts and writings of (all) articles, containing man's thoughts, man's opinions (even this letter).

May I give Mal. 3:6—"I am the Lord, I change not"; Num. 23:19—"God is not a man, that he should lie;" Rom. 11:29—"Gifts and calling of God are without repentance"; and Jas. 1:17—"no variableness, neither shadow of turning." Many more could be added. Scriptural truths are unchanging and unchangeable.

Would to God that for the safety and continuing teaching in His church someone would give us strong Bible-based articles on "The things That Change Not"—His love, His salvation, His sovereignty, His eternity, His lack of any crises, His way, His will—(all) given us in His eternal Word. (Man human and sinful is in constant crises. Christians are victors and live victorious lives.)

One sickens and faints when reading after reading detracts from God, His holiness, His power, His purpose (not in **Gospel Herald** alone). . . .—Paul Huddle, Henderson, Nebr.

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I want to pass on my appreciation once again for the **Herald,** to all who contribute and give expression to what is on their hearts. Having read and reread Robert Baker's article (June 11), "Re-examine Our Needs," I would say this article should be relayed over our pulpits. It really is high time to put first things first. We need to be stirred to recapture the spirit of the early church. What are we going to answer before God in the judgment? If you have not read it, be sure to do so. Also the former article, "Glory in the Church," by Waldo Hiebert (May 21 issue), would be the answer to our re-evaluation.

—Mrs. Ruth Souder, Telford, Pa.

We know our calling to unity, and yet we continue to build segregated congregations and to organize segregated "missions."

The Christian and the Race Question

By Vincent Harding

We are convinced that segregation is deeply sinful. We know it in terms of what it does to human lives. We know that it scars the human spirit, defaces the image of God, and makes the victim feel less than human. It makes a spiritual murderer out of the perpetrator. We know that it makes one group believe that God has cursed them with a darker skin, and makes another group believe that God has especially blessed them with a light one; and both of these are blasphemies against the God who looks only upon the heart.

We know from Scripture that segregation and discrimination and racial prejudice are wrong. We know that the message of the New Testament is that all men are equally in need of the Gospel; that all men are equally eligible to become children of God; that the body of Christ is made up of believers of every color and nation; that Christ in His crucified body took to the cross every barrier of race, class, and culture that men build to keep themselves apart from one another. We know, too, that the greatest vision of the kingdom of God in the Scriptures is one that speaks of the redeemed as those who come from "every tribe and tongue and people and nation" (Rev. 5:9, RSV).

We know that a God who intends to have no segregation around His throne surely is not pleased with segregation in our communities and even in our churches. And on the most sensitive issue of all we know that the only Scriptural requirement for marriage is that it be "in the Lord," with no qualifications given concerning color, language, or nationality.

Moreover, we know, too, that Christians were never meant to accept evil with silent complacency or fearful acquiescence. We know that Christ has called us to a ceaseless struggle against the powers of darkness. We know that our Master has told us to love our neighbor as surely as to love God. He has made it clear that our neighbor is to be found wherever we find a fellow man in need.

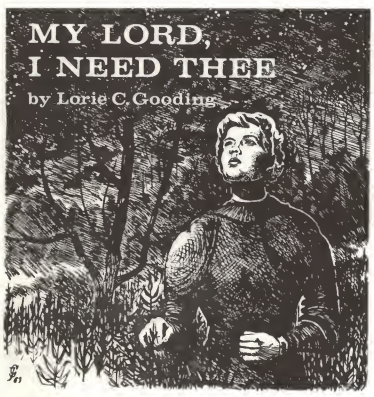
We know that He has told us that our ministry to the poor and to the oppressed is really a ministry to Him. For when He says, "unto . . . the least of these," He surely includes the black brother who is imprisoned behind the invisible bars of segregated housing ghettos, the Indian brother who is a stranger and outcast in his own land, the white segregationist brother who is sick in spirit, and the migrant worker brother who is naked of all legal protection and human rights. He included all these in our ministry to Him. We know this.

We know too that He called us to be peacemakers (makers of reconciliation) wherever there is conflict and strife. We know that He calls us to champion the oppressed, just as He came to "set at liberty those who are oppressed . . ." (Luke 4:18, RSV).

Deep within ourselves, we know this to be an irreducible part of our calling as Christians, yet we continue stubbornly and sinfully to refuse to hear and follow the Master's voice. We call ourselves a church, and yet we let our Mennonite culture become our God. We refuse to accept outsiders into our fellowship. Indeed we often cut ourselves off from them by speaking a language they do not understand.

We act as if the church belongs to us rather than to Christ. We say that those who are not like us do not belong in Christ's church—a great sin. (Sometimes, of course, we salve our consciences by setting up a "mission" Sunday school or church a few blocks or miles away from "our" church, but no one is really deceived by this.)

We know our calling, and yet we choose to be complacent, callous, and frightening-



My Saviour, I am walking in the night,
And many false stars beckon me astray,
And many false ways open. Lord, I need
Thy Light to guide my way.

My Saviour, I am weary from the load,
And I am weak; my strength is almost gone;
My burden bears me down. My Lord, I need
Thy strength to lean upon.

My Saviour, there is much that saddens me,
And many things I cannot understand.
Comfort my doubting heart. My Lord, I need
Thy hand upon my hand.

My Saviour, I know that eternity
Will bring me to my goal (to Thee), but Thou
Art present Hope and Joy and Victory.
My Lord, I need Thee now!

Killbuck, Ohio.

ly insensitive to the sufferings of men all around us. We do not seek to go out of our way to learn of their needs. We excuse ourselves by saying we do not know, we do not understand.

We know our calling, and yet we are so insecure about our way of life that we are afraid to share it with others. We are afraid others will reject our "peculiar" doctrines. So we stand off from them, covering our fear with a mantle of false pride.

We know our calling to unity, and yet we contique to build segregated congregations and to organize segregated "missions." Meanwhile the so-called secular world leaves us far behind, breaking down the dividing walls in schools, restaurants, and buses. Ignoring the unity of the body of Christ, we bring great frustration and unhappiness to many persons by telling our Negro, Mexican, and Indian "converts" that we love them.

We send them off to our schools proclaiming their equality before God. Then when they dare to think of dating our sons and daughters, we vigorously shake our heads, and shout "No!" And if one ever became bold enough to love and to speak of marriage, we declare they are carrying love and equality too far.

We know our calling, but we have allowed ourselves to become deeply conformed to the prejudiced and discriminatory ways of the world around us. We are afraid to pay the price of true nonconformity.

So we seek to fool ourselves and others by refusing to conform in outward things, but within we have allowed ourselves to be pressed into the mold of the white, western world, a world on the decline. In this context we see a Mennonite lady in one of the southern states, properly attired in the modest garb of her conference, saying, "I'd never let my children go to school with Negroes."

It is certainly necessary to pause here and to acknowledge the fact that there is a steadily increasing number of persons in our fellowship who are deeply concerned about these things, and constantly seeking for ways in which to bring a truly Christian witness to the vexing problems of race. We must give God great thanks for this, but we must never let it blind us to the fact that the overwhelming majority of us simply have not yet cared enough to seek God's will in this matter.

Therefore, it seems apparent to me that the only message which remains on this issue of race is the message that came from Christ to the churches 1900 years ago through the vision of John the Seer. He was the Lord of these churches, and if His lordship over us is more than a slogan, then the words of Revelation are yet the same for us: "He who has an ear, let him hear what the Spirit says to the churches" (2:29, etc., RSV).

Within our brotherhood, there exists on the issue of race (as well as on war and on economic justice) the very same attitudes which prompted our Lord's admonition to the seven churches of Asia Minor, an admonition that was surely meant for all churches everywhere. Like Laodicea, we, too, are insipidly lukewarm on the challenge of racial brotherhood and human justice. We have issued statements and held conferences, but we are neither hot nor cold. We are too respectable to be hot and too pious to be cold.

We are too prosperous and too well thought of in our communities to identify ourselves with the cause of a persecuted minority. We are quietly keeping out of "controversial" issues, and because of this our Lord has no choice but to tell us that we are wretched, pitiable, poor, blind, and naked. And unless we repent and clothe ourselves with the garments of His compassion for the suffering, and anoint our eyes with the salve of His love to see the needs of our outcast brothers, we shall surely die.

Our name is not only Laodicea; it is also Pergamum and Thyatira. For we have fallen prey to the temptation to conform to the immoral and sinful ways of the world. We condemn drinking, but condone segregation, and the latter evil is at least as great as the former. We have joined the immoral, segregated schools without a word of protest. We have taken advantage of our white skins and have used facilities denied to our darker brothers, without a word of protest. Doing so, we have eaten meat and enjoyed lodging that was offered to the idols of racial pride and prejudice. And the message comes to us: "Repent."

Surely, too, our name is Ephesus. For we have forgotten the love we had at first and have fallen from what we once were. So we need to hear the words of the writer to the Hebrew Christians, too, as he reminds them also of "the former days when, after you were enlightened, you endured a hard struggle with sufferings, sometimes being publicly exposed to abuse and affliction, and sometimes being partners with those so treated" (Heb. 10:32, 33, RSV).

What better description is there for the life of our persecuted Anabaptist forefathers? They were a minority, forever in danger of their lives, always threatened with swift destruction of their property. But we have forgotten what it means to be a persecuted minority, and what it is to rejoice in suffering for Christ's sake. We have forgotten all this and we have been glad to forget. And Christ has this against us.

Christ calls us to remember again our role as sufferers for the right. In this matter of racial injustice, He asks us to remember what it is to be "partners" with those who are "publicly exposed to abuse and affliction. . . ." Does this not describe our Indian, Mexican, Negro, and Oriental brethren? Christ calls us to be partners with them in their suffering. If we refuse, our lampstand—representing His church—will be removed from its place. (Some persons believe that God has already removed His lampstand from us—

Our Mennonite Churches: Hershey

The Hershey Mennonite Church, Lancaster Co., Pa., was first built in 1814, for church and school purposes. The second was built in 1834, the third in 1862, and the fourth house in 1879. In 1947 an annex was put to the present building. Clair Eby is bishop, Martin Hershey and his son, Sanford, are pastors, and Willis Hershey is deacon. Membership, 184.

His disobedient people—and passed it on to the courts, schools, and the "secular" organizations which lead with compassion the struggle for racial justice and understanding. Perhaps we are already too late. I hope not.)

To take on the role of partners with the oppressed is not easy in our day. The churches of Virginia, Georgia, Florida, and other parts of the southern United States, especially, must be ready to face a real cross if they follow Christ faithfully on this way of partnership.

The churches of Canada face another kind of cross, but it is there for them, too. It means in each case possibly giving up much of our life as we have known it, so that we might discover life as Christ has prepared it for us. Some congregations might be divided. Some members might face social ostracism and economic deprivation. Some schools may lose money. This is the way of the cross.

Christians are called to walk it, not avoid it. This will be the privilege available to churches wherever the issue of racial differences is sharp. In Asia and Africa, there are places in which whites have already become the persecuted minority. It will take great courage and exact a great price for the native Christians of these countries to be partners with the white brothers. But there is no other Christian way.

For all who would follow this path on the issue of race, the message to the church at Smyrna rings out with clarity, realism, and hope. It says to us: "Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and . . . you will have tribulation. Be faithful unto death, and I will give you the crown of life. He who has an ear, let him hear what the Spirit says to the [Mennonite] churches" (Rev. 2:10, 11, RSV).

A Prayer

FOR THIS WEEK

Lord of the seasons, who has promised that they shall return as long as time continues, help us to use our time well.

In this summer season:

When many have finished school terms —we offer thanks for learning facilities; help us to face our new terms with courage.

When vacations are common—we offer thanks for places of relaxation; help us to choose activities that give time for noble thought.

When conferences convene—we offer thanks for challenges to Christian service; help us to serve unselfishly.

When summer Bible schools are held—we offer thanks for children who attend; help that truth may guide them.

We accept the security of the seasons and offer thanks for the greater security of your return.

Help us to be ready. In Jesus name. Amen.

—Fern B. Shantz.

Integration—What It Will Mean for the Church

Something exciting is happening to human relationships in North America. We are seeing the most determined bid for equal opportunity since Reconstruction Days on the part of those who are traditionally discriminated against.

Those close to the arena of involvement are convinced that the movement will not be stopped short of complete success.

The government and the church are both in an embarrassing position because it is their historic ideals which demonstrators are advocating. Both institutions are in the position of the man who bewilderingly asks which way the parade went because "after all, I'm supposed to be leading it"!

Both the administration and the Protestant churches are being forced to lay aside political aims and come to the point. Perhaps the church will have the least to gain, but she has no choice. She must be true to her own principles or die! These principles include the acceptance of all redeemed men as brethren. God is forming but one family to be His very own.

Since most individuals in the church wish to do something positive about this matter, it is imperative that our leaders be aware of the implications of a Biblical position and give constructive answers to those seeking information. The church simply cannot afford to leave this revolution to chance. The following channels have been suggested for immediate implementation of Scriptural approach.

These suggestions were formulated during the General Mission Board's annual meeting at Pettisville by a group of urban pastors who are directly involved in a daily confrontation with these matters at the local level. It is an understatement that how well the church responds to this challenge will most certainly determine the future effectiveness of the church's witness.

1. Suggest that the Social and Economic Relations Committee of General Conference set up a crash program of pastors' conferences at the local level on the church's responsibility in the human relations field.

2. Suggest that the General Board now in session at Pettisville, Ohio, declare itself in sympathy with the current desire of the American Negro for complete equality of opportunity in housing, jobs, and education. (This was done by the board on June 22, 1963.)

3. Suggest that all congregations and institutions, north and south, declare themselves not only open but eager to accept all who are saved into full fellowship.

4. Suggest that district conferences deliberately go about helping congregations located in transition areas to prepare for integration before the first member applies.

5. Suggest that I-W orientation classes include staff personnel who are sympathetic toward urban life and minority groups.

6. Suggest that there be frequent deliberate occasions in the life of the church for multi-racial fellowship at our conferences, schools, camps, and ministerial fellowships.

7. Suggest that every member re-examine his own private and public business to be certain that he is not a party to restrictive covenants and/or other discriminatory or exploitive practices.

8. Confess that we pastors have ourselves been too passive and ineffective in our witness and concern for those less fortunate. The group also agreed that our gatherings in subsequent years should be broadened to include all interested church leaders in other denominations as well as our own, and then next year's gathering should be planned as an integral part of the General Mission Board meeting and be in the nature of a seminar on the

Prayer Requests

(Requests for this column must be signed)

Pray for divine guidance in preparation for the Greater Salt Lake Crusade for Christ, with the Myron Augsburger team, scheduled for Aug. 25 to Sept. 1, in Salt Lake City, Utah.

Pray that God may guide in the work of the General Conference at its meeting, Aug. 20-23.

Pray for the MYF Convention to be held at Belleville, Pa., Aug. 15-18.

Pray for the spiritual renewal of the church in which God is glorified, Christ becomes precious, the Word of God is obeyed, and the Holy Spirit leads and unites.

Praise God for answered prayer in the restoration to health of Bro. Ralph Palmer.

VI. Will the Spirit Speak Again

as He Did to the Church in Philadelphia—to the Mennonite General Conference?

By John R. Mumaw, *Moderator of General Conference*

Does Christ see in the Mennonite Church the elements of strength needed for its mission in today's world? Does it have an awareness of all its contemporary opportunities? Does it realize the strength of values that have accrued through the years of a unique history? Is it conscious of a position of privilege among the nations and in the community of denominations to promote the teachings of the living Lord?

Does it realize how marvelously God has protected its witness to faith and love from the devastations of persecution and the disintegration of internal hostilities? Does it appreciate the strength of its Biblicism as a spiritual heritage acquired through centuries of evangelical obedience?

Does it feel the full force of obligation to share its values in a world-wide witness? The spiritual leadership of our congregations has a grave responsibility to Christ to help the church fulfill its mission for Him.

Opportunities in Philadelphia

The church in Philadelphia was reminded of its many opportunities. It had a wide open door to give witness to the Gospel of Jesus Christ. There lay before it a great missionary task. It had been faithful, but its fidelity was rewarded with additional and greater responsibility. It had strength and power, but when measured against its colossal task it was considered weak. It was not the kind of weakness represented in unfaithfulness, but the kind which when compared with the opposition shows need for divine grace.

Facing Adversity

The church in Philadelphia was given a position of honor. The Jews should bring to it homage and the world should recognize in it the presence and authority of Christ. It was in reality an earthly extension of God's kingdom. It has the honor of current ambassadorship and the promise of eternal blessedness.

This position of power was not without opposition. Jewish antagonism was strong and Gentile resistance was bitter. But neither this nor the threat of future tribulation should deter them. This was for them a time to consolidate resources for advance. They would have difficulties, but Christ promised to keep them in the midst of tribulation.

The church had kept the word of Christ in obedience and held the name of Jesus in full respect, but this was not enough. It should share the good news of the Gospel without consideration of adversity and weakness.

Strength in Weakness

The Mennonite Church holds a favored position in the world scene. Its modesty may have hindered outreach at times, but it always represented a sense of need for the grace of God. It has had a little strength to extend its witness to regions beyond and has had a little power to share the living Christ with a needy world.

Many times when man has too much strength and too great power he develops a self-sufficiency that stands in the way of exercising the free grace of God. The work of the church needs more than human ingenuity to perform its mission in the world. The strength of God is made perfect in the weakness of men. Although our forces are few and the opposition is great, we dare not falter. The danger of unpleasantness and opposition is real, but this is no reason to withdraw.

Call to Evangelism

The Mennonite Church has earned a reputation of holding the Word of God in high esteem. It has maintained an evangelical faith in the name of Jesus. But this is not enough. To guard the truth and to uphold the name of Christ is no substitute for an aggressive evangelistic outreach. Having kept the faith we are under obligation to spread it because there is an open door set before us.

We have the chance to spread far and wide the good news of God's grace and kingdom. In order to do this the church urgently needs workers with apostolic zeal who will count all things loss for Christ. There is now a call for Christian "slaves" who will "hazard life and career and reputation for Him."

The delegates to Mennonite General Conference should be prepared to hear the voice of the Spirit who speaks of evangelism and of the mission of the church. In the face of open doors in various kinds of Christian service through which we give witness to Christ we must step boldly into the opportunities we know. In our consideration of creed, in our deliberations about brotherhood, in our review of worship formulas, in our promotion of stewardship, in our recognition of nurture responsibilities, and in our emphasis upon achieving unity in the church, we should always see the evangelistic implications of each endeavor.

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urban church. Mark Lehman, St. Anne, Ill., was elected chairman, and Gerald Hughes, Cleveland, Ohio, secretary, for the coming year.

In the final session with Nelson Kauffman agreement was reached on implementation of next year's meeting. Guy Hershberger and Edgar Metzler were consulted concerning the staffing of pastors' workshops.

Submitted by the Resolutions Committee,

O. O. Wolfe,
Mark Lehman,
Vern Miller.

Brief Statement of Mennonite Doctrine

(This shortened doctrinal statement, along with a longer form, will be up for possible adoption at General Conference.)

1. We believe in one God eternally existing as Father, Son, and Holy Spirit.

2. We believe that God has revealed Himself in the inspired Scriptures of the Old and New Testaments, and supremely in His Son, the Lord Jesus Christ.

3. We believe that in the beginning God created all things by Jesus Christ. He made man in the divine image, with free will, moral character, and a spiritual nature.

4. We believe that man fell into sin, bringing depravity and death upon the race; that as sinner, man is self-centered and self-willed, unwilling and unable to break with sin.

5. We believe that there is one Mediator between God and man, the man Christ Jesus, who died to redeem us from sin.

6. We believe that salvation is by grace through faith in Christ, a free gift bestowed by God on those who repent and believe.

7. We believe that the Holy Spirit convicts of sin, effects the new birth, gives guidance in life, empowers for service, and enables perseverance in faith and holiness.

8. We believe that the church is the

(Continued on page 685)

The Son of God Goes Forth to War

By Edmund D. Keith

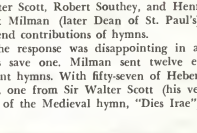
The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in His train?

Although this hymn begins in a triumphant, martial fashion, its spirit is actually deeply spiritual and soul searching. It was written for St. Stephen's Day in the Anglican Church calendar.

The second stanza recounts the story from the seventh chapter of Acts, how Stephen, in the midst of being stoned to death, "looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." And then, as did the Master before him, "he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." The third stanza speaks of the disciples who suffered martyrdom for Christ, and the fourth describes that noble army made up of all who have "climbed the steep ascent of heav'n through peril, toil, and pain." The oft-recurring question which brings this hymn into focus for the

of the Methodist and Evangelicals was that they were of poor literary quality, and so he conceived the idea of issuing, with Episcopal authority, a collection of hymns superior in literary value, but possessing the devotional and missionary fervor of the Methodists, and so arranged that it would be a hymnal companion to the *Book of Common Prayer*. With this mind, he called upon his friends, Sir Walter Scott, Robert Southey, and Henry Hart Milman (later Dean of St. Paul's), to send contributions of hymns.

The response was disappointing in all cases save one. Milman sent twelve excellent hymns. With fifty-seven of Heber's own, one from Sir Walter Scott (his version of the Medieval hymn, "Dies Irae"),



and a few selected from Watts, Wesley, and Cowper, the book was ready for authorization by the church.

The Bishop of London, to whom it was referred, however, would not give his consent for its publication. He expressed appreciation of the effort, but thought the time was not ripe for such a venture. So the book was laid aside, and was not published until after Heber's death. A few of his hymns, however, including "The Son of God Goes Forth to War," were published in a periodical in 1827.

From *The Church Musician*. Used by permission.

Good Formula for Being Popular

Perhaps the most arresting bit of personal advice we ever encountered was this: If you want to be popular, live so that a blind person would like you. The point is that lasting popularity depends not on one's having a pretty face or being handsome, but upon inner qualities that communicate themselves to others through media other than sight. These personality assets are expressed through such things as a gentle voice—persistent friendliness—small kindnesses—thoughtfulness of the other fellow's tender ego-deserved praise—excursions in encouragement. These attributes, if conscientiously developed, will—in time—give you a radiant personality—for keeps. How well would a blind person like you?

—Selected.

An Avalanche of Love

By Mary Alice Holden

Somewhere up in the mountain an avalanche came down upon a Christian minister and his two daughters. For days men have worked to remove the weight of snow upon them to no avail. The snow and ice will not give up their treasures. Are the man and two little girls still alive by some mysterious chance? No one thinks they can possibly be. Yet men must work to deliver them.

Another avalanche fell from God. It was the mountain of God's love that fell on my sins when God forgave me. Far beneath their depths lie my iniquities and God will remember them no more. Should anyone wish to dig them up and show them to the world, God would not look. He has buried them forever. Hidden under His mercy they lie.

The snow and ice in the mountains will melt, but the loving-kindness that hides our sins is a rock unmovable.

God has told us to forget those things which are behind. Phil. 3:13. Those sins which would haunt us forever are to be left behind, buried when we put off the old man and put on the robes of Christ's righteousness. Satan would like to dig them up. He would tell us that God can never forgive such sins as we have committed. So why should we try to serve the Lord? All our effort will be in vain in the final end. And even if we do a little good it could not benefit anybody coming from someone with garments stained by such sins as we have done.

The devil may let us believe for a while that if we do certain things for penance we may in time deliver ourselves. But after a while we will see the futility of such hope and give up, if we trust in our own works.

Certainly he doesn't want us to believe in the liberty wherewith Christ can make us free. He would entangle us again with the yoke of bondage.

For, praise the Lord, He has and does deliver us from the curse of death and sin. And we can live on the high plane of blessing and freedom from sin every hour of the day, because He who knew no sin takes our sins and bears them away.

"Who his own self bare our sins in his own body on the tree . . . by whose stripes ye were healed" (I Pet. 2:24).

"For I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34).

Denver, Colo.

God Spoke to Us

By Mrs. David L. Yoder

God spoke to us in an unusual way recently when He called four boys from our midst.

It was a hot, dusty afternoon on June 27 at the David Yoder farm home when our son John, 11, and Raymon, 13, son of Mose Gingerichs, came running in to ask their mothers, who are sisters, if they might go to the neighboring pond to wade. With them were the two welfare boys, Carl, 8, and David, 10, whom the welfare had placed in the Gingerich home on Tuesday.

The joyful expressions of the boys as they eagerly awaited our reply made it hard to refuse their request. Permission was reluctantly granted. We were unaware of any deep places in the pond. It had been made only the year before. As they waved "good-by," we continued with the tasks of the afternoon, but were beset with so many misgivings for having allowed them to go that we almost hastened after them. Instead, we decided to phone the Masts, who owned the farm, and tell them to send the boys home.

Mrs. Mast went out with the intention of sending them home but didn't because they were having such a good time. The boys said, "The water isn't deep," and "We'll be careful."

Mrs. Mast returned to the house, looking back as she went over the hill. They were still playing. She called the Yoder home and said, "I didn't have the heart to tell them to come out."

Meanwhile my husband had come home, and immediately left for the pond as he knew there was a deep ravine in the middle of it. As Mrs. Mast and I were talking on the telephone, I told her, "I see David going; so he will see to the boys." This was 4:15—only thirty minutes had elapsed since the boys had left home.

When David got to the pond, he saw only four piles of clothing. He noted the quiet, peaceful water, and started calling, and looking, but found no sign of the boys. Immediately he called for help, which soon came, but at the deep place it was too cold to dive in.

Soon they brought boats, and after dragging the pond for several hours, just at sunset the bodies were found in the 21-foot-deep water.

On Saturday afternoon, 1,300 people gathered for the funeral services of our loved ones, who were lying in identical caskets. The two welfare boys were laid to rest on Monday afternoon.

The fathers of both John and Raymon are ministers, and John's prayers usually contained the phrase, "Bless Daddy as he studies for a sermon."

Both boys loved life very much and were dependable and cheerful. God's plan for their earthly life has now been fulfilled, and we can truly thank God for the joy that has been ours in having them this long.

Kalona, Iowa.

OMBA *

January to June, 1963

By Vernon H. Schmidt

During this six-month period there were reports of twenty couples who celebrated their fiftieth wedding anniversaries, and two couples who celebrated 60 years of married life.

In the same period, there were 180 marriages reported. Pennsylvania led the list of states by reports of 71 weddings, followed by Ohio, where 22 were reported; next was Indiana (15), and then came Ontario (12). Sixteen other states reported one or more weddings for their respective areas. One double wedding, of two sisters, was reported. One hundred and twenty-seven ceremonies were performed on Saturday, 15 on Sunday, 3 on Monday, 8 on Tuesday, 2 on Wednesday, 4 on Thursday, and 20 on Friday. One hundred and fifty occurred in churches and 23 in homes. Five reported that the two parties belonged to different denominations.

The obituaries showed that 355 people passed on to their eternal home—197 women and 158 men. Six boys and 6 girls failed to live a month, while 27 people (17 ladies and 10 men) lived over 90 years—one lady and one man had reached the age of 99. Among those passing on were 2 deacons, one deacon's wife, 8 ministers, 7 ministers' wives, 4 bishops, one bishop's wife, one missionary, and 2 missionaries' wives. One girl died by drowning, 2 persons were involved in a gunshot accident, one died in a mine accident, 2 had tractor accidents, and 9 had car accidents. Again, we notice the tragedies caused by this unnecessarily high number of accidents.

The high light of this report is the number of births—395 boys and 328 girls. Of these, 3 sets of girls, 3 sets of boys, and one boy-girl twins were reported. Ten boys and 8 girls were adopted. Nine boys and 8 girls became the seventh member of their respective families; 8 boys were the eighth, 5 boys and one girl were the ninth, one boy the thirteenth, but one girl found there had already been 15 children in the family. Boys' names ranked in popularity as follows: John and David tied to top honors for first names, with 17 each; Kevin followed with 12, then James with 11, while Michael and Philip had 10 each. Lee topped the list of second names, with 25; next came Allen (17), Ray (16), Lynn and Dean (15 each), and Scott (14). Girls' first names started with Brenda (11), Linda (10), Carol (9), Cynthia (8), and Pamela (7). Ann was the most popular of all (39) for second names; Sue followed with 23, Marie with 18, while Joy and Louise each were used 12 times.

The Yoder family was the most famous this time—35 babies received that name. The Martins followed with 34; next came the Millers with 23, Roth, Horst, and Gingerich followed with 10 each, while Hostetler, Kauffman, Layman, Stoltzfus, and Swartzentruber reported 9 births in families with those respective names. May we pray that each one of these 723 babies will one day receive that new name, "child of God."

* Obituaries, Marriages, Births, Anniversaries

Harrisonburg, Va.

FOR DISCUSSION

The Hunter and the Hunted

By Mrs. Stanley J. Cook

Who is my neighbor? Are we sure we know?

I am an American citizen and the pigment of my skin is white. Across the street lives a family of four. They have the same ability to learn as I have; are of the same nationality as I am; face the same temptation to lose control of their tempers as I do; wear the same type of clothes as I do; will respond as readily to a genuine and friendly smile as I will. There is one difference—they are Negroes.

Because of this man's skin pigment he is not considered my neighbor; is not entitled to my friendship and should be treated with suspicion. His children should be forbidden to amuse themselves on the neighborhood playground (at least during the times when the light-skinned children occupy it). These children should also be refused admittance to the local schools—if they want an education let them build their own school. Real-estate value of properties within the block is at such a low that the brokers don't bother to list them. Coworkers at the steel plant hang a black dummy on a noose, letting it swing from the doorway of the locker room. Undaunted, this man continues to try to share his friendship, tries to control his temper, and pays his union fees regularly.

If the family spend a tiring afternoon at the shopping center and long for refreshment, there is but one choice—buy the ice-cream and soda drink at a grocery store and return home to enjoy it (if one can enjoy anything under these circumstances), because restaurants will not cater to Negro patrons. These people are human like you and me, but they are Negroes and should therefore be avoided or even hated—or should they?

The Civil War ended slavery, giving equal rights to both Negroes and whites. Are we justified in depriving the Negroes of their rights? Would we deprive our light-skinned neighbors and fellow citizens of these privileges? No. Why then do we deprive those who are our equals, emotionally, mentally, and physically, when the only difference is skin color?

You say this doesn't apply to us as Mennonites? Recently I was told of several of our southern churches who refused to allow Negroes to worship with them. God created Adam and we are not told if Adam was of a white race or colored race. Therefore, how can we say as a white race that we are the superior race? In recording the creation of man, the color of skin pigment was not mentioned, I believe, so as to give the complete feeling that man was created for God's one purpose—to worship, love, and obey God. That was the sole purpose of creating man.

How can we go to Ghana, Nigeria, the Congo, Tanganyika, Somalia and preach that in God's eyes we are all one and the same, and at home, if a Negro wants to worship with us, either turn him away or give him a seat in a section by himself? If this is how we really feel, then we had better recall our missionaries from the continent of Africa and other countries.

Recently I heard this remark, "If there will be Negroes in heaven, I don't want to go unless God puts them in an isolated section." If we can't live peaceably with the other races while on earth, how can God accept us in heaven?

We must not be Christians in name only, but also in word and action. Each one of us has an obligation to God and to man—to love our neighbor as we love ourselves and to demonstrate that love.

Baden, Ont.

Lesson in Tolerance

On one of the streets of our city, each Sunday evening, a half-dozen couples meet in a neighborhood study club to discuss the problems of living. The other night the subject was race discrimination. Professions of tolerance overflowed. In fact, you never heard so much brotherhood expressed.

The couples ended their evening with coffee and cake. It was then that the host broke the news. "Say, have you heard? The Smiths at the corner have sold their home. To a college professor."

"That's wonderful. Any children?"

"I think there are four or five . . . all fine youngsters . . . of course, they are a little dark skinned. . . ."

"Dark skinned? . . . You don't mean. . . . Are they. . . ?"

"Not that it matters to us here tonight after the discussion . . . but, yes, they're Negroes."

There were gasps, groans of "Oh, no" and "We'll have to get out of this neighborhood . . ." and a few remarks a lot less mild before the group broke up.

A little while later the host called each member on the phone: "It isn't true about a Negro family moving into the neighborhood. I just wanted to test your sincerity."

The study club members hardly dare face each other these days.

Oliver Towne.
St. Paul Dispatch-Pioneer Press.

Why Try?

By Wilma Catherine Arley

Things just weren't going right for Sue at her new job. It was awfully disgusting not to know how the boss wanted things done. It seemed that he always had to tell her that something wasn't right. As she walked out at closing time recounting the day's failures, she bumped into a grouchy-looking man.

"Why don't you look where you're going?" he grumped.

"Sorry," she muttered and kept on going. "Oh, yes, Mother wants me to bring those buttons along for Barb's dress," she remembered and dashed back into the store. As she came out the door, she saw her bus pull away! It was the only bus that left town each evening!

"Why should I try any more?" she thought. "I'll come in tomorrow morning and tell the boss I'm quitting. I think I can find a better job than this. That's just what I'll do, but I've got to find a way home tonight!"

After regaining her composure, she called her father, then sat down to wait and think. What had made this such an awful day anyway? Was it not her own ignorance? Then the words of the poet came to her:

"Ere you left your room this morning,
Did you think to pray?
In the name of Christ, our Saviour,
Did you sue for loving favor
As a shield today?
"When you met with great temptation,
Did you think to pray? . . ."

Then she knew why she should keep on trying! And she knew how to find success. There as she waited she prayed, "O Lord, forgive me for expecting so much without asking for your guidance. Help me to pattern my life after yours. Help me. . . ."

Honk! Honk!

She knew that horn! Up she jumped right away, and in another minute she was on her way home, with a bright future ahead.

A leading member said, "I don't like the idea of *giving* to the church." We don't speak about *giving* to the grocer or the dentist or the meat man. Our church obligations are just as much a debt as any other.

MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

Responding to international needs may blind us to needs which surround us

America: Land of the Hidden Poor

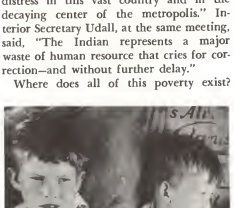
By Edgar Stoesz

"We shall be judged more by what we do at home than by what we preach abroad." This statement was made by President John F. Kennedy about the United States. It is equally applicable to the church.

The average American is so preoccupied with maintaining the highest standard of living the world has ever known that he is blinded to the needs which surround him. While America is talking about the "Affluent Society" and concerned over neurosis in the suburbs, between 40 and 50 million of its residents (one fourth of its population) are, according to a survey and definition of the Bureau of Labor Statistics, living in a state of deprivation. Many of these persons live in deplorable circumstances.

Labor Secretary Wertz in testifying in behalf of the National Service program said, "Somewhere along the line we have overlooked many pockets of hardship and distress in this vast country and in the decaying center of the metropolis." Interior Secretary Udall, at the same meeting, said, "The Indian represents a major waste of human resource that cries for correction—and without further delay."

Where does all of this poverty exist?



"The hidden poor" includes lads from migrant families of the Southwest. Here they ride on the back seat of the family car from one job to another. (Library of Congress Photo)

The average person is not aware of the acute needs in his own community. Poverty is often off the beaten track. The public travels by "on the other side" on modern interstate expressways which, for the most part, avoid the "eyesores."

Research which preceded the National Service program legislation revealed many areas of neglect and human suffering. A few of the more pronounced were mental health, education, slums, youth programs, the American Indian, and the agricultural migrant laborers. The benefits of freedom and modern technology and welfare have by no means become available to every citizen of our prosperous nation.

It is possible to be in the presence of poverty and not recognize the misery it holds for the persons so enslaved. An antiqued home in the mountains of West Virginia appears scenic and restful to the tourist, but it provides inadequate shelter for those who call it their home.

Even when poverty is recognized, many people excuse themselves from the need to help on the basis that the poor do not really want a better life. One of the more frequently heard arguments runs as follows: "Surely with a little hard work, they could, in this land of unlimited opportunity, improve their lot. They are bad managers and lazy."

But why are they bad managers and lazy? Many have not had the benefits of a good education or a stable home life. Poverty has taken its toll in loss of human initiative. These people must be helped before they can help themselves.

Many mistakenly believe that the poor are cared for by the government welfare programs. Michael Harrington in his book, *The Other America*, says, "Indeed the paradox that the welfare state benefits those least who need help most is but a single instance of a persistent irony in the other America." Social security benefits are not available to the poorest citizens. In many cases they cannot be organized to join a labor union. They are unable to provide insurance coverage for themselves. Even vast federal housing projects, which often were built on lots which the poor were forced to vacate, are not available to those families who are most destitute. They were born on the "wrong side of the tracks" and chances are they will stay there unless they receive help or die.

To be poor when everyone else is poor is not nearly so demoralizing as to be poor when everyone else appears to be thriving. Poverty in the presence of prosperity inflicts a double sting.

We are proud of our church and national conscience. It has been expressed repeatedly by our readiness to respond to individual, community, or national disaster. The country wakes while rescue teams work to recover a single child who has fallen into a well. The entire world is

Edgar Stoesz is director of voluntary service for Mennonite Central Committee.

concerned over the life of an astronaut while he is in flight. Protestants and atheists joined Catholics in following each development in Pope John's recent fatal illness. But, according to Harrington, between 40 and 50 million people are becoming invisible. Their need goes unnoticed day after day, year after year. They are sufficient in number to represent a subculture but too few to be politically significant.

William R. Anderson, presidential consultant for the National Service program and former commander of the atomic submarine, *Nautilus*, said, "But while Gordon Cooper was so magnificently controlling the orbit of his capsule in space, millions in this country were and are left to orbit aimlessly in a vacuum of despair. A country technologically reaching for the moon cannot tolerate these conditions. At a time when we can bounce a radar signal off distant planets, American poverty and distress remain invisible to most of us. Just as beauty can mask ugliness, affluency can conceal poverty."

Our eyes are trained to see beautiful scenery. But in connection with human suffering in our midst we have "eyes that do not see and ears that do not hear." Our church has responded in a generous way to international needs, but is our conscience equally sensitive to the needs which surround each of us? Has our Christianity become farsighted?

The story is told of a Russian czar who

went to the theater to see a play. The plot of the play was very sad, causing the czar to weep. When the play was finished, he went outside to find that while he had been weeping over the imaginary plight of the story's hero his coachman had died of cold and exposure.

Human need is not influenced by national boundaries.

* The pain of hunger,
* the unrest of a godless existence,
* the need for medical help,
* the insecurity of poverty, and
* the heartache of a mother who looks into the face of her child for whom she knows there is limited opportunity

are as great for an American family as anywhere in the world.

Next time you go out for a ride, do not concentrate on the rose gardens, the beautiful boulevards, the suburbs with the newest houses. Instead, seek out the poverty, the "other side of the tracks," the slums. You will see needs right in your own community you never knew existed. Then return home and, while concentrating on I John 3:17, ask yourself what Christian responsibility you have for the needs in your community and country.

"But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him" (I John 3:17, RSV)?

The church is moving forward
to help persons with emotional problems

Mental Health and the Church of Christ

By Delmar Stahly

It is over fifteen years since Mennonite and related church groups decided on a church mental health program. The initial plan for "three small hospitals" envisioned something similar to the program now in existence, but in many ways also quite different. Let us look at our position as co-operating church groups in this relatively new field.

We have the three hospitals (Brook Lane Farm, Hagerstown, Md.; Prairie View, Newton, Kans.; Kings View, Reedley, Calif.) in widely separated areas of the country, each with approximately 40 beds for inpatients. Operations are still related somewhat to the Voluntary Service program of the churches.

In a sense these institutions demonstrate that as a church we have broken away from the past, where we allowed or asked the state to "put away" our mentally ill. The hospitals represent our admission that we have mental illness, and our eagerness to work personally with those afflicted. They give testimony that the mentally ill respond to treatment, to the loving ministrations of concerned individuals.

Other plans of 1947 have changed considerably. The church has not clearly accepted responsibility for the "chronically ill" or for the mentally retarded. The second and third institutions deviated from initial plans and followed the lead of the first hospital in stressing treatment for "those who could be helped." Further, we developed clearer ideas on helping the emotionally disturbed in context with families and home communities. Decreasingly we sought patients from distances,

Delmar Stahly is co-ordinator of Mental Health Services for Mennonite Central Committee.

and encouraged those from our churches to seek help in their home communities.

Our hospitals became more vitally concerned with the needs of the local communities in which they existed and developed staff, programs, and facilities for meeting more of these needs. This was partly in recognition of the implications of the Gospel that promised aid to the injured.

We came to understand the difficulty of helping people with emotional problems, if they were not close enough to home to receive support of friends and loved ones. Effective aid for those within the "household of faith" was more likely to be found in home communities.

Thus our expanded services became more and more available to nonconstituent patients. Now 90 to 93 per cent of those being helped are not from Mennonite or Brethren in Christ churches. A growing number of patients through outpatient services of physicians and other trained staff members are helped without being hospitalized.

In keeping with this development, the fourth Mennonite mental health institution (at Elkhart, Ind.) includes no beds and is geared to the needs of outpatients and day patients. This is possible partly because the Elkhart, Ind., area has a number of beds available for emergency hospitalization and because much modern treatment does not require confinement or twenty-four hour per day observation.

Biggest Change Is in Personnel

Probably the greatest developmental change has been in our use of professional personnel, particularly psychiatrists. We first built upon the CPS experience of sixteen hundred young men who had been exposed to the separation and neglect that were the lot of the mentally ill. We built on those experiences and staffed our hospitals with personnel carefully selected for their ability to relate helpfully to the needy.

We emphasized our personal relationships with ill persons during most of their waking hours. We recognized that physicians and other skilled helpers were necessary and we sought those that were available, regardless of church group affiliation. Meanwhile we looked hopefully to the day when our own psychiatrist would offer these professional services.

These experiences of learning on those sent to help us regardless of church membership have indeed been and continue to be rewarding ones. The Lord has not only used us in our relative weakness, but He has supplied the resources that we did not possess, and in faith we look to Him for the ongoing leadership that will be required. Ours has been the humbling, but enriching, experience of learning to respect the skill and motivations of many others in the mental health field, and we will always lean on these resources as we grow in our program and in our awareness of how God works to heal.

Prospects for the Future

In stressing our Christian responsibilities and our growing awareness, we are not disassociating ourselves from government programs or plans. Many mentally ill individuals are still in state, provincial, and veterans' institutions. Several volumes have been written on the studies of the Joint Commission on Mental Illness and Health, as reported to the Congress of the United States. President Kennedy has challenged the entire country by his support of new and drastic program developments by government and private agencies.

Since patients may not be photographed, staff members of Brook Lane Farm, Hagerstown, Md., show in "mock treatment" one phase of the occupational therapy program.

An ever-recurring inquiry from our people regards the needs of the mentally retarded. These are specialized and often quite different from those of the mentally ill. In some cases, nursing or custodial care is of the essence. In other cases it is that of special education or training to develop the distinctive but limited capacities of the individual.

Sometimes the family needs help in filling the social needs of individuals not readily absorbed into school, community, and church. Families feel stigmatized and unaccepted, even by fellow churchmen and their brothers in Christ.

Then there are the special psychological needs of the aged. Older people once discarded in "mental institutions" are now cared for in nursing homes with a possibility of short-term treatment toward rehabilitation. Our treatment hospitals are serving all ages in local communities. Some communities need creative guidance in developing the specialized programs that will keep the aging person occupied happily and productively. The separate wing to a mental hospital for the aging is not in the picture; but the separate programing, or the involvement in other programs, does take planning toward which a mental health program should contribute.

Trained Personnel Needed

Some unmet needs may call for buildings. In other cases, the call is for assistance in planning, as our sights are raised and as we are able to learn more from other institutions and other groups.

The primary need, however, is for the development of trained personnel. This is the area in which the church is moving forward. Out of our hospital experiences are coming young people with a vision of what can be done, and a commitment to give of themselves to this field. They are training to be psychiatrists, social workers, and nurses.

Some know that they will be needed by these expanding programs of the future and are particularly eager to align themselves with the church program. Others feel a call to serve as Christians within community clinics, research programs, and the many other specialized fields that are developed by governmental and private organizations throughout this country and the world. This is the church at work.

Even more central to our church life are many of the insights growing out of our service program. Young people come back to home communities to build further on the experiences that make them more effective within the local fellowship. In working with the mentally ill and in drawing from the trained personnel within the hospitals, we are becoming aware of new facets to truths which often escaped us in the past.

Group experiences in Voluntary Service units and in overseas Pax services are being repeated within the staffs of our mental hospitals. Deep and meaningful relationships develop within the hospital organization. The professional workers and the patients who come seeking help join with the complete hospital staffs to form a positive, effective community—a source of continued growing experiences.

In Conclusion

We still do not know enough about what makes us ill, or how to retain our mental health. We want to know more about the healing process and how we can contribute to it. We expect the total experience of the church in the mental health field to add significantly to this needed awareness.

Deputation Schedule

Sunday, Aug. 11, to Sunday, Aug. 18

Indiana

Nelson Kauffman
Benton, Sun., Aug. 11, a.m.

Maryland

Paul Erb
Grantsville (Oak Grove), Sun., Aug. 11, p.m.

Michigan

Charles Shenk
Sturgis (Locust Grove), Sun., Aug. 18, p.m.

New Jersey

Paul Erb
Oxford (Faith), Sat., Aug. 17, p.m.; Sun., Aug. 18, a.m./p.m

Ohio

Elvin Snyder
Louisville (Beech), Sun., Aug. 18, a.m.

Pennsylvania

Ruth and Rhoda Ressler
Masontown, Sun., Aug. 18, a.m./p.m.
Charles Shenk
Mt. Pleasant (Laurelville Camp), Aug. 10-16
Paul Swarr
Mt. Pleasant (Laurelville Camp), Aug. 10-16
Jonathan G. Yoder
Scottdale (Kingview), Sun. Aug. 18, 9:30 a.m.
Scottdale (Market Street), Sun., Aug. 18, p.m.
Scottdale (North Scottdale), Sun., Aug. 18, 10:30 a.m.

Missions Today

Outposts of Medicine

By J. D. Graber

"Since the time of David Livingstone the story of medical missionaries working in remote places of the earth has been unmatched for heroism, sacrifice, and dedication." This is the opening statement in the preface to a new paperback published by the Friendship Press, New York. The authors of the book are Steven and Mary Spencer. This husband-wife team specializes in medical writing for The Saturday Evening Post and for Presbyterian Life.

Mission hospitals and clinics in Asia and Africa are described. The authors visited these mission medical outposts personally and, in their own words, "These chapters have been a distillation of thirty notebooks, filled as we rode or walked through towns and villages in some of the most distressed areas of this troubled world." This is not a book arguing the significance of medical missions. It merely reports. What the authors saw and felt as they visited outpost after outpost they have simply and vividly chronicled.

Some mission hospitals are primitive. Some are modern and sophisticated. But everywhere it is Christian dedication and TLC (Tender Loving Care) that make the difference. In a large eye clinic in northwest Pakistan patients walk away from the operating table after cataract removal. They were achieving good results in 92 to 94 per cent of the cases whether they immobilized the patients for a week after surgery or whether they walked away from the operating table. The authors watched operations in hospitals plagued by power and water shortages. They went with hospital teams to remote villages bringing medical service to multitudes who would otherwise have no health resource aside from superstitious practices and the witch doctor.

"They go to serve," explained a church leader in Asia. Christ saw the needs of men and out of the compassion of His heart He healed them. Thus His deeds of mercy illuminated His unfailing love. These were the deeds that demonstrated the Word He spoke, and His words had weight because they were reinforced by His loving deeds.

Elkhart, Ind.

NOTE: **Outposts of Medicine**, by Steven and Mary Spencer, Friendship Press, New York, 1963, paper, 127 pp., price $1.25.

♣

It costs more to amuse a child now than it did to educate his father.

MISSION NEWS

Overseas Missions

Yeotmal, India

Union Biblical Seminary, where General Mission Board missionaries Weyburn and Thelma Groff serve on the faculty, is to be a graduate school for students from mission Bible schools in Africa and Asia. This was recommended by representatives of the Co-operating Home Boards of the seminary at a June 13 meeting at Winona, Lake, Ind.

The seminary is well known throughout Africa and Asia for its academic excellence and evangelistic zeal. Even during the hot season, teams of students from the seminary witness, distribute literature, and reach India and nearby countries for Christ.

Representatives, of whom J. D. Graber, secretary for overseas missions of the General Board, is one, of the co-operating boards heard the report that of the present five-year $125,000 building program, men's residences, a chapel, and a library-administration building have been completed.

A new program projected for 1965 was presented, but approval is pending. However, one building, an $8,000 women's dormitory, was approved. Construction will begin as soon as plans are completed and finances available.

The seminary is sponsored by 19 evangelical groups, including the General Mission Board. J. D. Graber was elected secretary of the boards' organization for the coming year.

Strasburg, Pa.

Miriam Krantz will leave here around Sept. 15 for service under the General Mission Board and the United Mission to Nepal.

She will be dietitian at the Shanta Bhawan Hospital, Katmandu, Nepal. This past year, after she was denied a visa to enter India, where she had been appointed by the General Board to serve at Woodstock School, she taught at Johnstown (Pa.) Mennonite School.

Elkhart, Ind.

The General Board received word that the sailing date for the Darrel Hostetlers and Donald Nofzigers, missionary appointees to Ghana, has been postponed from Sept. 1 to about Sept. 15.

Pray for these two families as they continue to ready themselves for service during this time.

San Juan, Puerto Rico

The Addona Nissley family arrived here on July 26 to begin their second term of missionary service under the General Board.

The Nissleys, who first went to the island in 1956, will live at Cayey, where Addona will be pastor of the Cayey Mennonite Church.

Enugu, East Nigeria

The Lawrence Eby family arrived here on July 27 to begin their first term of medical missionary service under the General Board.

They will serve at the Abiriba Community Hospital for three years.

San Francisco, Calif.

The Ralph Buckwalter family, if sailing schedules held, sailed today from here for their third term of missionary service in Japan. They are serving under the General Board.

The Buckwalters went to Japan in 1949 as one of the pioneers to establish the Mennonite witness there. During this term Ralph will oversee the churches in the Hombetsu area.

Hesston, Kans.

Two families recently left Hesston as missionaries under the General Board.

The John Driver family left Aug. 1 for their third term of missionary service in Puerto Rico. Along with pastoral duties, John will direct a Bible institute, study Puerto Rico Mennonite university students and their relation to the church, and introduce a program of church planning to island churches.

Two weeks earlier, on July 18, the Albert Buckwalter family left for their third term of missionary service in the Argentine Chaco. The Buckwalters, who first went to the Chaco in 1950, will continue to translate the Bible for the Toba Indians, a nomadic, agricultural tribe.

Los Angeles, Calif.

Carl Becks, who were scheduled to sail on July 17 for their third term of service in Japan, were detained until July 28 because of a delay in shipping schedules.

Puebla, Mexico

The David Yoders moved from here to Mexico City at the end of July to fill the vacancy left by the Kenneth Seitzes, who returned home for furlough.

David will help at the San Juan church; his wife will assist in mission secretarial work. Two days each week they and Esther Detweiler, who had been working part time with them, will return to Puebla to visit and minister to the people.

The Yoders request prayer for a group of believers in Tecali, near Puebla. David says, "These believers are not organized as a church but have expressed interest in Bible studies. We had several Bible studies and soon discovered they had been influenced by a sect which has some erroneous teachings. It flourishes by misleading poor, ignorant people.

"Pray that we can help them to a deeper understanding of the Scriptures."

Orrville, Ohio

Ruth and Rhoda Ressler, missionaries to Japan under the General Board, will live here during their three-month furlough, August-October. Their address is 129 Crown Hill Road.

Your Treasurer Reports

Contributions for the mission program of the General Mission Board are being received at about the same level as last year. During the first three months income was $145,791.89 as compared to $147,322.85 last year.

Within the planned and approved budget there are many areas for which designated special giving can be allocated. In many congregations Sunday-school groups, mission projects, and some congregational offerings can provide resources for gifts to be designated for a special use. The treasurer's office of the Board will gladly send suggestions upon request.

Here are a few of the current needs in the overseas area which are challenging to our missionaries:

	Needed
Algeria—for dispensary, medicine, library and literature	$1700.00
Amazon Valley, Brazil—school building	1000.00
Argentina—La Falda church building	1500.00
Argentine Chaco—typewriter	95.00
India—39 nursing students' assistance (needed monthly)	200.00
Spain—Spanish magazine distribution for one year	1000.00
Uruguay—national worker support (needed monthly)	60.00

—H. Ernest Bennett.

Taiki, Japan

An evangelistic team will hold tent services at Taiki, Aug. 12-18.

The 12 members at Taiki, the newest church in Japan, dedicated their church building in May. They hope that the team will help them in their witnessing and outreach.

Chihuahua, Mexico

On July 23 nine brethren representing Franconia, Pacific Coast, and South Central conferences, and the General Board, met here with six brethren representing the Evangelical Mennonite Church (formerly Kleingemeinde) of Canada and Mexico, to discuss the possibility of co-operating in the establishment and operation of a Bible institute to prepare people for service in developing Mennonite churches in Mexico.

The representatives discovered there was sufficient common position in doctrine, practice, and church polity to make such a program feasible.

"Steps are anticipated in the near future which will further develop the relationship and plans," says Nelson E. Kauffman, secretary for home missions and evangelism of the General Board.

Philadelphia, Pa.

The annual Missionary Training Institute was held at Norris Square, Philadel-

phia, July 27 to Aug. 3. Instructors included J. Paul Graybill, Milton G. Brackbill, David N. Thomas, H. Raymond Charles, Ira J. Buckwalter, and James M. Shank. Luke G. Stoltzfus was director of practical work.

Salunga, Pa.

Thirty furloughed and appointed missionaries met July 17-20 at Eastern Board offices, Salunga, for an orientation program. Five of the group were Conservative Board appointees; the others were Eastern Board overseas workers.

New York, N.Y.

The Wilbert Lind family left New York, July 24, for their third term of missionary service in Somalia. They traveled by ship to Italy and then went by air from Rome. They expected to arrive in Mogadiscio, Aug. 5. A farewell service for them was held July 21 at East Chestnut Street church, Lancaster, Pa.

Lydia Glick and the David Shenk family left New York by air on July 31 and arrived in Mogadiscio, Aug. 3. They are first-term missionaries to Somalia.

Manheim, Pa.

The Eastern Mission Board and Lancaster Conference Bishop Board met July 17 at the Gantz Mennonite Church near Manheim for their bimonthly meeting. During the business sessions the board accepted recommendations of the May 13-27 deputation to Europe, the recommendations of the brethren who visited Central America, June 1-15, as well as the report of Secretary Kraybill who made an administrative visit to Somalia, May 29 to June 5.

Three missionaries were reappointed at this meeting: Chester and Sara Jane Wenger for a three-year teacher assignment in Ethiopia; and Bertha Beachy for a four-year term as bookstore manager in Mogadiscio, Somali Republic.

Musoma, Tanganyika

Nathan Waiga has been appointed manager of the Musoma bookshop with Martha M. Myer as assistant manager.

Home Missions

Bronx, N.Y.

John Smucker, pastor of House of Friendship, reports that his congregation is moving ahead with plans for raising money and selecting architectural plans to build its new church in 1964.

The building will cost around $60,000; the General Board will allocate some resources toward it.

Cleveland, Ohio

Bible school will be held in the Euclid University area of Cleveland, Aug. 12-23. Warner Jackson will be in charge.

The Bible school is the first step in moving toward a church to serve I-W's, university students, and nurses in this area of Cleveland. Following the Bible school, the group plans immediately to begin services.

The General Board is giving leadership to this young group and the Ohio mission board is giving financial support.

Preston, Miss.

On July 7 and July 14, six Indian Christians were received as members into the church here, Nevin Bender reports. Four were received by baptism and two on confession of faith.

A sister who has been a Christian for a few years gave help in interpreting into Choctaw for one who understands little English.

Denver, Colo.

E. M. Yost, overseer in the Rocky Mountain Conference, reports that he is working with the Mennonites at La Jara in organizing a Mennonite fellowship.

Each of the group at La Jara is requesting his church letter from his home church as a move in this direction.

The group will continue to support the present Protestant fellowship and witness in La Jara. By meeting with the Presbyterians in their Sunday morning services each can participate positively to give strength and direction to the total Protestant fellowship.

The decision to worship Sunday mornings with the Presbyterians was also made because the Mennonite group is small and some could not meet Sunday mornings because of the needs of the ill in the hospital, which drew the Mennonites here initially.

The Mennonites, however, plan regular Sunday evening meetings and midweek prayer meetings. E. M. Yost says, "Rocky Mountain Conference will endeavor to supply a minister to the group one Sunday evening a month. Serving in this capacity for July was John Ventura, from Denver."

Ninety-five Summer VS-ers Work at 24 Places

Ninety-five Mennonite youth participated in VS this summer. Eighty-five of these worked in programs administered by the General Mission Board.

Fifty-eight served most of the summer; twenty-seven of senior-high age worked two weeks in senior-high work camps.

Ten joined Mennonite Central Committee's summer VS program.

Seventeen at White Pigeon, Mich.

Seventeen, as counselors, kitchen personnel, recreation leaders, and maintenance staff, staffed Mennonite Youth Village: Ron Mininger and Nancy Chupp, both from Elkhart, Ind.; Alice Yoder and Elmeda Graber, both from Middlebury, Ind.; Lloyd Borkholder, Sturgis, Mich.; Jonathan Lind, Goshen, Ind.; Patricia Mishler, Wellman, Iowa; Richard and Mary Lichty, Kalona, Iowa; Karen Gusler, Midland, Mich.; Ruth Mast, Alfred, N.Y.; Larry Swartzentruber, Belleville, Pa.; Lena Smeltzer, Indianapolis, Ind.; Rachel Zehr, Normal, Ill.; Janet Kortemeier, Ames, Iowa; Anna Mae Schrock, Aroda, Va.; and Madonna Atwater, Lagrange, Ind.

Nine at Divide, Colo.

Nine assisted at Rocky Mountain Mennonite Camp to provide camping experiences for delinquent youth. They were: Willis Horst and Carol Grieser, both from Archbold, Ohio; Elbert Detwiler, Westover, Md.; Lewis Hartzler, Elkhart, Ind.; Donna Jean Maki, Crystal Falls, Mich.; Ruby Horst, Filer, Idaho; Joyce Metzler, Manheim, Pa.; Yvonne Graber, Amlin, Ohio; and Donna Roth, Divide, Colo.

Three Summer Bible School Caravans

Nine aided three district conferences in itinerant Bible schools. Edith Good, Goshen, Ind., and Dorothy Roth, Bright, Ont., made up the Montana-Alberta caravan team.

Dale Wentorf, Ft. Dodge, Iowa, Janice Nafziger, Archbold, Ohio, and Lois Zimmerly, Orrville, Ohio, worked in Minnesota.

Paul and Elva Yoder, Columbiana, Ohio, with Sarah Yoder, Arthur, Ill., and Naomi Swartz, Au Gres, Mich., helped Franconia conference personnel in Vermont.

Work with Migrants

During the day while parents work in the fields, activities are needed for children. In the evenings activities occupy the workers in the camps where they live.

At Springdale, Ark., were Emma Metzler, New Holland, Pa.; Selema Martin, Kansas City, Mo.; Pat Overholt, Topeka, Ind.; and Bonnie Hackel, Louisville, Ohio.

In Michigan at Benton Harbor and Traverse City were Eileen Moyer, Telford, Pa.; Richard Wenger, Wayland, Iowa; Rachel Gingrich, Freeport, Ill.; Ruth Landis, Hesston, Kans.; and Rosita Maldonade, Bronx, N.Y.

Children's Homes and Homes for the Aging

Church institutions use VS-ers to replace regular staff on vacation.

At Kansas City Children's Home, Enid Koch, New Hamburg, Ont., and Delores Roth, Corfu, N.Y., served.

Judith Smith, Columbiana, Ohio, and Suzanne Yoder, West Liberty, Ohio, assisted at Sunshine Children's Home, Maumee, Ohio.

Jeannine Mann, Elkhart, Ind., gave her summer at Home for the Aged, Rittman, Ohio.

Special Assignments

Miscellaneous assignments were in Japan, Puerto Rico, and Scottdale, Pa.

Carol Yoder, Parnell, Iowa, who spent last year at International Christian University, Tokyo, Japan, joined General Mission Board missionaries in Japan.

Lester and Bessie Miller, Phoenix, Ariz., with Byron Kauffman, West Liberty, Ohio, joined five island youth—Luis Ortiz, Juan Rolon, Jose Fernandez, and Luis Rivera, all from Aibonito, and Victor Negron, from Guavate—for service in Puerto Rico.

Ronald Luepp, Archbold, Ohio, served

in the national MYF office at Scottdale, Pa.

Four Senior-High Work Camps

Church camps co-operated again in senior-high work camps. Younger teen-agers gave two weeks to help ready camps for the summer. In addition, they enjoyed guided recreation, discussion, and study periods.

The largest group was at Camp Amigo, Sturgis, Mich.: Pat Emmert, Carolyn Amstutz, and Mary Kauffman, all from Goshen, Ind.; Thomas Lehman and Ruth Ann Bender, from Elkhart, Ind.; John Harley, Telford, Pa.; Leon Moyer, Quakertown, Pa.; Lawrence Brenneman, Souderton, Pa.; John Frankenfeld, Harleysville, Pa.; James Rosenberger, Hatfield, Pa.; Dorothy Slabach, Butler, Ill.; and John Emmert, Rome City, Ind.

At Rocky Mountain Camp, Divide, Colo., were Karen Graber, Julia Mast, Rita Mast, Diane Wysong, Barbara Hershberger, John Johns, and James Dye, all from Goshen, Ind.; Ted Widmer and Gwen Widmer, from Wayland, Iowa; and Jake Van Pelt, Columbiana, Ohio.

At Little Eden Camp, Onekama, Mich., were Susan Eigsti, Buda, Ill.; Alice Kauffman, Tiskilwa, Ill.; and Carl Stalter, Wadsworth, Ohio.

Two were at Laurelville Camp, Mt. Pleasant, Pa.: Diana Alderfer, Harleysville, Pa., and Jane Bontrager, Alden, N.Y.

Ten Served at Seven Locations

Of the 59 total MCC summer workers, ten were from the Mennonite Church. Workers were involved in one of five types of work—children's work, community service projects, mental health, medical research, and migrant ministry.

Ellen Rose Herr, Willow Street, Pa., served as a junior counselor in the camping program of Friendship House, a settlement house in Washington, D.C. Fred Martin, Lacombe, Alta., worked in similar community service in Atlanta, Ga., and Milton Lehman, Leola, Pa., and Carolyn Short, Wauseon, Ohio, worked in Nashville, Tenn.

Elenor Mann, Elkhart, Ind., and Dierra Kreider, Des Plaines, Ill., served in Minnesota State Hospitals at Fergus Falls and Hastings respectively.

Serving as normal control patients at National Institutes of Health, Bethesda, Md., were Joanne Hallman, Akron, Pa., and Carl E. and David Wenger, Linville, Va.

Margaret Martin, Hagerstown, Md., served in a migrant ministry unit at Hamilton, N.Y.

Evaluation

Reward is not the motivating factor for service. But benefits of summer service are many-faceted.

Participants receive valuable experience which may help them to choose vocations. They grow in understanding of themselves and others who live in different worlds than they.

These understandings are basic to Christian witness. Volunteers' services are expressions of love which they have found in Christ.

Voluntary Service

Mexico City, Mexico

VS-ers Paul and Cathy Godshall, in an attempt to meet new persons and share with them the Bible, have started new English classes. They presently teach 12 persons in 18 class periods a week.

In addition, Paul has started a club with 11- to 14-year-old boys in the Santa Anita area of Mexico City.

Woodland Park, Colo.

The VS unit for Frontier Boys' Camp has moved to its new unit house. The address of the unit and the VS-ers serving at the camp is no longer Divide, Colo., but Mennonite Voluntary Service Unit, Woodland Park, Colo.

Elkhart, Ind.

John Lehman, director of voluntary service for the General Mission Board, reports, "In a late July survey, 41 Bible school students had made decisions for Christ during summer Bible schools which VS-ers participated in.

"The 52 VS-ers who reported were long-term VS-ers who co-operated with the local church in its summer Bible school program. They represented 14 different Bible schools with a total of 1,587 enrolled pupils."

A complete report of Bible schools held by summer VS-ers is not available since some are still in progress.

Winslow, Ariz.

The Winslow Indian Center Board has asked the Advisory Committee of the Navaho Tribal Council to appropriate $8,000 toward the Center's operating expenses.

Terry and Gerry Esch, General Board VS-ers, will terminate in September from their service at the Winslow Indian Center. During their VS term, a local town committee and the city of Winslow allocated about $300 monthly for the VS couple's rent, utilities, and program needs. But the board wants to expand program and wants a vote of confidence from the Navahos, whom they are attempting to serve.

John Lehman, director of General Board VS, says, "This past year the General Board did not send any money to Winslow for the program. The local community, the city, and the Navahos themselves should be involved financially. They must not be allowed to sit back and cheer the Mennonites on."

John continues, "Finances are only one dimension. Personnel is the biggest need. Winslow needs men and women who are dependable and trustworthy to run the center. As of July 27 I have no one in mind to replace the Eschs when they terminate in September." (Applicants may write to John at P.O. Box 516, Elkhart, Ind.)

The center seeks to help in the education and development of the Navaho Indians when they leave the reservation and go to town. Music lessons, club programs, sewing and cooking instructions for women, and a place for Indian students to do their homework are provided.

If the Navaho Tribal Council responds with $8,000, the program can be increased to include home nursing and first-aid instruction, a day-care center for preschool Indian children, an arts and crafts center, as well as other facilities.

I-W Services

Indianapolis, Ind.

The Community Hospital of Indianapolis chose a I-W orderly as "Employee of the Month" in May. He is Ronald Holsinger, from Dayton, Ohio; he attends the German Baptist church.

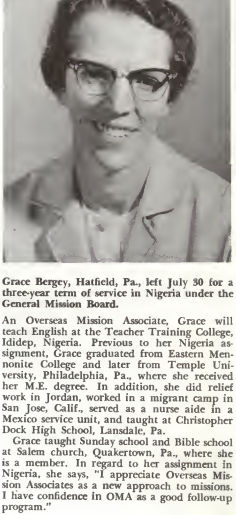
This is the first time an orderly who is also a I-W has been recognized in this way.

Greystone Park, N.J.

Eugene Zimmerman, Ephrata, Pa., and Le Roy Clemmer, Harleysville, Pa., were

Your Overseas Missionary of the Week

Grace Bergey



Grace Bergey, Hatfield, Pa., left July 30 for a three-year term of service in Nigeria under the General Mission Board.

An Overseas Mission Associate, Grace will teach English at the Teacher Training College, Ididep, Nigeria. Previous to her Nigeria assignment, Grace graduated from Eastern Mennonite College and later from Temple University, Philadelphia, Pa., where she received her M.E. degree. In addition, she did relief work in Jordan, worked in a migrant camp in San Jose, Calif., served as a nurse aide in a Mexico service unit, and taught at Christopher Dock High School, Lansdale, Pa.

Grace taught Sunday school and Bible school at Salem church, Quakertown, Pa., where she is a member. In regard to her assignment in Nigeria, she says, "I appreciate Overseas Mission Associates as a new approach to missions. I have confidence in OMA as a good follow-up program."

elected president and unit reporter respectively of the Greystone Park unit on July 10.

Cleveland, Ohio

Don R. Gerber, I-W unit reporter, writes that a group of Cleveland I-W's on July 12 together finished a correspondence course, "Living in the World."

He says, "I-W fellows took the responsibility of leading the discussion for most of the 12 lessons. . . . Correspondence courses are one way I-W's further their knowledge of Christ's teachings."

Denver, Colo.

A I-W Church Relationship committee has been organized in Denver as a channel to help I-W's presently there and new I-W's going to that city for service.

On the committee are Mahlon Amstutz, Ivan Holdeman, Leon Stutzman, Bob Miller, Mrs. Larry Miller, Orvin Bontrager, and Art Hershberger. Orvin and Art represent the I-W's.

The committee's assignments include the general selection of men going to Denver; the assignment of men to Denver hospitals, types of jobs, and the relationship of this assignment to the peace witness; orientation and integration of I-W men and their families to the hospital, I-W unit, First Mennonite Church, and community; and interpreting the I-W's experience to his home congregation.

The committee will work closely with Marcus Bishop and the pastor's office of the Denver church.

Field Notes ——— CONTINUED

Plato, Lagrange, Ind., has scheduled the following Sunday evening speakers: Aug. 4, Galen Johns; Aug. 11, D. A. Yoder; Aug. 25, Orvin Hooley.

The Gospel Messenger Men's Chorus from Middlebury, Ind., will sing at Metamora, Ill., and Bloomington, Ill., Aug. 18.

Grant and Ruth Stoltzfus, Harrisonburg, Va., at Ridgeview, Gordonville, Pa., Aug. 11.

John Lederach, Hubbard, Oreg., at Salford, Pa., Aug. 11.

Levi Strubhar was licensed to the ministry for the Hopewell congregation, Hubbard, Oreg., July 21. All mail for the congregation should be sent to him at Hubbard, Oreg. Verl E. Nofziger, Marcus Lind, and E. S. Garber were officiating bishops.

James Mullet was ordained on May 17, at Sharon, Guernsey, Sask. Clarence Ramer and Stanley Shantz officiated; Allen Erb, Hesston, Kans., brought the message.

Martin Brandenberger, New Haven, Ind., was installed as minister at Milan Center by John C. Wenger, July 14. Milan Center is an outpost of the Leo, Ind., congregation.

D. Ferril Harnish, the husband of Miriam Harnish, employee of Weaver Bookstore, Lancaster, Pa., died July 21, as a result of a motor scooter accident.

Walter Smeltzer, Kokomo, Ind., was installed as pastor at the Central Church, Elida, Ohio, July 14. Menno Troyer was in charge.

Dedication services for the new Bonneyville Church, east of Bristol, Ind., were held July 28. Russell Krabill, Goshen, Ind., preached the dedication sermon.

Gospel Herald and **Christian Living** are again being placed in the public library and Rockingham Memorial Hospital, Harrisonburg, Va., by the Park View congregation.

Ralph and **Martha Palmer** wish to express thanks to all who prayed for them during Ralph's recent hospitalization. He has now been restored to health and they plan to continue in the tract work on a less strenuous schedule than before.

New members: one by baptism at South Christian Street, Lancaster, Pa.; one by baptism at Stuarts Draft, Va.; two by baptism at Centereach, L. I., N.Y.

Martin Metzler and his wife observed their 40th anniversary of serving the Erisman Mennonite Church in the office of the ministry on Friday, July 26.

Evangelistic Meetings

Mark Peachey, Plain City, Ohio, at Wideman's, Markham, Ont., Oct. 6-13.
Omar Martin, Chambersburg, Pa., at Rockville, Honey Brook, Pa., Aug. 4-11.
William R. Miller, North Liberty, Ind., at Caney Creek, Ky., July 21-28.

Proposed Changes in the General Conference Constitution

In keeping with the announcement in the June 4 **Gospel Herald,** revision in the constitution in the following areas will be presented to the biennial sessions of General Conference to be held Aug. 20-23 at Kalona, Iowa. The bold type indicates that which is new or revised.

Election of the Moderator

Article III—Paragraph 2. **A Moderator-Elect shall be elected at each regular meeting who will serve as Moderator-Elect for two years before taking office as the Moderator.** The Assistant Moderator shall be elected at each regular meeting. . . .

Article IV—Paragraph 1. The officers of the General Conference **and the Moderator-Elect,** together with a fifth member elected by General Conference, shall constitute the Executive Committee. . . .

Mutual Aid

Article VI—Section 5. Mennonite Mutual Aid and its subsidiaries, with **nine** elected members, shall administer such aid and financial service as General Conference may approve. . . .

Article VI—Section 11. Committees and commissions may, by approval of the Executive Committee, elect additional members to a total of not more than twelve, except **Mennonite Mutual Aid** which shall have a total of **seventeen.**

Worship Committee

Article VI—Section 7. A Worship Committee of six members shall study all the various aspects of worship, provide or recommend materials, and give direction to the church and its agencies in matters of worship policy and practice.

Calendar

Illinois Mennonite Conference, Groveland Evangelical Campground, Morton, Ill., Aug. 9-11.
South Central Conference, Hesston, Kans., Aug. 9-11.
Ohio Christian Workers' Conference, Columbiana Co., Aug. 11-13.
Iowa-Nebraska Conference, Sugar Creek, Wayland, Iowa, sponsored by the Bethel congregation, Aug. 13-16.
Conservative Mennonite Conference at Clinton Christian Day School, Goshen, Ind., Aug. 13-15.
MYF Convention, Belleville, Pa., Aug. 15-18.
Mennonite General Conference biennial meeting, Kalona, Iowa, Aug. 20-23.
Rocky Mountain Mennonite Conference, Denver, August 31 to Sept. 2
Commission for Christian Education meeting, Oct. 25, 26.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.
Indiana-Michigan Winter Ministers' meeting, Hopewell, Kouts, Ind., Dec. 3, 4.

Mennonite Conference of Ontario

The annual business session of the Mennonite Conference of Ontario was held at the First Mennonite Church, Vineland, June 5, 6. Approximately 85 delegates attended all or part of the two-day conference.

A number of rather significant actions were taken. One of these was the approval, in principle, of the proposed constitution of the Canadian Mennonite Council. This proposed council is to be a co-ordinating agency of the numerous relief and service organizations operated by all Canadian Mennonites. The Ontario Conference was the first official body to take action on this constitution.

The Peace, Social, and Economic Relations Committee of the conference was reorganized so that it can co-ordinate more effectively the various social and peace activities of the conference. It was also given a mandate to speak to governments on social issues of concern to our people where the larger Mennonite body is not prepared to speak. The membership of this committee is to be enlarged to include a member of the Stirling Avenue Mennonite Church, which is a member of the Eastern District of the General Conference. The committee's membership already includes a representative from the Ontario Amish Mennonite Conference.

A recommendation made by the con-

ference to request the Historic Peace Church Council of Canada to witness to the new Canadian government requesting ". . . not only consideration of the conscience of Mennonites in Canada, but . . . also speak to the question of the acceptance of nuclear arms in particular and our national dependence and faith in armaments in general," was passed.

A subcommittee of the conference Ministerial Committee, made up of three laymen, presented a report on ministerial retirement and support. They recommended a minimum cash allowance of $3,000 plus parsonage and fringe benefits for full-time pastors.

The conference commissioned the Ministerial Committee to plan and implement a student aid fund for students of the conference district who need financial assistance.

A basic budget of $63.90 per member with supplementary items of $9.00 was passed for the coming year. The basic budget amounts to $38.75 for Missions, Relief and Service; $19.75 for Education, and $5.40 for Ontario and General Conference administration.

The conference welcomed the Glen Allan congregation, which had previously been Mission Board sponsored. Since our last conference four men had been ordained and two new men licensed. Two ministers from sister conferences were welcomed as conference members, as was a newly appointed deacon. On the other hand, we mourned the loss by death of two ministers and one deacon during the past year.

While this was primarily a business conference, the inspirational aspects were not overlooked. The beginning item on the agenda was a communion service. The last evening was devoted to two addresses from members of our sister Canadian conferences. Milo Stutzman, of the Salem congregation, Tofield, Alta., and Orland Gingerich, of the Steinman A.M. congregation, spoke. John Hess of Scarborough brought the conference sermon. He reminded us that as Christians our response to the needs of the world must be one of love. We must be interested in helping not only those in need who are far away but also those closer to us.

The officers for the coming year are Newton Gingrich, Markham, Moderator; Gordon Bauman, Alma, Assistant Moderator; David Groh, Baden, Secretary; Myron Stevanus, Bloomingdale, Treasurer; and J. B. Martin, Waterloo, Fifth Member of the Executive Committee.—David Groh, Secretary.

The Mennonite Churches and the Current Race Crisis

By Edgar Metzler, *Executive Secretary, MCC Peace Section*

"Protest March in Detroit," "Aroused College Students Enlist in Negroes' Cause," "Senator Opposes Compulsion in Civil Rights," "Churches Joining in Negroes' Fight." Those headlines all appeared in a recent issue of a daily paper (*New York Times*, July 7). There were other stories on the same subject, the racial revolution sweeping America today. These headlines are typical of almost any day's paper for the past two months, and probably for the months immediately ahead.

Many Americans are annoyed at the headlines. They do not comprehend the depth and extent of the social revolution swirling about them. Many feel that the current rash of demonstrations and demands for justice are the expression of an impatient and shortsighted minority who could eventually get their due if they would only go more slowly.

But time solves nothing unless it is well used. The dominant white majority of this country has not made good use of the time they once had. One hundred years after the Emancipation Proclamation would seem to be enough time for reasonable men to insure to their fellow citizens equal opportunity under law without regard to color or race. In any case, it ill behooves white Christians who have not known the sting and humiliation of discrimination to urge the victims of prejudice to endure it further.

What should be the response of Christians to the current race crisis? What specific acts and attitudes of obedience should characterize the church in this situation? The moral urgency of this moment in history has captured the ethical attention of the churches more than any development in recent years. The response has not always been one of love and faithfulness. In Mississippi last winter 28 ministers signed a declaration which simply quoted the Bible and the official discipline of the denomination on matters of human relations. Now most of those ministers have been forced to leave their congregations.

There Has Been Action

On the other hand, there has been a flood of positive Christian concern and action. The National Association of Evangelicals, at its annual convention in April, urged all its constituency "to use every legitimate means to eliminate unfair discriminatory practices" and "to work effectively and openly for the creation of that cultus of life which will provide equal rights and opportunities for every individual."

The National Council of Churches, in a statement on June 7, noted that the time for gradual change was now past and described the crisis as "involving the obedience of the church to its Lord Jesus Christ, and therefore involving the integrity of the church as the agent of God's reconciling purpose in His world." The statement went on to call for action, "even costly action that may jeopardize the organizational goals and institutional structures of the church, and may disrupt any fellowship that is less than fully obedient to the Lord of the church."

What has been the response of the Mennonite churches? The recent annual meeting of the Mennonite Board of Missions (Elkhart) adopted the following resolution: "That we declare our sympathy with the current desire of the American Negro for equality of opportunity, and that we re-examine our own attitudes toward persons of various ethnic and cultural backgrounds and seek to express a Christian concern for justice and peaceful change in the fulfillment of our mission in the world." This echoes the conviction expressed by most Mennonite groups in official positions on race relations. But words are not enough, unless they are accompanied by commitment and action. The following are some of the specific actions already proposed or under way:

What Is Being Done?

1. The reconciliation witness of Vincent and Rosemarie Harding continues with increased tempo in the South. For almost two years the Hardings have lived in Atlanta, working there and elsewhere in the South, expressing the mutual concern of the Mennonite brotherhood to witness to the way of love in race relations. The emphasis has been on contacts with the churches in the South and on service as a bridge between the white and Negro communities. Recently the Hardings agreed to continue their term of service at least until June, 1964.

2. Norman Kraus, professor of Bible at Goshen College, has been sent to the South for one month, beginning July 15. His home base will be in Atlanta, where he will live with the Voluntary Service unit. His assignment is as follows:

To work with Vincent Harding in any activities that may develop during the assignment where a white co-worker would be useful;

To gain an understanding, through personal contact, of the moral and ethical dilemma of the white southern churches;

To help interpret the racial revolution and the challenge it presents to the church-

es in a series of articles for the church papers.

3. To assist with a witnes to government on civil rights legislation, John Unruh, Jr., teacher at Bluffton College, will be representing the Peace Section in Washington from the last week of July through August. There may be difference of opinion about details of the legislation now before Congress, but Christians should be the first to support the goal of insuring that equal opportunity for all citizens which is guaranteed by the constitution and which the majority, including most Mennonites, have enjoyed.

One of the factors stimulating interest in a more articulate witness to government has been the growing conviction in recent years that if we witness when our own rights are involved in conscientious objector matters, we should also witness for the rights of others. Here is exactly such an opportunity. Already some conference committees have indicated that they want to send a delegation of two or three to Washington to talk to their representatives about civil rights legislation. Such delegations from many Mennonite communities would be a tangible expression of the convictions already agreed upon in official church statements.

Copies of these statements were recently mailed to all members of Congress by the Mennonite Church and the General Conference Mennonite Church. Letters, expressing the churches' prayerful support of the legislators in their difficult tasks, were also enclosed.

The assignment of John Unruh to assist the Peace Section in this witness to government includes the following proposed activities:

To keep informed of legislative developments on civil rights;

To maintain liaison with other church groups for purposes of information and co-ordination;

To make arrangements in Washington for Mennonite delegations desiring to speak with legislative leaders on civil rights;

To provide for such delegations background and orientation.

Mennonites desiring to make such contacts in Washington are urged to write the Peace Section as soon as possible.

4. Guy F. Hershberger, well-known author on social concerns and nonresistance, will be making a three-week tour of Mennonite congregations in the South. His time is being made available by the Peace Problems Committee and the Committee on Social and Economic Relations of the Mennonite Church, but he will visit congregations of all Mennonite groups, as requested. Among the purposes of his trip are the following:

To identify with the churches in the South in the mutual concern of the brotherhood to find the way of discipleship and obedience in the present racial revolution;

To learn through personal conversation and observation about the problems and challenges facing the churches in the area of race relations;

To counsel concerning ways in which the total brotherhood—North and South—can more fully express that unity of the church which transcends color and race;

To share the vision of the long-range task of the churches in helping to create that true reconciliation in Christ which must go beyond the requirements of law and justice;

To lay the groundwork for a proposed conference of Mennonite congregations in the South on the subject of the church's responsibility in the area of race relations.

Discipleship Demanded

These various efforts focus only on part of the problem. They will be another step in the right direction, small, but, we pray, significant. The direction in which they point the church is toward the path of discipleship wherein each congregation, North and South, demonstrates by its life the Christian calling to love, righteousness, and concern for justice. This long-range task of the church will remain beyond whatever happens this summer in Washington and in the South. It is a task that extends unto every state and province.

The dedication with which we take up that task could have a direct bearing on the credibility of the witness of the church to her Lord. Several years ago Guy Hershberger concluded an article on race relations by paraphrasing the words of a Negro leader: ". . . if the American Mennonites . . . fail to discharge their obligation now, history may have to record that one of the great tragedies of our time was not the strident clamor of the bad people, but the appalling silence of the good people. Our generation will have to repent not only for the acts and words of the children of darkness, but also for the fears and apathy of the children of light."

OUR SCHOOLS

Hesston College

Willard Conrad, instructor in English, is registered at the University of Wichita for summer school. He is studying American Literature and a course in John Milton, and is also auditing a class in modern drama and art. He is working toward a master's degree in English.

Leonard Lichti, instructor in mathematics, is attending Kansas State Teachers College, Emporia, during the summer. He is studying toward a master's degree in mathematics and is a recipient of a grant for advanced study under the National Science Foundation.

C. Nevin Miller, instructor in English, attended the first summer session, June 3 to July 12, at Emporia State Teachers College, taking the required courses necessary for a teacher's certificate in Kansas. He plans to begin advanced study this fall for the master's degree.

Eugene Miller, Dean of Men, is studying toward a master's degree at Colorado State College, Greeley, during the summer.

Paton Yoder, Dean of Instruction, was studying at Stanford University for three weeks in July in a workshop on Junior College Administration. He had a scholarship grant from the W. K. Kellogg Foundation.

Vincent Krabill is writing his thesis for the doctor's degree in general science at the University of Colorado this summer.

Evan Oswald, instructor in physical education, will study for two years (beginning in September) at the University of Indiana, Bloomington, toward his doctor's degree in recreation. He has been offered an assistantship in the athletic department at the university. Mrs. Oswald and their daughter, Sylvia, will accompany him.

Sol Yoder, instructor in social studies, attended the first summer session at Bethel College, Newton, Kans. Mr. and Mrs. Yoder will be sailing from New York on Aug. 17 for Holland, where Mr. Yoder will be attending the University of Amsterdam for four years. He has been selected to receive a Kent Fellowship Grant for study toward the doctor's degree. The annual stipend is substantial and renewable each year until the doctoral study is completed, and it is sponsored by the National Council on Religion in Higher Education. The candidates must pass a Graduation Record Examination Aptitude Test and show scholarly and personal promise. Less than 10 per cent of those whose names were proposed received grants at the time Mr. Yoder's was given to him.

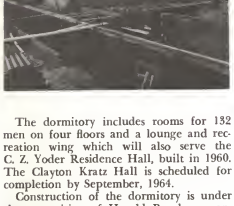
The projected academic plans for Mr. Yoder are that the first two years he must follow the seminar of his major professor. In his case the major subject will be modern history. He must follow this seminar with two minor subjects. One will be church history, and for the second Mr. Yoder is undecided, but it will probably be either social geography or social and economic history, possibly also sociology.

After the first two years, following the seminars, and writing papers, examining historical writings and techniques of his-

toriography, the student must pass a doctoral examination. The next two years will be required to write a dissertation. Mr. Yoder's interest is in the field of Dutch Mennonite history of the Reformation period of the sixteenth century, or extending on to the seventeenth century.

Goshen College

Construction of the 132-man Clayton Kratz dormitory at Goshen College is now well under way. Ground was broken for the structure in ceremonies held April 17. The dormitory is named in honor of a former Goshen student who lost his life as a member of the first MCC relief unit in Russia in 1920.



The dormitory includes rooms for 132 men on four floors and a lounge and recreation wing which will also serve the C. Z. Yoder Residence Hall, built in 1960. The Clayton Kratz Hall is scheduled for completion by September, 1964.

Construction of the dormitory is under the supervision of Harold Brooks, a construction engineer employed by Goshen College. Certain portions of the work are subcontracted to local firms.

Foundations are completed and workmen began placing the precast concrete floor sections in the latter part of July. The dormitory is not being built by the lift-slab method, in contrast to most of the recent buildings on the Goshen campus.

Central Christian High School

F. Robert Steckley, Harrisonburg, Va., arrived at Central Christian High School to become instructor in business education. Mr. Steckley graduated from Madison College, Harrisonburg, Va., in June, 1963. He took his first two years at E.M.C. Besides teaching typing, bookkeeping, and shorthand, he will serve as accountant for the school and as business office manager. He received his B.S. degree in business administration, with an accounting major, and is certified for teaching business education in secondary schools.

The addition of Mr. Steckley to the teaching staff at Central will enable the school to upgrade its curriculum in business education, in which the school now offers a full curriculum.

Mr. Steckley began his employment at Central on July 15 in order to begin his accounting responsibilities at the beginning of the school's fiscal year. He will reside in the home of Mr. and Mrs. Phares Steiner, Route 1, Apple Creek, Ohio.

Surviving, besides his parents, are one sister (Mary Ellen), 2 brothers (Kenneth Eugene and Donald Lynn), and grandparents (Mr. and Mrs. Landes S. Groff and Mr. and Mrs. George Brubaker). He attended the Mt. Pleasant Church and Sunday School. Funeral services were held at the Paradise Church, May 14, in charge of Amos Weaver, Clair Eby, and Marvin Eshleman.

Landis, Lucy E., daughter of M. H. and Barbara (Neuschwanger) Near, was born July 17, 1891; died at Gettysburg, Pa., June 20, 1963; aged 71 y. 10 m. 3 d. She was married to Henry E. Landis, who preceded her in death. Surviving are 2 sons and 2 daughters (Rhoda—Mrs. Moses Stoltzfus, Elizabeth, Milton D., and John C.), 5 grandchildren, 4 stepgrandchildren, and 2 sisters (Mrs. Froney Weese and Mrs. J. H. McLaughlin). She was a member of Weavers Church. Funeral services were held at the Chambersburg Church, June 23, in charge of Harold L. Hunsecker and Omar R. Martin.

Oyer, Joseph, son of Christian and Catherine (Zehr) Oyer, was born in Woodford Co., Ill., March 29, 1880; died at the Cole Hospital, with the Spirit, and commitment to Christ.

12. We believe that the church should observe the communion of the Lord's Supper as symbols of His broken body and shed blood, and of the fellowship of His church, until His return.

13. We believe in the washing of the saints' feet as a symbol of brotherhood, cleansing, and service, and in giving the right hand of fellowship and the holy kiss as symbols of Christian love.

14. We believe that God has established unique roles for man and woman, symbolized by man's bared head in praying and prophesying, and by woman's veiled head.

15. We believe that Christian marriage is intended by God to be the union of one man and one woman for life, and that Christians shall marry only in the Lord.

16. We believe that Christians are not to be conformed to the world, but should seek to conform to Christ in every area of life.

17. We believe that Christians are to be open and transparent in life, ever speaking the truth, and employing no oaths.

18. We believe that it is the will of God for Christians to refrain from force and violence in human relations and to show Christian love to all men.

19. We believe that the state is ordained of God to maintain order in society, and that Christians should honor rulers, be subject to authorities, witness to the state, and pray for governments.

20. We believe that at death the unsaved enter into suffering, and the saved into conscious bliss with Christ, who is coming again, and will raise the dead, sit in judgment, and bring in God's everlasting kingdom.

CHRISTIAN UNITY

(Continued from page 668)

commandment, That ye love one another, as I have loved you"?

Church leaders across America need to get on their knees and read Rom. 12:9, 10, "Let love be . . . [sincere]. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another." We need to read again I Cor. 13. We are told time after time to follow after love. We are told that the fruit of the Spirit is love. We are told in Ephesians to "walk in love." We are told that our hearts are to be "knit together in love."

At this critical hour of history, let us forget our differences and stand together. Certainly there are differences in spiritual gifts. There may be differences within evangelicalism of interpretation here and there. I have never met two Bible teachers who agree precisely on everything in the Scriptures. Let us recognize that differences do exist, but let us also remember that the only way the world has to know that we are believers is because we love one another.

The Bible says, "We know that we have passed from death unto life, because we love the brethren." Would to God that the Christians could be baptized with a baptism of love that would cause us to contend for the faith without being contentious; that would cause us to stand without compromise, but with love even for those who might be enemies of Christ.

Unity, But Not Uniformity

The communists teach that all must think alike, live alike, and hate alike—hate everything that is adverse to their views. Unwittingly, many of us in the name of Christianity are demanding the same. Some Christians expect all other Christians to live, act, and think as they themselves do. This is a type of conformity that is unknown in the New Testament. The Scriptures recognize that differences will exist.

Leaders Are Unaware of Revival

In a very glorious way the Holy Spirit is beginning to move quietly all cross America. Little prayer groups are beginning to spring up here and there, unrelated to each other. Remarkable conversions are taking place in the most unexpected places throughout the nation. In my opinion, there is a deep spiritual revival in this country that many of our religious leaders are unaware of. I wish you could have read some of the thousands of letters we received from our recent television crusade. The stories of conversion and re-

dedication were astounding. In addition, hundreds of letters came informing us of nature, and essentially He wants all Christians to love each other and to have a

ITEMS AND COMMENTS

BY THE EDITOR

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Stepped-up Bible distribution efforts in Africa must be inaugurated quickly, through formation of additional societies in co-operation with African church leaders, the Council of the United Bible Societies was told in Tokyo. Norwegian Bishop Fridtjov Birkeli of Stavanger, addressing the annual meeting of the UBS Council, said that the mission task in Africa "has taken on a new urgency and character because of events coming upon us with a terrible speed." He cited past Bible distribution efforts on the continent as having been important in building a Christian population of considerable size in Africa, but said new literacy campaigns and rapid development of younger churches demand increased Scripture distribution activity. "It is disturbing to hear that of all the group work which has been done, only half of the new Christians have ever seen a Bible," the Lutheran churchman said.

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October '63 will mark the appearance of an all-new monthly magazine for high-school boys and girls, 12 to 16 years of age. Name of the magazine is *Spirit*. Walter Riess, former editor of the Concordia High School Bible Discussion Guides for youth and for 18 months editor of the family magazine *This Day*, is editor of *Spirit*. In the opinion of the publisher, Dr. O. A. Dorn, "the youth of the church must be offered reading matter that is distinctively and uniquely its own—that is relevant to its needs, that understands its complexities and inner yearnings, that challenges its best."

• • •

Nearly two thirds of American women are now married before age 21, the Population Reference Bureau, a private research agency, reported in Washington, D.C. The bureau said, however, that there are indications that "early marriage and early parenthood are becoming less popular than they were in recent years." A downward trend in the expectation of family size has also been noted, its researchers reported. At present, average family size is approaching 3.4 children per married woman, the bureau said. If the birth rate dropped to an average of 2.27, population stability would be attained, it claimed. However, it is continuing to grow at a rate of more than 3,000,000 per year with the present birth rate.

• • •

Richard Cardinal Cushing, Archbishop of Boston, has suggested that the Second Vatican Council "can, and should, do something about our many problems in the handling of mixed marriages." The Roman Catholic prelate said there are "good reasons" to relieve the non-Catholic partner in a mixed marriage of the "famous promises" required before such a ceremony.

• • •

Baptized membership of the American Lutheran Church (ALC) increased 46,535 to a total of 2,410,977 during 1962, a gain of 1.97 per cent, the denomination's national headquarters reported. Effective Feb. 1, 1963, ALC membership was further increased through a merger with the former Lutheran Free Church (LFC). The 288 LFC congregations certified for merger with the ALC had 88,523 baptized memberships last Dec. 31, the report said. Thus, it pointed out, baptized membership of the ALC on Feb. 1 totaled 2,499,500.

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The Minnesota Synod, Lutheran Church in America, voted in St. Peter, Minn., to commend President Kennedy's efforts to "raise the status of American Negroes and other minority groups to that of first-class citizens." It expressed the hope that "he will use the powers and influence of his high office to assure every American citizen that his rights under the Constitution will be guaranteed."

• • •

Direct action against racial discrimination, at the risk of high costs and moves that "may disrupt any fellowship that is less than fully obedient to the Lord," was urged in New York on the 31 Protestant and Orthodox denominations of the NCC. "Words and declarations are no longer useful in this struggle unless accompanied by sacrifice and commitment," said the statement which Dr. Blake introduced. "Increasing numbers of Christians who are moved to witness to their convictions in this crisis may suffer personal indignities, alienation, and physical suffering," it declared. "But this may be the price required for the tardy obedience of Christ's people. There is a growing consensus that this summer may be a decisive period in American history for beginning to deal with this haunting sin. The world watches to see how we will act—whether with courage or with fumbling expediency."

• • •

Pope Paul VI, in his first address to the world, pledged to resume the Second Vatican Council and to continue his predecessor's efforts for Christian unity, world peace, social and economic justice, and a revision of canon law. In announcing his intention to adhere to the policies of Pope John XXIII, the new pontiff said he would issue encyclicals offering solutions to social and international problems, seek more aid for underdeveloped nations, urge improvement in world-wide living conditions, and promote co-operation instead of competition in the space age.

• • •

Per capita giving by Brethren in Christ Church members in the U.S. and Canada increased last year to $201.92—a gain of $8.55 over 1961, it was reported at the denomination's 93rd annual meeting in Fort Erie, Ont. The denomination, which has one of the largest per capita giving rates of any American Protestant body, also reported a membership rise from 8,555 in 1961 to 8,778 in 1962. Total giving for all purposes in 1962 was $1,772,501, as compared with $1,654,309 in 1961 and $1,425,237 in 1960.

• • •

American Evangelist Billy Graham, at a press conference in Bonn, Germany, hailed Pope John XXIII as the initiator of "a new era in the Christian world." At the same time, he expressed the hope that the coming conclave of cardinals will elect a pope "who will continue John XXIII's line. It would be a tragedy," he said, "if the new pope would take a different course and re-establish walls between Catholics and Protestants."

• • •

Upwards of 50 per cent of all U.S. school districts will be affected by the Supreme Court ruling holding unconstitutional Bible readings and the recitation of the Lord's Prayer as devotional acts in the public schools. The effect will be felt greatest in the South and East where, traditionally, a great majority of schools opened the day's program with prayer or Bible passages.

• • •

New Hampshire residents, including political and church leaders, showed mixed reaction to the U.S. Supreme Court ruling that use of the Lord's Prayer and Bible reading as devotional opening exercises in public schools is unconstitutional. "This is a sad day in American history," declared Gov. John W. King, a Roman Catholic. "The ruling upholds small minorities in our nation by setting aside the obvious will of the vast majority of American citizens that our school children be taught that morality under God is an integral part of education. This decision will be applauded in Moscow, but is greeted with sorrow in every town and hamlet in New Hampshire."

• • •

The American taxpayer is paying more than $17,000 a minute in interest on the national debt, or almost $26,000,000 every 24 hours.

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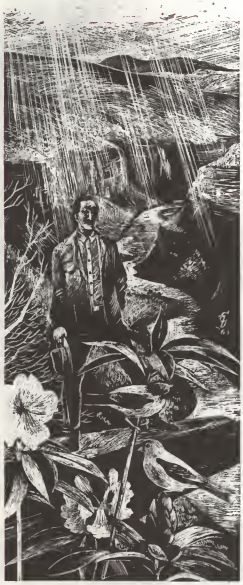

A Reality

To walk with God:
Is this a sentimental wish,
A sensuous thought,
Or shallow speech;
Perhaps a superficial piety,
Unreal?

To walk with God
Is more real than sight
Of a friend,
Or touch of flesh on flesh,
Or the separation of death.
Glorious reality!
Yet only known
To the loving
And obedient heart. —D.

Can I Walk with God?

By Gertrude Huebert

Did you ever wake in the morning with a desire to make a great success spiritually, then find you failed utterly before breakfast was over? In despair you ask yourself, "How can I possibly walk with God when little unexpected things cross my pathway constantly?"

It was one winter morning a few years ago when I was possessed with that desire. The beauty of hoarfrost on the trees seemed to encourage the mood for a clean life. In preparation for the early meal I stood beside the kitchen range watching some griddle cakes turning golden brown when Junior's voice called from the bedroom. "Mommy, where are the clean socks?" Hurrying to his assistance, I opened an untidy drawer to hunt for a pair. Through my mind ran the accusation, "Again he has upset the drawer."

Then suddenly the aroma of burning batter floated through the air. Running toward the kitchen, I arrived just in time to bump into our teen-ager coming from the barn. "Mom, in 20 minutes the school bus will be here." "Well, get going," I said in an irritated voice. After disposing of the charred pancakes, I poured more batter into the pan, grabbed a plate with hot cakes from the warming closet, and placed them before the waiting boys. While they poured syrup over them, Bill, my husband, opened the family Bible for devotions. There was not time in our household for quiet exhortations any more. Tears burned under my eyelids as the boys raced out of the door to catch the bus. I became aware of the fact that I had failed to walk with the Lord before our first meal had started.

After breakfast my husband returned to finish the chores. By then hot tears splashed over my cheeks into the dishwater. As I searched my heart for the reason of the failure, I recalled the early years of married life. A short walk down the road or in the garden with Bill was all I needed to clear the atmosphere. Now the work tied me down to the house. There appeared so many demands in a family of growing boys. I had prayed often and earnestly, yet there seemed no answer.

Then I remembered the story of an overworked missionary who had prayed for new missionaries to come and help them. Yet no one came. One day word came from a publisher. He wanted her to write another of her popular missionary books. The publisher would pay

(Continued on page 692)

FIELD NOTES

James Bomberger, Harrisonburg, Va., at Seventh Avenue, New York City, Aug. 11.

Roy Kreider, Israel, at Cressman, Breslau, Ont. Aug. 25.

The 60th annual Sunday-school meeting and harvest home services at Slate Hill, Shiremanstown, Pa., Sept. 8. Speakers: Noah Good, Lancaster, Pa., and John Drescher, Scottdale, Pa.

Chester Webber in a prophetic conference at Frazer, Malvern, Pa., Aug. 11-14.

Andrew Telford, Philadelphia, Pa., at Tel Hai Camp, Honey Brook, Pa., Aug. 25-31.

Paul M. Miller, Goshen, Ind., at Prairie Street, Elkhart, Ind., Sept. 8-22. Bro. Miller will give his Conrad Grebel lectures.

Christian Nurture Conference, Sept. 1, at United Missionary Pavilion, Kitchener, Ont. Speakers: Dan Kauffman, Scottdale, Pa., and Ivan Magal, Stuart, Va.

Maynard Headings, Mexico, at Zion, Hubbard, Oreg., Aug. 18.

J. Otis Yoder, Harrisonburg, Va., at East Holbrook, Cheraw, Colo., Aug. 16.

Bible instruction meeting at Tidings of Peace Mission, York, Pa., all day Aug. 18. Speakers: James Harris, Anderson, S.C., and Warren Good, Ephrata, Pa.

Annual harvest home and Sunday-school meeting, Aug. 18, at Columbia, Pa. Instructors include Amos Souder, Ephrata, Pa., and Earl Horst, Sheridan, Pa.

Annual youth conference, Aug. 31 and Sept. 1, 2, at the Christopher Dock Mennonite High School, Lansdale, Pa. Classes for Christian growth will be centered around the theme, "Christian Freedom." "Observance of the Lord's Day," John Drescher; "Choosing Life's Vocation," John Ruth; "Daily Serving," Henry Paul Yoder; "New Birth Experience," Arthur Cash; "Personal and Social Purity," Ray Bair. John Drescher will highlight the theme, "Then Are Ye Free Indeed," each evening. The Heraldaires quartet from Neffsville, Pa., will be the special singing group for the weekend.

Samuel and Ella May Miller, Harrisonburg, Va., in a home conference, Oct. 13-20, at Fairview, Albany, Oreg.

Franconia WMSA retreat at Spruce Lake Retreat, Sept. 6, 7.

Donovan Smucker, Lake Forest, Ill., at Science Ridge, Sterling, Ill., Sept. 1.

The following is typical of requests coming to the General Conference Office:

"We are in the process of providing a constitution for our congregation and Sunday school. Do you have any samples or know of any that we could get to help us in writing up ours?" Would congregations having constitutions please send two copies to Mennonite General Conference, Mennonite Building, Scottdale, Pa.? Thank you.

Elvin Martin, Atlanta, Ga., at Seventh Avenue, New York City, Aug. 18.

As a public service WABH (1150), Deerfield, Va., is airing the Friend to Friend broadcast with Grant and Ruth Stoltzfus each Sunday at 1:30 p.m. and a minute by "Your friend Ruth" each morning at 7:30. These broadcasts are in the interests of stronger Christian homes.

Ralph Palmer, 309 Lucas Creek Road, Denbigh, Va., has on hand a large supply of highway Gospel signs (size 2 x 3 feet), which are available free of charge and postpaid. Anyone who will erect them along well-traveled highways may have as many as he can prayerfully use by writing to the above address.

Donald D. Nofziger of Goshen, Ind., was ordained to the ministry, July 21, to serve the mission in Ghana, Africa. Walter Stuckey, West Unity, Ohio, officiated, assisted by E. B. Frey, Charles Gautsche, and Dale Wyse. Simon Gingerich represented the General Board.

Marion Bontrager of Goshen, Ind., was licensed to the ministry, June 16, to serve the Friendship Mennonite Church at Bedford Ohio. His address is 21920 Louis Road, Bedford, Ohio. Walter Stuckey, West Unity, Ohio, officiated, assisted by Harold Bauman, Goshen, Ind., and Dale Nofziger, former pastor at Friendship.

S. David Garber, student at Princeton Theological Seminary, is assistant pastor at Lambertville congregation, Lambertville, N.J.

Change of address: Joe Richards to 533, 6 chome, 6 jo, Misono, Sapporo, Hokkaido, Japan. Nevin Bender from Noxapater, Miss., to Preston, Miss.

New members: three by baptism at Huber, New Carlisle, Ohio; one by baptism at Midway, Hopedale, Ill.

Lloyd Weaver, Newport News, Va., at Blainsport, Reinholds, Pa., Aug. 25, p.m. He will share some of his experiences in his work at Newport News with seamen. Also, he will be at Myerstown Aug. 25, a.m., and at North Lebanon Mission Aug. 24, p.m.

Melvin S. Miller was ordained to the ministry Aug. 3 at South English, Iowa, to serve with S. J. Horst in the Liberty congregation. J. Y. Swartzendruber, Kalona, Iowa, was in charge, assisted by Leroy Schrock and S. J. Horst. Bro. Miller's address is Keota, Iowa, Route 1. Tel. KI 639-2413.

Herman Glick, Atglen, Pa., in evangelistic meetings at Perkiomenville, Pa., Aug. 12-18.

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GOSPEL HERALD

Established 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864)
JOHN M. DRESCHER, *Editor*
ELLROSE ZOOK, J. C. WENGER, *Consulting Editors*
BOYD NELSON, *Missions Editor*
BERTHA NITZSCHE, *Assistant to the Editor*

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EDITORIAL

Great Unshakeables—I

Today our world is in a troubled and shaken condition; troubled by social, economic, and political suspicions and divisions and shaken by hatreds and drastic moral decay. There's a feeling abroad that more trouble might burst forth at any moment.

Today in the religious world sinister forces are at work everywhere. The parade of false religions is rapidly increasing. It seems the verities of faith are shaken. What we thought was nailed down is coming loose. There are great cries of "Lord, Lord," with little obedience.

We look for a point of permanence. We long to see that which does not change or let loose. Without a doubt God is today shaking the things that can be shaken so that we may see more clearly those things which cannot be shaken. The destruction of some things should serve to call into view more clearly things that are indestructible.

The writer of the Book of Hebrews saw it this way in his day. Things that stood for centuries suddenly were brought to an end. The system of worship was radically changed. Sacrifices and ceremonies were done away in Christ. The Mosaic covenant was replaced by a new covenant. Not only this, but they were about to witness their beloved city destroyed. The legions of pagan Rome were soon to lay the city in a heap of debris.

At such a time it is hard to believe that God is working something precious and permanent, that there are yet some things which are unshakeable. But with the eye of faith he saw the things that really remain in a clearer light. He writes the word that God is doing the shaking of many things which "signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain" (Heb. 12:27). It is these great spiritual foundations which cannot be shaken which call us and establish us to press on together.

The first of these unshakeables we find in Heb. 12:24. In God's Son we have an unshakeable person. He is "the same yesterday, and today, and for ever" (Heb. 13:8). Moses was fading, as leaders live and die. Jesus the eternal, unchanging One remains. We are called to come to the changeless Christ in a changing world. In Him we have a point of permanence. Instead of saying, "Look what the world is coming to," we must say, "Look who has come to the world."

Too often we try to solve our problems without Him. But if He is Lord, He has something to say in every situation. The Corinthian church was confronted with all kinds of painful problems. There were personal, church, congregational, and political problems. In every problem of the church, in every challenge to loyalty and love, in every call to unity, in every doctrinal discussion, Paul pointed to the centrality of Jesus Christ.

The church finds its focus and center in a person, Jesus Christ. Paul's question to the Colossians in the testing of teaching and life was, "How much of Christ is in it?" Every doctrine we declare must direct us to Christ. Every discussion of discipleship and discipline must have Christ at the center. Every ordinance must lead us to order our lives by Him. Every sermon must seek to put Christ central. Every practice must put Christ pre-eminent. Every desire must be directed by Christ. Why? Because He is unshakeable, "the same yesterday, and today, and for ever."

We believe in such a Christ. We believe in the One who can say, "Thy sins be forgiven thee; rise up and walk." We believe in the One who can say, "Thy sins be forgiven thee; go, and sin no more." J. D. Jones wrote, concerning the Christian faith "We need to believe that our God is able to save everybody if we are to believe it will win its way to the ends of the earth."

In a day when there is a search for many answers, Jesus is still simply standing by and saying, "I am the way for going, follow me; I am the truth for honoring, learn of me; I am the life for living, abide in me."

Our heart's cry—

"Change and decay in all around I see;
O Thou who changest not, abide with me."

In God's Son we have an unshakeable person.—D.

A Man Went Down

Guest Editorial

His blood has splattered and stained the American conscience from coast to coast. His concern had been for the underprivileged, and for that reason alone some of the "overprivileged" hated him intensely. His abilities as a leader had made him the target of inhuman threats, by men whose hatred toward colored people boiled over at every crisis.

It was June 11, 1963, the day that federal authorities overruled Governor Wallace's bitter resistance to desegregation at the University of Alabama. Two Negro students were enrolled under the protection of national guardsmen. That same day President Kennedy had appealed to the entire nation to help wipe out racial discrimination. Tension in the deep South had built up to a crisis pitch.

Medgar W. Evers, 37, a prominent Negro leader in Jackson, Miss., had left home with more than usual apprehension that morning. After kissing each of the children good-by he had held his wife in his arms a long time. Three times during the day he had called home from his office. His last words to his wife were that he loved her and the children, and that he hoped to see them after the meeting that night.

He was state field secretary of the National Association for the Advancement of Colored People. Their meeting that night must have lasted till midnight, probably due to the strain of the crisis.

It was shortly after midnight when Mr. Evers arrived home, but his wife and children were still waiting to greet him. Constant danger had taught them to stay away from the windows at night. Yet, when they recognized the sound of his car and heard the car door, the children all scrambled to meet their daddy. Then it happened!

From an ambush across the street the sharp sound of a rifle rent the stillness of the night. The bullet ripped through Evers' body and through the wall into his home. The man went down—another victim of American race hatred!

"I didn't do it!" is the typical alibi of juveniles! Have we or have we not outgrown that stage in our spiritual maturity? Sometimes I fear we are playing church in spiritual rompers and knitted bootees!

"And who is my neighbour?" was the subtle question a certain lawyer popped at Jesus, in an effort to justify himself. Luke 10:29.

Jesus answered with a story that still echoes in our ears whenever a man goes down. "A certain man went down . . . and fell among thieves." He was stripped and wounded and left half dead.

(Continued on page 699)

I too wanted to rejoice in the fiery trials, but they always caught me unprepared. Then . . .

Can I Walk With God?

(Continued from first page)

enough money for the book to support a worker on the field. To find time for this extra work she would use her rest periods to write.

During this busy time the missionary was called to the scene of an accident. Forgetting the almost completed manuscript, she rushed to where she was needed. Later, hurrying back to her desk work, she gasped when she saw the empty desk. Her housegirl had tidied up the room and tossed the scattered pages into the stove. The natural impulse would be to blast off. But the missionary was walking with God and took enough grace to leave the matter in God's hands; then she waited to see Him work. And He did.

Soon afterward, even before the news of the incident reached the homeland, the Holy Spirit worked mightily upon a group of friends to send reinforcements out to the mission field at once. She did not even have to wait for the publication of the book.

I, too, wanted to rejoice in the fiery trials, but they always caught me unprepared. Often I was too tired to face the day. As a result my temper got the best of me. There should be a way out of this failure, I thought. While pondering over this problem, I could not shake the evident order that marked the work of God on earth. The thought inspired me to action.

After personal devotions I sat down with pencil and pad in hand to draw up a plan for the day's work. In the future the school lunches would be packed in the evening. Carefully wrapped in waxed paper, they kept well in the refrigerator. Socks, shoes, scarves, and all the other little items could be laid out the night before.

It took some effort to form these habits, but they soon paid off. In a week the new order worked miracles. We found ten extra minutes for unhurried Bible reading. The children enjoyed the few quiet words of admonition from their father. Bill complimented about the tasty breakfast. His eyes shone with the old light as he looked at me across the table.

That was the beginning of a new life at our house. The battle had begun, but Satan proved no easy foe. The ever-increasing demands of the family loomed like dark monsters before me. What could I do to change the circumstances? However, this was the time when He expected me to relax. His words to me were, "Child of mine, trust me. Leave everything in my hands."

To get me to understand, He used the example of the childlike faith of Pastor Henke in Northern Germany. One day his sister, who looked after his household, asked for money to buy groceries. Surprised, he looked into her face and said, "Money, Martha, I have none. Is there nothing to eat.

"No," she replied.

"In that case, we will wait and see what the Lord will send us," answered the man of God.

In another part of the city another housewife was in great distress. A sumptuous meal had been prepared for guests. When everything was in readiness, they were unable to come. When the hostess lamented over the disappointment, the host exclaimed, "Let us send the food to Pastor Henke." The Lord's timing proved perfect. Half an hour later their servant knocked at the minister's door—the very moment he and Martha bowed their heads in thanks for the provisions the Lord had in store for them. While reading this story, my thoughts were directed to the passage in Matt. 6:32, 33: "Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, . . . and all these things shall be added unto you."

As I glanced around the room, the walls had suddenly lost their drabness. The furniture took on a new look after a thorough cleaning. The old washer did not labor so hard at the job. My heart welled over with praise for the blessings the Lord had poured on me. How wonderful it was to know the Lord knew all about my needs, therefore could supply them if left to His planning.

A few weeks later a letter from a friend marked the beginning of new blessings for me. Sue was arriving on Monday for one of her "Good Samaritan" visits. What a lift she gave me physically, but even greater was her moral support. When she left at the end of the week, two rooms sparkled with a new coat of paint. A new living room floor became a reality when a young steer was sold for an unexpectedly high price. To strengthen my faith in the Lord's provisions, a new washer completed the blessings of the week. With a beaming face my husband unloaded the gleaming white machine one day.

Another hindrance to a closer walk with God I found in my thought life. Even in church I found myself scheming how to make things go. When company was expected, I rehearsed the menu in my mind. One particular Sunday morning I struggled with this foe until soul and body became exhausted. At home that afternoon I fell on my knees with the Bible before me. Like healing balm the words from II Chron. 20:15 fell on my heart: "Be not . . . dismayed . . . for the battle is not yours." An hour of waiting on the Lord convinced me of the possibility of walking with God. My heart's cry became, "Lord, teach me how to walk with Thee."

As the lessons gradually sank in, the temptations turned into victories. The realization of keeping step with the Almighty, as Enoch had done, filled me with joy. Yet there were other lessons to learn.

(Continued on page 705)

Our Readers Say—

I was glad to see the article on "Making Our Weddings Christian," by Peter Wiebe (May 14, 1963). It covered well the details of planning a Christian wedding.

When a bride is planning her wedding, she is looking for information and is open to suggestion. She wants to do everything correctly and not forget any details. She has many books and people, as caterers and bridal consultants, who are anxious to give her this information. I think the minister could perform a welcome service by presenting to the couple a booklet containing material such as found in Pastor Wiebe's article. I know that practices vary in different areas, but there are many guiding principles which could be beneficial to all. Or if the scope seems too large, perhaps a district conference could get together on it.

As Pastor Wiebe says, many times the minister does not see the couple until almost all the plans are made. Perhaps this booklet could be presented to them when he learns of their engagement.

I might add something to the paragraph on the newspaper report. These stereotyped gown descriptions on the social page are many times not the first choice of the couple. If it is a large city newspaper, the social editor writes the article himself. Since you are very busy with more pressing plans, you take the form provided and check in the appropriate places to get it over with as quickly as possible.

Or if you live in a smaller town, you will probably ask one of your friends to write the article. They perhaps have little experience in writing, so use last week's paper as a pattern. To compose an article with more originality would take an ordinary person a half day. My suggestion is that the minister could have a sheet of mimeographed suggestions which would serve as a guide in writing a newspaper article, centering on the Christian wedding service. He could make this available to the couple well in advance.

Another thing came to my mind as I read this article. The custom in this country of Haiti is for the minister and the church, not the couple, to plan the wedding service. At first I thought this was rather odd since the couple didn't seem to take much initiative about their own wedding, but later I thought, perhaps we have something to learn from them. After all, we do not plan the order of service for our own baptism nor the communion service.

—Mrs. Hubert Loewen, Saint Marc, Haiti.

The religious issue in Federal school aid has persisted. What does it mean?

"That Continuing Religious Issue"

By C. Stanley Lowell

There is a continuing religious issue in American politics. It showed up during the 1960 campaign of President John F. Kennedy which brought him to the White House. It was, however, potential long before this and it is destined to persist far into the future. This issue revolves around the problem of public assistance for Roman Catholic parochial schools. The issue is often politely called public aid to private schools which is in itself a well-intentioned effort to obscure the painful religious issue underneath. But there is a religious issue here and it cannot really be obscured any longer.

The issue is, in effect, one of public aid to Catholic schools since that church operates more than 90 per cent of these institutions. Other groups, such as the Lutherans, the Seventh-Day Adventists, and the Episcopalians, who do have church elementary schools, are not asking public support in any case. The real nexus of the problem is that for millions of people the proposal to aid parochial schools with public funds is a proposal to tax them to pay for Catholic teaching. They resent such a proposal; hence the religious issue in the school aid battle and the intense feelings regarding it.

President Kennedy has exhibited all his political sagacity in his handling of this explosive issue. He had the advantage of early, positive commitment. During his campaign he repeatedly opposed Federal aid for religious schools. In his interview with Fletcher Knebel in *Look* magazine, March 3, 1959, Mr. Kennedy said:

> There can be no question of Federal funds being used for support of parochial or private schools. It's unconstitutional under the First Amendment. . . . I'm opposed to the Federal government's extending support to any church or its schools.

Again, speaking to the American Society of Newspaper Editors on April 21, 1960, he said:

> Federal assistance to parochial schools is a very legitimate issue actually before the Congress. I am opposed to it. I believe it is unconstitutional. I voted against it on the Senate floor this year, when offered by Senator Morse.

This position Mr. Kennedy as president has unfalteringly upheld. When Federal aid to education issues were under discussion and he was questioned about aid to church institutions, the president took exactly the same position he had stated during his campaign. A legal brief prepared by attorneys in the Department of Health, Education, and Welfare and also in the Justice Department fully supported this position. The president did, however, see the problem of aid to church-related colleges in a somewhat different context. He has argued in regard to aid to education at this level that the decisions of the courts have been less definitive and that he believed some forms of aid might be provided.

The religious issue in Federal school aid has persisted. President Kennedy made school aid a top priority item and strongly urged it upon the 87th Congress. He made it clear, however, that such aid, at the elementary and secondary levels, must be for public institutions only. With prospects of passage at an all-time high, the Roman Catholic bishops under the leadership of the unofficial United States primate, Francis Cardinal Spellman, brought the religious issue into sharp focus. They informed the 87th Congress and the American public in an official statement that they would seek to defeat any aid to education proposals which did not include aid for Catholic schools. They said:

> In the event that a Federal aid program is enacted which excludes children in private schools, these children will be victims of discriminatory legislation. There will be no alternative but to oppose such discrimination.

The stand of the bishops had no perceptible effect on President Kennedy. He reiterated his own position and stood on it. In the showdown the public school aid program was defeated in the House Rules Committee where Catholic influence was reportedly strong.

In the 88th Congress the school aid issue is again on the agenda and, along with it, the religious issue. The administration's proposals confined substantive aid at the elementary level to public

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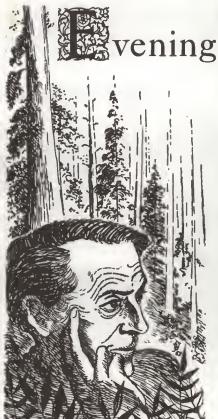

Evening Rendezvous

By I. MERLE GOOD

I meet God in the wood each night,
And there converse with Him;
We stroll along the mountain stream,
Till sunset's rays grow dim.

I tell Him of my heartaches there,
My burdens and my care;
He smiles and says to never mind,
For henceforth He will bear.

We talk of things we dearly love,
Things future and things past;
And when dusk changes into night,
We say farewell at last.

Although we go our separate ways,
Our spirits ne'er shall part;
For we are friends—my God and I,
E'er since He cleansed my heart!

Lititz, Pennsylvania.

† GENERAL CONFERENCE

VII. Will the Spirit Speak Again

—As He Did to the Church in Laodicea—To Mennonite General Conference?

By John R. Mumaw, *Moderator of General Conference*

What can be done about indifference among members of the contemporary church? What is the answer to attitudes of neutrality? How do we reply to those who say it does not matter what one believes? Is there any danger that the current material prosperity will lead us into spiritual poverty? Does the wealth of our day make people feel no sense of need for God? Do the increase of skills and the broadening of professional competence create an unwholesome self-sufficiency in the church? What can be done about those who do not care what happens to others? How can we arouse those who are unmoved by spiritual need? How can our churches be delivered from the blight of complacency?

Indifference in Laodicea

The church in Laodicea was lukewarm. Because its members were neither cold nor hot they possessed the nauseating quality of halfheartedness. Christ was so turned against their manner of life that His stomach turned sour. These people were so badly detached from the purposes of Christianity that their worth to the kingdom was seriously in question. They had no zeal for the cause. Their religion was only skin-deep.

Theirs was a nominal church membership. They were self-satisfied. They were blind to their really serious spiritual condition. They were morally naked—having no ethical courage to protest evil. Their indifference to things that matter left them in spiritual bankruptcy. Their comfortable material circumstances became barriers to spiritual progress. Their smug self-righteousness was not only forbidding to divine purpose, but it was an outright insult to Christ.

Consequence of Complacency

There is in the church of our time far too little enthusiasm for the things of God. As Christ so unsparingly condemned the Laodiceans for their attitude of indifference, so we must bring under judgment all in the church that bears the marks of indifference. The person who does not feel intensely about his commitment to Christ will never achieve riches in the kingdom of God.

"Indifference is a kind of icy death in which everything has ceased to matter." This is the peril of nominal church membership. The consequences of complacency are inevitable. Christ will plead for enthusiastic response but will not force commitment. He stands at the door and knocks, but He will not force His way into the church.

The Danger of Neutrality

The danger of prosperity is upon us. We are living in an affluent society. The current accommodations to world culture are making it easy for people to say, "I have need of nothing." The seeds of spiritual degeneration have been sown. The

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Prayer Requests

(Requests for this column must be signed)

Pray for divine guidance in preparation for the Greater Salt Lake Crusade for Christ, with the Myron Augsburger team, scheduled for Aug. 25 to Sept. 1, in Salt Lake City, Utah.

Pray that God may guide in the work of the General Conference at its meeting, Aug. 20-23.

Pray for the MYF Convention to be held at Belleville, Pa., Aug. 15-18.

A Prayer

FOR THIS WEEK

Our Father, we come to Thee in the name of Jesus, who loved us and gave Himself for us. We wish to acknowledge Thy will in all we are and do.

In this age of trivialities may we seek first Thy kingdom and Thy righteousness. Help us not to become indifferent to spiritual virtues. May we beware lest our minds and hearts become occupied with the activities of self-interest and worldly desire.

While we are careful to preserve evangelical truth in our preaching and teaching, may we always follow Christ and His Gospel in our evangelistic outreach. As we preach the Gospel of love, may we teach Christian discipline, devotion, and commitment. Help us to give the Bible an exalted place in the church and our church-related activities. May we discover new values and release inherent powers in Thy Holy Word.

With Thy Spirit, aid those who are directing the work of our General Conference. May righteous principles be applied in all sessions of conference next week.

In the name of Christ, Amen.
—Paul M. Roth.

Our Mennonite Churches: Shope

Shope's Church is located in Lower Swatara Township, near Highspire, Pa. The present building, built in 1873, replaced an earlier building, which was built in 1815. The ministry here is shared with Strickler's Church, several miles away. Although it is still located in a rural setting, Shope's Church is surrounded by several housing developments and is beginning to feel the effects of an urban environment.

Evaluating Our Summer Bible School and Mission Work

By A. L. Glick

Have our efforts in the past brought satisfactory results? Have our summer Bible schools been feeders for our Sunday schools? And have we succeeded in bringing the children into the fellowship of the church as they mature? Or, has this not been our purpose? Has the objective been clear in our minds? What is all this summer Bible school and mission Sunday-school work for anyway? Have our teachers been sufficiently prepared for their task? Have we used good techniques in our teaching program? Do we get the message across, and do we get results? Should we press children in Bible schools to make decisions for Christ? Do our teachers know how to lead young souls to Christ?

These and many more questions could be asked about the work we have been doing. Satisfactory answers may not always be found. Any evaluation of this work must take three things into account: (1) Only God knows the real results. (2) Our standards of measuring the results may be very inadequate. (3) Spirtual values cannot be measured by tangible means. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7). "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

This is probably the verse that we hide behind most often to excuse our poor grade of work and seeming failures. Paul says, "I have planted, Apollos watered; but God gave the increase" (I Cor. 3:6). We are sometimes told to do the best we can and leave the results with God. But can we be complacent and satisfied with the results of the past 10 to 15 years? We like to see visible results, and it is right that we should. Recently the following five questions were sent out to a number of our workers:

1. How many persons were baptized and received into your church in past years as a result of summer Bible school work?
2. Do you employ any kind of follow-up plan after SBS in an effort to gain and hold Sunday-school pupils?
3. Do you emphasize evangelism in your summer Bible school work?
4. Do your teachers or administrators press pupils to decide for Christ?
5. Of the following factors, which two do you think affect your work the most? (1) Poor teaching. (2) Lack of follow-up. (3) Weak administration. (4) Poor equipment. (5) Crowded quarters.

The answers: One replied that three were baptized. The others reported none.

Eighty per cent reported that they use a follow-up plan.

Eighty per cent said they emphasize evangelism.

Twenty per cent said they do not emphasize evangelism.

Eighty per cent said they do not press for decisions.

Forty per cent indicated that their work is hindered by poor teaching.

Sixty per cent said they lack follow-up plan.

Twenty per cent had weak administration.

Forty per cent had poor equipment.

Forty per cent had crowded quarters.

Of course, this report does not tell the whole story. Neither is it the last word on the matter. But I think there is some value in it. Some of our leaders realize that we are doing a very poor job of teaching. We draft teachers into our summer Bible school program and into our Sunday-school work who are not at all prepared for such a responsible task. They have had no training in methods of teaching and know nothing about the laws of learning.

No public school board would hire such a teacher for the public school, but we think that by some mysterious power the Holy Spirit can make up the deficiency and we put them to work. Some of them do not even know the subject matter to be taught. They learn while they teach. To their credit we must say that some of them do a remarkable job of teaching. Of course, the children have a good time and are enthusiastic about Bible school, but is this a criterion by which to judge the success of the work?

Summer Bible school has been with us now for about 35 years. Right from the beginning it was hailed as a grand thing. Many boys and girls have been reached who were not being reached by the Sunday school. Much could be said in its favor. In our own district, some of our congregations owe their beginning to SBS work. In many of our communities we can reach homes through the Bible school that cannot be reached in any other way. But what are we accomplishing?

We spend a lot of money to haul the children, sometimes a long distance, and we exert a lot of energy to carry on a program for two weeks, but what do we have to show for it? Some of our summer Bible schools have graduated pupils from non-Mennonite homes who have a record of twelve years' attendance in our Bible schools. Where are they today? Some are known to have married Catholics and non-Christians and are not contributing to any Christian church. Some have even become delinquents and become entangled with the law.

Of course, many of them have established Christian homes and are living exemplary lives. For this we are thankful and take courage. But is it not true that many of them have left us without making a vital commitment to God? Maybe also without being asked to. Have we failed them? Have we missed an opportunity? I ask again, Are we accomplishing what we ought with the opportunities that we have?

It might be easier to go out to some heathen country where people have never heard the Gospel and do mission work. Most people in our area have some religious background. They have certain prejudices, certain biases, and preconceived ideas about religion that make it hard to reach them with the simple truth of the Gospel. Some think if they are only baptized, then they are saved.

Many think they must do something to merit salvation. They think if they attend church services once in a while or if they take communion, they are all right. Many are satisfied in the condition they are in, and want to be left alone. Sometimes we are afraid to let them know that apart from Christ they are lost sinners—that they need a new birth and need to ask God to forgive their sins. These people need to be taught the Word. No amount of petting, or coaxing, or sympathizing, or helping them to reform and live better, will take the place of giving them the straight truth from God's Word.

It is missing the mark, to say the least, to make such people feel secure in the state they are in when they have never had a new birth experience and are not bringing forth the fruits of righteousness. John the Baptist told the Pharisees to "bring forth . . . fruits meet for repentance." We ought to give the same message to people who want to come into the church because others do.

The remark has been made that we are

(Continued on page 697)

Memorizing for Life

By Carl Beck

"We believe that summer camping should be fun but much more." This is a belief that has carried Harvey and Prudence Birkey through ten years of Bible camps. Actually, though, the Bible camps are an outgrowth of an older concern of the Birkeys.

As hatchery employees in Middlebury, Ind., and in fellowship with the Middlebury Mennonite Church, the Birkeys became strongly conscious of the value of memorized Scripture portions in their own lives and those of their friends. Stories of difficulties in schools throughout the country weighed on their hearts.

"If these youngsters had God's Word hidden in their hearts, they'd have something to guide them. They wouldn't need to get into trouble," decided Bro. Birkey.

So the Birkeys were on their way south in the summer of 1946. They began working in children's Bible memory classes in the Sarasota area. The way young folks took to memorizing the Bible amazed them.

By the following year the Children's Bible Mission of Lakeland, Fla., asked them, "Would you consider opening a similar work for us in the Birmingham, Ala., area?"

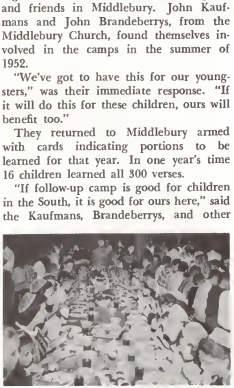
The Birkeys would and did. Results were heartening. Follow-up camps were organized for vacation months.

In the meantime letters had been passing back and forth between Birmingham and friends in Middlebury. John Kaufmans and John Brandeberrys, from the Middlebury Church, found themselves involved in the camps in the summer of 1952.

"We've got to have this for our youngsters," was their immediate response. "If it will do this for these children, ours will benefit too."

They returned to Middlebury armed with cards indicating portions to be learned for that year. In one year's time 16 children learned all 300 verses.

"If follow-up camp is good for children in the South, it is good for ours here," said the Kaufmans, Brandeberrys, and other now thoroughly convinced parents. "Would you come up and help us get our Bible memorization camp going?"



For good Appetites—food

Again the Birkeys suited response to call: "We'll be glad to, if it's the Lord's will." It was.

That first year only the 16 children who had memorized the 300 verses were eligible for camp at Mennonite Youth Village, a modest camp nestled among the hills of southern Michigan, at the side of a beautiful little lake.

Then neighboring churches got wind of it. "This is great. We want our children to memorize Scripture too."

By the following year the number who finished all the verses and showed up for camp had more than doubled. Twelve from the first year had earned a repeat camp by doing extensive Bible correspondence study during the winter months.

Soon the camps were so large that they had to be divided into two, then three, one-week camps. This past summer 266 young people attended. Forty-five Indiana-Michigan churches are participating in the program.

For confidences—counselors

That first year three fourths of the campers were able to finish the Bible correspondence studies and return for a second year of camp. In recent years a good 90 per cent finished the required studies and about the same percentage of these can make it to camp the second time.

"In the early days the work was sponsored by interested individuals in cooperation with Middlebury Mennonite Church," recalls Bro. Birkey.

Obviously, as the work grew and broadened, a broader sponsorship became desirable. With campers coming from all over Indiana, Michigan, Ohio, and Illinois, the directors asked the Indiana-Michigan district conference to carry responsibility. This they have done. A committee makes all policy decisions.

"It costs us just $22.00 per child for materials, lessons, awards, and camping," volunteered Bro. Birkey. "These costs are

For vision—missionary personnel

carried by the local congregation participating in the program wherever possible." Where this is not possible, other sponsors are found.

Obviously a good thing like this cannot be localized. "Besides the three camps now conducted at Camp Amigo, we have for the first time this year (1963) scheduled Bible memorization camps at Camp Luz near Orrville, Ohio, and at Laclede, Mo., for folks in the South Central Conference area," added the Birkeys. For 1964 a sixth camp is planned at Rocky Mountain Camp, near Colorado Springs, Colo.

Though Bible memorization is the password which opens the camp experience to these young folks, it is not necessarily the primary emphasis at camp.

"The heart of the camps is our missionary training program," emphasized Bro. Birkey. "Each week two missionaries from different fields are represented. They live with the campers and teach during the week of camp." (It is to the sorrow of this writer and his family that in two different years previous promises made it impossible to accept such invitations.)

To run a camp of 100 youngsters efficiently, the committee has learned that from 30 to 40 staff persons are needed. Most of these teachers, cooks, and counselors find it possible to donate this one week of time, so that costs have been kept as low as possible.

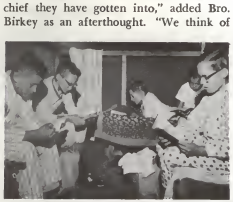
Learning 300 portions of Scripture is a formidable task for anyone. For a young mind it looks staggering. So the Birkeys break it down into smaller units with appropriate rewards. For learning Psalm 23, a Gospel of John is awarded. The next 19 verses earn a New Testament; the next 25, a wall motto; the next 50, a storybook; the next 100, a complete Bible; and the complete 300, a week of camp.

Children may learn verses in any version they choose. For uniformity, the King James Version is strongly suggested. Whatever the version used, verses are to be repeated in the exact words of that version.

The Bible Memory Program co-operates with the Mennonite Commission for Christian Education in co-ordinating Scripture portions to be memorized any one year with other church materials used in Sunday school, daily vacation Bible schools,

Torchbearers, etc. This gives the young person a unified approach to his total spiritual learning and growth experience.

Every moment of camp time is utilized for growth experiences. "We want our children to leave camp with a happy memory of what they have learned rather than with a bad conscience for the amount of mischief they have gotten into," added Bro. Birkey as an afterthought. "We think of



For bedtime—Bible study

our camp as a Bible Training and Missionary Conference. We try to supplement this with an actual Christian living experience, in which children have opportunity to live out what they have learned."

Can you think of a better way to build Christian character?

(Awards and record cards may be ordered from John Brandeberry, Middlebury, Ind. For other information a letter or card to Box 382, Goshen, Ind., will bring a quick response.—Ed.)

RELIGIOUS ISSUE

(Continued from page 693)

schools only. Even at the college level there was great caution because of the religious issue. The administration's omnibus aid bill omitted any program of grants for general construction at church-related colleges. Instead, it clung to the special assistance concept, providing grants only for construction of libraries and buildings which could be related to "defense education."

Msgr. Frederick G. Hochwalt, education representative of the National Catholic Welfare Conference, promptly blasted the entire bill as "discriminatory." A conciliation meeting of representatives from the various agencies was held in Washington on Feb. 8 with the idea of finding a way out of the impasse. This meeting was promptly scuttled by Msgr. Francis T. Hurley, the representative of the Roman Catholic bishops. He told the meeting that Catholic leaders intended to take an all-out position from that point on. They would oppose any aid proposals which did not include Catholic schools as full partners.

Then Msgr. Hurley created further consternation by stating that his group was giving serious consideration to opposing the "impacted aid" program unless it, too, included aid for Catholic schools. This is the aid program for areas where defense or other government operations have increased the demands on local school systems.

The Roman Catholic stand would appear to insure the defeat of elementary school aid in the 88th Congress. The emphasis may fall on college aid as it eventually did in the 87th Congress. Ready to seize the spotlight is a proposal sponsored by Rep. Edith Green (D.—Oreg.) which would give church-related colleges "the full package." Her bill which enjoys considerable Republican support would provide grants for construction at church-related colleges. The college could use the funds for virtually any kind of building except a divinity school or a chapel. Mrs. Green is anxious to mute the religious issue, but in practice this has proved impossible. Many educators feel that if Federal grants for substantive support of church colleges should be enacted into law, similar grants would follow for church elementary schools.

The religious issue will likely continue to be felt. There are great pressures on the Roman Catholic school system. Some parochial schools now number half or more lay teachers on their staff. The necessity of paying a wage to teachers competitive with the public schools is proving a painful experience in many a parish. Cardinal Ritter has announced that in his St. Louis diocese no more schools will be built for an indefinite period. They cannot be staffed with teachers; hence there is no reason to build. This moratorium on building will result in increasing numbers of Catholic children in public schools.

The prospect of substantial Federal aid to the public system appears frightening to the hierarchy. Some have said that it would even mean the end of the Catholic schools, that they would find it impossible to compete with a public system strengthened with Federal aid. As pressures continue to mount for Federal aid to education—and they are bound to do so—the counter pressures within the Catholic hierarchy will also mount. Groups like Citizens for Educational Freedom and the National Committee for Federal Aid to Private and Parochial Schools indicate that actionists are determined to press their cause squarely into the political arena. Numerous meetings on the subject of school aid held in many dioceses, and the constant dinning on the subject in the Catholic press, are an apparent effort to convert Catholic laymen to the wisdom of the bishops' position and to enlist their active support.

The logistics involved in the religious issue will not alter much in the 1964 presidential campaign. The Republican nominee, especially if he is a Protestant, may be expected to take a more "moderate" view in regard to the issue of public aid to parochial schools. There would at least tend to be some studied hesitancy on the matter as there was in the Nixon-Lodge camp in 1960. With a Protestant as president the Catholic hierarchy might even do better on school aid! Who knows?

C. Stanley Lowell, prominent clergyman of Washington, D.C., is widely known as an editor and writer on church-state questions.

SUMMER BIBLE SCHOOL

(Continued from page 695)

only playing at missions. Maybe we need a new approach to the work. Maybe we are not using the best methods. Too long we have been satisfied with working with children. Children need to be taught, but if past experience shows that we lose them when they mature and that we are not bringing them into the fellowship of the church, maybe we should begin working with the adults, too. It may be easier to work with children and they may be more responsive, but is that a good reason for not bringing in the adults? Are we looking for an easy task?

Maybe we could take lessons from other denominations that have used other methods. One particular church that has made phenomenal growth the past forty years has made the practice of taking a young man who has been trained in Bible school and dropping him off at some town or village where they have no church of their faith and telling him, "This is your parish; now go to work!" These people have established churches, not by working with children only, but by bringing whole families into the fellowship of the church.

We could improve our teaching program a great deal by taking advantage of the teacher-training courses outlined by the Commission for Christian Education. If someone in each congregation were made responsible to go ahead with this work and see that classes were organized and the Sunday-school teachers and workers were enrolled in the courses, something could be done. A little training and study would make good teachers better and would certainly help poor teachers to improve the quality of their work.

Monthly teachers' meetings would help. Placing a book on how to teach in the hands of a teacher might do wonders. To think that anybody can teach without preparation is a mistake. We owe it to our young, prospective teachers to give them some helpful training. Until we take this work seriously and make some effort to improve our methods we may be only "playing at missions." Above all, we need to sit at the feet of the great Teacher and learn from Him.

Minot, N. Dak.

Questions on the Christian Witness to the State

By John H. Yoder

C. What Should Christians Say to the State?

5. A testimony against idolatry. In an earlier discussion of why Christians should witness to the state *(Gospel Herald,* May 14) we noted that one of the occasions for Biblical prophets' speaking to men in power was the denunciation of idolatry. If this tells us why to speak, it also indicates something of what we should say.

It is the normal tendency of men in office (and neither church offices nor those of government are free of this temptation) to exalt their position by inflating its moral importance. Not content to be a modest instrument of the community, serving a defined purpose, the officeholder attempts to make his position more important, hoping thus also to make it more secure, by connecting it somehow with human welfare, the will of God, or the meaning of history. In some situations this glorification of the state takes the form of religious ceremony. In ancient Rome and today in Ghana and Burma the religious rites are pagan. In the Western world these formalities, and the spiritual claims which they make, are frequently cloaked in Christian terms.

Christians can have no objection to the claim that government, in accordance with Romans 13, has a place in God's plan. They must object, however, when an appeal is made for divine sanction for one government *as over against* others. Or when divine recognition of government becomes divine vocation, and the state is confused with the church as being the instrument of God's work in the world. For practical purposes this is worship of the state. It is idolatry.

Militarism Seen as Idolatry

The most obvious expression of such idolatry is the state's claim of ultimate authority by undertaking to police or even to punish its neighbors. If Romans 13 means that the Kennedy government is to be respected in the United States, it also means that the communist government is to be respected in the Soviet Union and the Castro government in Cuba. To recognize one with enthusiasm while repudiating the other is to replace Biblical teaching on the state with idolatry.

To claim that one nation (even if its government is more democratic, more humane, or more legal, than others) has the right through the threat of war to impose its ideals on other parts of the world is to claim itself, rather than the church of Christ, as the community through which God works salvation and judgment for the world.

Colonialism and Anti-Colonialism

One of the traditional forms of state absolutism has been the establishment of imperial domination over others. In the modern world, since the age of Napoleon, techniques of communication and of war have even made it possible for some of the great European empires to span the globe.

It is true, of course, that imperialism has brought some good things, such as the promotion of education, and the end of tribal warfare and cannibalism. Yet the fundamental assumption that the British, the Dutch, the French, the Portuguese, or the American cultural, social, and political systems were so good that they were morally justified in imposing themselves on the rest of the world, whether the rest of the world wanted them or not, was basically an idolatrous assumption. The same effectiveness in cultural advance could have been obtained in a more healthy way through other modes of commercial and technical service, and would not have called forth the same kind of world revolution we are experiencing today.

Now, since the revolution is here, the time will soon be coming when Christians in the younger nations will need to exercise their critical functions just as seriously, and perhaps in a more costly way, in the other direction. For these new governments, still living within the memory of pagan superstition, will be tempted to recur to religious sanctions of a non-Christian nature to provide the moral cement for their new civilizations.

It is not only the explicit, *ritualistic,* pagan idolatry of the state to which the Christian objects. The religiously neutral nationalism of a French or German government, the nonsectarian religious claims of American government, and the Roman Catholic nationalism of some Spanish cultures are equally objectionable. In each case the claim of the nation to the ultimate human community and the major loyalty of its citizens is the same. In fact, it would be better if such glorification of the nation were explicitly pagan, which would help some people to see its true nature, rather than being dressed in the phraseology of the Christian tradition while denying the Gospel of the cross.

Nearer to Home

Lest it be felt that the most easily identified cases of national idolatry are the young nationalisms of Accra or Algiers, or the older ones of Moscow or Madrid, let us remember that only the United States has in recent years committed actual acts of war and explicitly threatened the use of nuclear weapons in an effort to maintain total military domination of the Western Hemisphere. Few nations like the United States have large segments of their population crying for a more brutal and a more nationalistic policy than the government itself knows to be wise or possible. Few nations would dare so unashamedly to use the "double standard" as does the United States, claiming that Soviet nuclear missiles based in Cuba are offensive weapons whereas similar American arms in Turkey or West Germany, or mounted by submarines in the Arctic Sea, are defensive.

Critical Nonconformity

When the Apostle Paul spoke of the "weapons of our warfare" as "pulling down . . . strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God," he was not thinking first of all of the claims of government. Among the high things that exalt themselves he might have very well been thinking of the spirit of nationalism, or of its ancient equivalent, which must have had a real attraction for the men of his time.

Of one Mennonite missionary it is rumored that one reason for his being expelled from China was his comment upon Phil. 2:10 ("at the name of Jesus every knee should bow"), saying something like, "and that means Joseph Stalin as well." Whether this story be true or not, it must exemplify the Christian's attitude of spiritual independence from the powers of this world and therefore his capacity, especially where the name of Christ is named, to denounce every prideful glorification of human causes and loyalties.

If the key to the identification of national idolatry does not lie in the outward "religious" trappings it takes on, how can it be recognized? A too simple yet basically true answer would be the reminder that the nearest thing we have in our experience to an image of God is our fellow man. The point at which the glorification of any human value (nation, class, family, "cause," social group) has got out of hand is the point at which these values are allowed to replace man; or where the life and welfare of specific human beings is sacrificed against their will to this other cause.

We may well love our families and even our nation, if by "love" we refer to a sentiment of cultural loyalty, a feeling of belonging in the soil or in the city;

(Continued on page 699)

FOR DISCUSSION

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

Furlough Reflections

By Warren B. Metzler

It was my privilege, along with my family, to spend the last five months of 1962 in America. A pastor in the Virginia Mennonite Conference requested me to write an article on how I viewed the trends of the church at home during our furlough. Naturally, when one is away from his home environment for a few years and then returns, he does notice changes.

Even though I experienced wide privileges in being able to attend church conferences (Mennonite World Conference, Mission Conference at Laurelville, and church camps), visited many churches in eastern states, and attended seminary part time at Eastern Mennonite College, I only propose to make some general statements that, in my humble judgment, appear to be trends.

(1) Among many of our church leaders in responsible positions there appears to be a greater hunger for and dependence upon Christ and the work of the Holy Spirit.

(2) In the field of evangelism and Christian education, the trend appears to be away from experimental and crisis experiences in repentance and faith commitments to a nurturing process of mental assent to a historical doctrine and ethical life.

(3) In the area of worship, the trend appears to be more and more toward aestheticism and formality. Freedom of personal testimony and expression seems to be disappearing.

(4) The trend in materialism, secularism, and worldliness appears to be gaining momentum. What I mean by worldliness is selfishness. Anything that draws attention to self instead of being Christ-centered is worldly. In other words, if I am seeing correctly, we are rapidly falling away from simplicity in all areas of life.

(5) There appears to be a growing number of our youth who are giving themselves to training for voluntary service in the church. On the other hand, there is a growing spirit of lawlessness and lack of respect for parents and the church on the part of many youth.

(6) Many more laymen and businessmen of the church appear to be finding outlets for evangelism in their professions and in Christian laymen's organizations.

(7) The ministry appear to be putting more stress on the heart and inner man and less on the periphery or external man.

The reader is the judge in deciding if the seven points mentioned above are actual trends. He must also judge which of the trends are heavenly and which are earthly. Let us all do our best to halt those that are not heavenly or Christ honoring, and turn them in the right direction for the glory of God.

My prayer for us as brethren is, as Paul states to the church at Corinth, "For I determined not to know any thing among you, save Jesus Christ and him crucified" (I Cor. 2:2).

Jamaica, West Indies.

THE CHRISTIAN WITNESS

(Continued from page 698)

but when that "love of country" leads us to threaten the lives and loves of other men, it has gone too far.

We have already argued that the first thing wrong with war is not the killing in which it results but the initial decision to love something else more than one's fellow man, the decision that there are other values for which killing is worth while. War is a sin first of all not against the sixth commandment but against the first and the second. The nation itself becomes a "graven image"; it becomes "another god before Jehovah."

The Flag Salute

One of the points at which ordinary Christian citizens, in the responsibility of many as parents and of some as teachers, almost daily participate in a witness to the state which is most questionable, is the practice by the schools of requiring a "pledge of allegiance" to the national flag and to the government for which it stands. Certainly there is some sense in which a kind of "allegiance" is due to the government. But there is nothing about the way in which this pledge is routinely repeated by millions of children, about the recent addition of the name of God to the phrasing of that pledge, or about what it means to the non-Christian patriots who insist upon it, to indicate that when this pledge is practiced in the schools either the teachers or the children are clear on the limits which must be fixed to the *Christian's* allegiance. By leaving to the Jehovah's Witnesses the testimony against the fundamentally religious significance of this pledge, Christians have seriously weakened their capacity to resist when the schools move on to require "civil defense" drills whose main purpose is to maintain a militant mentality, or when the high schools serve as recruiting centers for the armed forces.

Elkhart, Ind.

A MAN WENT DOWN

(Continued from page 691)

Who the man was, or who the thieves were, has no bearing on the lesson. Jesus didn't suggest the race nor creed of either one, nor whether the victim was good or bad. He didn't even suggest whether or not the man had any business going down that way. Here was *a man in need,* and that is what mattered to Jesus.

The thieves of course were wicked men, but Jesus registered a burden of concern for the priest and the Levite, who both "passed by on the other side." They had done the man no harm. Their sin consisted of not doing him any good. They may have been so busy with their own worship services that they *missed the boat* entirely, because they had no time for other men's problems and needs.

Jesus didn't say He endorsed everything in the life of the Samaritan who came along and met the man's need, but He firmly endorsed his service of love. His closing command, "Go, and do thou likewise," is valid today. It is Jesus' interpretation of what it takes to be a neighbor—*or a Christian,* for that matter.

"But what can we do?" we ask, shrugging our shoulders and turning up the palms of our empty hands. We wash our hands a Pilate's basin and hibernate in the question of Cain, while Jesus stands at the door and knocks.

Some "Good Samaritans" in Korea are opening our eyes to at least one thing that *we* might be doing:

A Korean boy, by the name of *In Ho Oh,* became a Christian in his middle teens. The family fled from North to South Korea to escape communists persecution. *In Ho* came to America to further his education, and enrolled at the University of Pennsylvania, in Philadelphia. On the evening of April 25, 1958, he had busied himself with his studies for several hours, and then wrote a letter to his folks in Korea. To hasten delivery he immediately took the letter to a mailbox on a nearby street corner. While returning to the dormitory he was attacked and clubbed to death by a gang of teenage hoodlums. He escaped the communists in North Korea, but not the Americans in the "city of brotherly love"!

Now what could his family do in poverty-stricken South Korea? They did not ask whether they are their brother's keeper. They continue to answer affirmatively by saving whatever money they can, to send to America, "to start a fund for the religious, educational, vocational, and social guidance of the offenders when released"!

O Lord, forgive us for having been content to be priests and Levites. Help us to be Good Samaritans, for Thy name's sake! Amen.—Ervin N. Hershberger.

MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

The Alberta-Saskatchewan conference met at the Duchess, Alta., church July 4-7.

The Alberta-Saskatchewan District is challenged with

"The Church Is Stewardship"

By Paul Voegtlin

On July 4 the sun shone bright and clear over greening prairies that only a few days previously had been parched and barren. Leaders and laymen from scattered points throughout the Northwest neared an active community in the Eastern Irrigation District which was to be their home for the next four days.

Many of them had traveled five or six hundred miles. Most of them knew they would share a home that had been built to accommodate six people with about twelve or fourteen others. All of them knew they would be asked to sit in crowded quarters three times a day to listen to reports and messages.

Yet they all were drawn by the desire to hear what God was doing for and through their church in their district. They were challenged with "The Church Is Stewardship."

Extent of the Work

The activities of the Mission Board are scattered over an area which extends from Swan Valley in Montana to Fort Vermilion, Alta., approximately 750 miles farther north. The distance from Clearbrook, B.C., in the west to Guernsey, Sask., in the east would be somewhat greater. In this area there are twelve points of missionary effort for which the 900 members of the conference are completely or partially responsible.

The ministry varies from teaching a 15-year-old Cree boy to read to ministering to the needs of graduate students. The workers have been drawn from various geographical and cultural backgrounds; most of them are only partially supported. We are grateful for the fine co-operation between our board and the General Mission Board in serving this large area.

Methods of Work

As in any venture that is somewhat new, attempts are being made to discover the best methods of working. In our northern missions the workers are testing and evaluating methods of effectively presenting the Gospel of Christ.

At Eaglesham, Alta., the congregation has a mailing list of homes that receive Sunday-school lesson work sheets. The workers enter the homes to correct the lessons and thus have opportunity to visit in the homes. This is an effective means of contact.

At Bluesky the congregation has evening services every second Sunday with each family committed to visitation on the alternate Sundays.

At Edson the pastor has the privilege of writing a weekly column for the local newspaper.

At Anzac some of the children come to school by rail and stay in a dormitory for two weeks at a time. The most effective way of meeting the needs of these children seems to be by means of story hours and nature studies conducted by VS-ers under the General Board. The parents are rather far removed from the center of service activities. In many areas the regular services of organized congregations are carried on.

Some of the proposed methods of more effective witness are: Paul Showalter's proposal of opening a small bookstore at Edson to assist him in colportage work and home - to - home contact; Stanley Shantz's proposed seminar for university students during the first week of the new university term to better acquaint them with the implications of university life for Christians; the study of the possibility of establishing an institute in our area for the training of workers as well as the instruction of young Christians.

Joseph Voegtlin (l.), Alberta-Saskatchewan district board treasurer, talks with Lyle Shantz, stewardship secretary for the conference, at the Duchess gathering.

Stewardship and the Work

We were challenged to recognize that we are stewards of the manifold grace of God, the mysteries of God, the Gospel, time, talents, means, faith, and peace. Perhaps too often we have thought of stewardship only as it is related to our use of material things.

The treasurer's report showed that the per member giving for the ten months covered by the report was approximately $50.00, of which part $22.25 was used for district work. Our stewardship secretary reminded us that our giving must be focused on a soul, not a cause. Stewardship apart from missions is hopeless; missions apart from stewardship is helpless.

Though we vary in the talents and wealth that we have, all of us have all of the time there is and are responsible to be good stewards of it. It is evident that the only really important time in life is now. The good steward must faithfully dispense the Gospel if he is to be a good steward of the faith. Only as we with open hands receive the grace of God can we with an open hand dispense it. It takes all of the saints to understand the grace of God, hence the need of a church for constant fellowship.

Incentives to Continue the Work

The handclasp of an invalid who is confined to his home is a very rewarding experience for any overworked steward.

"Read us another story" or "Pray long with us tonight" speaks more appealingly to the heart of foster parents than any eloquent sermon.

"Come back again soon; we need programs like that in our area" encourages a group of young people to continue the hours of necessary practice which go into the making up of a program of song and testimony.

A letter from the Catholic bishop thanking the Mennonites for saving the life of

one of the priests in his district encourages faithful *plus* service.

Baptismal services and the formation of pastors' classes for the instruction of young believers thrill the heart of all who are impelled by the love of Christ to share in this ministry.

"He can have it on credit if he is a Mennonite" encourages us to faithfully teach the wholeness which God demands of His followers.

But above all of these encouraging factors the real compulsion is, and will always be, a realization of the marvelous grace of God as it has touched our lives. Only as we understand by experience the blessedness of forgiveness will we be able to forgive and be ready to proclaim the good news. As we compare ourselves with the standard God upholds in the Word, we are emptied and fitted for His service.

New Projects for the Year

The Board voted to make the building of a church at Eaglesham a major project for the year. The group has been meeting in the basement of a house for several years. Last fall the local United Church was rented when a visiting group of young people came to render a program.

The Board also went on record as favoring the building of a parsonage beside the Edmonton Church. In this work we will assist the local fellowship group. There is also a need for an assistant pastor to act in the capacity of a student adviser for the growing body of students attending the University of Alberta and various training schools.

The school board is interested in providing Bible training for those in the area who desire it. Whether this will be through financial assistance to those desiring to attend one of our church's existing institutions or whether this will take the form of establishing a new institute remains to be seen.

Questions Facing the Church in This Task

Can a permanent church fellowship be built in an area with a very uncertain economic future?

How can we best provide for the social needs of those who, because of a commitment to Christ, higher moral standards, or racial background, have become social orphans?

Can we become genuinely interested in the welfare of all Christians without losing our concern for promoting Mennonitism?

Though many people recognize that the Christian life is a better life, how can we get them to the point of total commitment to Christ?

Will we be able to find persons sufficiently individualistic to provide leadership, yet willing to submit one to another?

May God help us to find Spirit-directed answers to these and similar questions that His name may be glorified in a church that is stewardship.

MISSION NEWS

Overseas Missions

Abiriba, Nigeria

Dr. Carl M. Hostetler, Goshen, Ind., has agreed to serve one month beyond his original three-month plans as medical director of Abiriba Joint Hospital. The 80-bed institution is administered conjointly by the government of Nigeria and the General Mission Board.

Dr. Hostetler left the United States in May. His wife, LaVerne, who joined him in June, is assisting him.

Dr. Lawrence Eby, who arrived in Abiriba on July 27, will be the medical director of the hospital when Dr. Hostetler returns home.

Lancaster, Pa.

Elmer and Lois Miller, missionaries to the Argentine Chaco, arrived in Lancaster on July 28 for their furlough after their first five years of missionary service to the Toba Indians.

Albert Buckwalters recently arrived in the Chaco after their furlough. The third missionary couple under the General Board in the Chaco is the James Kratz family.

Goshen, Ind.

Glen R. Miller, Goshen College chemistry professor on sabbatical leave, arrived home on July 30 after a year's service as director of the General Board's Overseas Mission Associate program in West Africa.

Lloyd and Evelyn Fisher are the new director-couple for OMA's in West Africa. The Fishers are at Enugu, where Miller had his headquarters.

Enugu, Nigeria

Grace Bergey arrived in Enugu on Aug. 1 to begin her three-year term of service as an Overseas Mission Associate teacher under the General Board.

Buenos Aires, Argentina

Mario O. Snyder, General Board missionary to Argentina, says, "The Extension Committee of the Argentine conference is considering Lay Missionary Associates, a program for North American couples and families to move to Argentina to help in missionary outreach."

Presently one family has moved to Buenos Aires, paid their own expenses, and is relating to the Mennonite witness there.

Mario says, "Pray for a greater missionary vision in Argentina."

Toronto, Ont.

Dr. James and Janice Snider, London, Ont., left Toronto on Aug. 6 for a three-year term of missionary service in Ghana under the General Mission Board.

Dr. Snider will do clinical and medical mission work and be general contractor of

(Continued on page 704)

Missions Today

Why Church Growth?

By J. D. Graber

We in the West are greatly concerned, and rightly so, about boys and girls growing up without Christian instruction. Yet these young people, whether in cities or in the country, pass by the doors of dozens of churches. Will increasing the number of churches help this situation? Obviously that is not really the solution.

Hundreds of millions of boys and girls in the countries of the so-called "younger churches" will pass the door of no church in their entire lifetime. Here, naturally, some multiplication of churches would help tremendously. We must become more concerned about growth and extension of the church in those lands if the Gospel is to make any noticeable impact on the population.

We are not interested in mere numbers. So say many persons who try to rationalize little or no church growth, at home or abroad. When our Lord commands us to "make disciples of all nations," He certainly does not consider the job done when a mere one or two per cent of the entire population is reached.

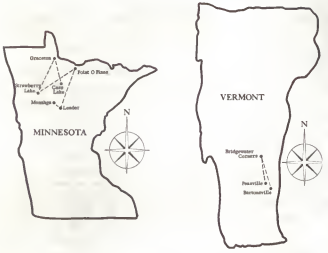
The New Testament is concerned about **numbers.** Luke faithfully records the thousands who believed and were baptized following Pentecost. The church, of course, cannot be extended unless people are won to Christ. And unless many persons are won, the church cannot grow large. No missionary can be interested in "roll padding," but a concern about winning numbers of people to faith in Christ must be a central concern.

"Church leaders take disastrous comfort in clichés, that 'while the church is not growing, of course, it is maturing—or developing in self-consciousness, or becoming more indigenous.' "[1] This quotation comes from Dr. McGavran's book, **How Churches Grow.** He is right in emphasizing the fact that the Lord of the harvest is not satisfied, and His servant also should not be satisfied, unless churches grow.

Elkhart, Ind.

1. **How Churches Grow,** by Donald A. McGavran, World Dominion Press, London, 1955. (Order from Herald Press, Scottdale, Pa.)

Pictures in the News



Seven summer VS-ers mobilized into two caravans and taught summer Bible schools in northern Minnesota and in Vermont. They were: (Minnesota, June 10 to Aug. 26) Janice Nofziger, Dale Wentorf, Lois Zimmerly; (Vermont, June 17 to July 26) Naomi Swartz, Paul and Elva Yoder, and Sarah Yoder. Two others (Edith Good and Dorothy Roth) taught in Montana and Alberta Bible schools, June 17 to Aug. 23.

"One way to reach the Japanese is through their children," say General Board missionaries Ruth and Rhoda Ressler, now on a three-month furlough. Not all enrollment figures for the new year have been reported, but many of the kindergartens received more applications than they can accommodate.

First-aid session at Anzac dormitory, Anzac, Alta.

Kindergarten in Santa Anita area, Mexico City, Mexico.

Club work at Robstown, Texas.

Young men and women are needed this fall for VS positions under the General Board. Persons will be placed from northern Alberta to Arizona. Kindergarten teachers are needed for VS locations in Texas, Illinois, Arizona, and Alberta. Child care workers are needed for Alberta, Pennsylvania, Kansas, Ohio; club workers, Arizona; nurses' aides, kitchen assistants, orderlies, nurses, housekeepers, unit leaders, and maintenance men are also needed. To apply, write to Dorsa J. Mishler, Mennonite Board of Missions, Elkhart, Ind.

John Lehman, director for General Board VS, says, "The Life Team II, a joint effort between MYF, the General Board, and Mennonite Commission for Christian education, basically began its tour of duties at Elkhart on Aug. 5 when they joined a VS orientation. They will spend a block of time with groups in Illinois, South Central, Rocky Mountain, and perhaps North Central conferences in the coming year."

Dale Helmuth

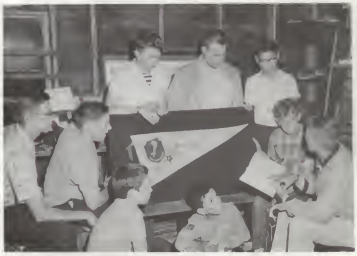
Ron Leupp

Judy Schmell

Roger Glick

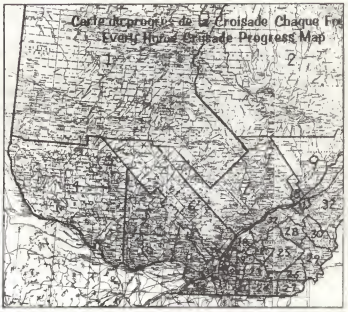
Shirley Yoder

General Board missionary Ed Weaver says, "This is a typical picture of members leaving the Ikot Ada Idem Mennonite Church after a Sunday service. Some Nigerian church buildings are already too small to accommodate all the men, women, and children."



Ken Brubaker, Mt. Joy, Pa. (lower right), I-W in Fort Wayne, Ind., leads boys in their Wednesday night Bible study. He is assisted by I-W Kenneth Miller, Oxford, Pa. (sitting, left), and I-W Cecil Miller, Wakarusa, Ind. (standing, center). I-W's shared the leadership with the First Mennonite Church, Fort Wayne, in vacation Bible schools, community boys' clubs, Torchbearers' clubs, and Sunday-school classes as well.

H. U. Ikpe, a local church leader of the Nigerian Mennonites, stands in national dress after a church service. Besides his church responsibilities, he teaches in a government primary school. Bro. Ed Weaver and Bro. Ikpe work together on church leadership.



Harold Reesor recently completed canvassing the area designated by the numeral six—Bertha, Joliette, and Montcalm—in the Province of Quebec in the province's Every-Home Literature and Prayer Crusade. In the whole province over 1,000,000 tracts were given out; missionary Harold Reesor and other co-operating men estimated only 800,000 would be needed.

MISSION NEWS

(Continued from page 701)

the new hospital at Somanya, Ghana. In addition, he will preach in three area churches.

Missionary S. Jay Hostetler, now in Ghana, will meet them and orient them to their new jobs.

Algiers, Algeria

To help them communicate better in their missionary evangelism and teaching, General Board missionaries Robert and Lila Rae Stetter and Marian Hostetler spent three weeks, July 8-27, in intensive Arabic study. More than 80 persons were enrolled in the Arabic courses given by the Soeurs Blanches, a group of Catholic nuns who work in Algeria.

Two service workers from Henchir Toumghani, Lies Dirkmaat and Elizabeth Horsch, also went to Algiers to participate in the six-day-a-week courses.

France

General Board missionary Annie Haldemann, as of July 26, was still in the hospital in France with pleurisy. She hopes to return to Algeria by fall, although doctors say she will not be able to have a full work load for some time. Pray for her recovery.

New Holland, Pa.

The address for the Allen Shirk family, General Board missionaries on furlough from Bihar, Ind., is R.D. 1, New Holland, Pa., until Aug. 26. After that, it will be Eastern Mennonite College, Harrisonburg, Va.

Dhamtari, India

The Mennonite Church in India observed Aug. 4 as Chittagong Relief Sunday and special offerings were taken for this work.

Chittagong in East Pakistan was hit by a cyclone and tidal wave in May; 300,000 were left homeless.

Rio Piedras, Puerto Rico

The David Helmuth family, General Board missionaries to Puerto Rico, left July 29 for a month in Ohio after two years of missionary service on the island.

The past year the Helmuths were the pastor-couple at the Metropolitan church. He reports that 24—15 by baptism and 9 by letter—were added to the church last year. On July 14 five young people, 16 to 18 years old, and a complete family of five were baptized. A strong nucleus of eight Puerto Rican families now makes up the church.

The Helmuths will return to the island the first part of September to serve the Palo Hincado church.

Home Missions

Elkhart, Ind.

Wilbur Hostetler, director of Home Bible Studies at the General Mission Board, received 2,071 lessons from correspondents in the month of July. This is the first time over 2,000 lessons were received in one month.

Overseas Relief and Service

Akron, Pa.

Eight women and one man from the Mennonite Church are among the 17 who have been accepted by Mennonite Central Committee to participate in the first trainee program of North Americans to Europe.

They are: Judy Alleman, Morrison, Ill.; Constance Beachy, Darien Center, N.Y.; Edith Derstine, Harleysville, Pa.; Ruth Ann Lehman, West Liberty, Ohio; Carolyn Nofziger, Lebanon, Oreg.; Norma Riehl, Harrington, Del.; James Sensenig, Ephrata, Pa.; Wilma Teuscher, Midland, Mich.; and Joyce Zehr, Bridgeville, Del. They will sail for Europe on Sept. 6.

Since 1950 MCC has sponsored 403 trainees from Europe to America, but until 1962 no two-way program was carried on. In 1962, as a forerunner of the present DWM (Diakonie-Werk der Mennoniten) program, Pax men were given opportunity to live with European Mennonite families as trainees by adding six months to their normal two-year service period.

The new trainee program is carried on in a way similar to the MCC program for trainees who have come from Europe to America in the past 13 years. The trainee committee of the DWM handles trainee and sponsor applications, makes assignments, and gets the trainees and sponsors together. The families (two for each trainee, six months at a time) which sponsor the trainee, and for whom the trainee works, pay into a fund from which transportation costs are paid.

In other news from Akron, 14 Mennonite Church members participated with 32 others in the June 24 to July 9 orientation school held at the Akron office.

They and their assignments are: J. Paul Swartzentruber, Kalona, Iowa, Pax man to Bolivia; Dwight Hartman, Elida, Ohio, Bruce Leatherman, Pipersville, Pa., and Roger Yoder, Elkhart, Ind., Pax men to Europe.

Joane and Richard Huneryager, Goshen, Ind., and Shirley Kauffman, Colorado Springs, Colo., will serve with Menno Travel Service in Amsterdam.

VS-ers are Maribel Beyler, Orrville, Ohio, to Junior Village, Washington, D.C.; Paul Nunemaker, Wakarusa, Ind., to Boys Village, Smithville, Ohio; Vonna and Marcus Yoder, Wellman, Iowa, to Wiltwyck School for Boys, Esopus, N.Y.; Philip Shank, Scottdale, Pa., to Newfoundland; James Troyer, Engadine, Mich., and John Yordy, Ashley, Mich., to Mexico.

Chittagong, East Pakistan

Vernon Reimer, overseas service director in Calcutta, India, reports that Mennonite Central Committee will co-operate with the East Pakistan Christian Council (EPCC) to help clean up the property damage and do relief work here. A cyclone and 20-foot high tidal wave hit the coastal area near Chittagong the end of May.

In the disaster approximately 20,000 people were killed; 300,000 were left homeless.

Vernon, who surveyed the worst hit areas June 7-12 with a Pakistani Christian worker, writes: "Villages are completely destroyed and people at present are living under any kind of shelter they can find. . . . All along the main road we traveled there were groups of people coming out from the interior begging for food and help. . . .

"Practically all the crops have been destroyed, fruit as well as rice, and chances for a crop this year are slim because of the salt water. What makes rebuilding so difficult at present is the many downpours that this area has during the monsoon time. People seem dazed and hardly know where to begin rebuilding."

On June 16 John Weber went to Chittagong; Floyd Bauman followed him on June 20. Both are service workers in India.

John is presently in charge of the motorboat used to keep up communications and supplies between Chittagong and the area in which they work. Floyd is in charge of a center where work groups are organized and the workers are paid in surplus food.

By the end of July volunteers from Indian Mennonite churches will also be sent in to help.

Broadcasting

Williamsport, Pa.

Myron Augsburger reports that at the Interdenominational Bible Conference held near Williamsport many people asked about or expressed appreciation to him for "Mennonite Hour." One lady testified that she was saved through "Mennonite Hour."

St. Catharines, Ont.

Gordon Shantz, director of the Russian broadcast, **Golos Drooga**, recently met with some Russian Mennonites here, in the interest of recording Russian singing for use on the broadcast. Enthusiastic over this possibility of witnessing to the Russian people, they are organizing a chorus to record hymns in Russian.

Harrisonburg, Va.

The sermons on the "Ten Commandments" heard on the "Mennonite Hour" during June and July are now available in a 63-page booklet.

For a free copy write to the "Mennonite Hour," Harrisonburg, Va., or Kitchener, Ont. Extra copies are 20¢ each, or six for one dollar.

Bay City, Mich.

A listener to the "Mennonite Hour" on WWBC, Bay City, is interested in having a Mennonite Church in his city.

He writes, "I have seen some of the Mennonite people from time to time. . . . I would like to see God's man come to our town and start one of your churches. Would this be possible? Where is your nearest church from Bay City? I would like to visit it. Could you send me some literature on how your church started?"

Your Treasurer Reports

Darrell and Marian Hostetler and their three children were appointed to missionary service in Nigeria at Pettisville in June. If they receive their visas in time, they are scheduled to sail Sept. 15.

Last year Bro. Hostetler taught at Iowa Mennonite School, Kalona, and in May he wrote to Bro. J. D. Graber, enclosing a check for $96.

"I shared very closely with my evangelism students our struggles to know God's leading during this year. At one point it looked as though we might go under the Board, except there were no funds available. About 20 senior students (not all in the class) decided they would do a bit toward that. Some of the 20 skipped all noon meals during April, some part of the meals. I knew nothing about this until I received the enclosed check with a letter. They spent most all of the noons sharing in prayer for us and (when they knew about our improved possibility for going) for the church in Nigeria. *Praise the Lord!*

"Do with this story what you want. I know that when anything 'bad' happens at school, people soon know about it. I feel personally that people should know about this too, for His glory."

Your General Mission Board is grateful for this kind of Christian commitment among our youth. We thank God for both the prayer and the financial support. We believe that both are more effective and more meaningful when they are tied together.

—H. Ernest Bennett.

Deputation Schedule

Sunday, Aug. 18, to Sunday, Aug. 25

Idaho

Charles Shenk
Hammett (Indian Cove), Fri., Aug. 23, p.m.

Indiana

Dorsa Mishler
Benton, Sun., Aug. 25, a.m.

Iowa

Charles Shenk
Wellman (Daytonville), Mon., Aug. 19, p.m.

Michigan

Charles Shenk
Sturgis (Locust Grove), Sun., Aug. 18, p.m.

Nebraska

Charles Shenk
Wood River, Tues., Aug. 20, p.m.

New Jersey

Paul Erb
Oxford (Faith), Sun., Aug. 18, a.m./p.m.

Ohio

Elvin Snyder
Louisville (Beech), Sun., Aug. 18, a.m.

Jonathan G. Yoder
Walnut Creek, Wed., Aug. 21, p.m.

Oregon

Charles Shenk
Hubbard (Zion), Sun., Aug. 25, p.m.
Sheridan, Sun., Aug. 25, a.m.

Pennsylvania

Ruth and Rhoda Ressler
Masontown, Sun., Aug. 18, a.m./p.m.

Letter to the United States Congress on Civil Rights

The following letter was sent to all members of the House of Representatives and the Senate, accompanied by a copy of the official statement of the Mennonite Church with respect to race relations.

"This action was an expression of the conviction that we have an "obligation to witness to the powers-that-be of the righteousness which God requires of all men, even in government" (General Conference statement on nonresistance, Turner, Oreg., 1951). This conviction was made more explicit by General Conference at Johnstown in 1961 in the adoption of the statement, "The Christian Witness to the State." At that time the church said, "Statesmen must continually be challenged to seek the highest meanings of such values and concepts as justice, equality, freedom, and peace. . . . Social attitudes, conditions, and practices out of harmony with the righteousness of God, and which contribute to injustice, to suffering . . . need ever to be witnessed against. Likewise, Christians may avail themselves of opportunities to suggest positive ways in which the state can assist in meeting social needs, as well as to warn of limits to its rightful sphere of action."

Church members can support this letter from an official church committee by writing to their Representative or Senators, expressing concern for the passage of legislation which will provide equal opportunity for all regardless of race or color. Additional background information and analysis of current legislative attempts to deal with racial injustice can be secured from the MCC Peace Section, Akron, Pa. The Peace Section is also maintaining a special Washington office during the month of August to help any individuals or church committees who may want to contact legislators there.

Enclosed please find a statement of position with respect to race relations formally adopted by the Mennonite Church in 1955. As indicated in this statement we confess our share in the injustices to persons of color of which our society is guilty. On the other hand, we are happy to testify to a deepening of conviction among us that the position here taken concerning the sin of racial segregation and discrimination is the only position consistent with our Christian faith. We are also happy for continued efforts among us, in our congregations, our schools and institutions, and in places of business to bring our performance more nearly in line with the faith which we profess.

As the enclosed statement also says, we are grateful for the many steps taken by our government to bring national policy more nearly into conformity with Christian principles of social justice. Specifically, we are grateful for: the Emancipation Proclamation which in 1863 freed three million of our fellow citizens from slavery; for the Fourteenth and Fifteenth Amendments which provide constitutional guarantees of equal civil rights for all citizens; and for numerous recent court decisions and state and local legislative enactments for the implementation of these constitutional guarantees.

We are especially grateful for the proposals of our President looking toward the completion of the task begun a century ago. Surely after 100 years simple justice should require that it be no longer legally possible for a fellow citizen because of his race or color to be denied: equal rights and opportunities for education, for training for a job or profession, for employment, and for decent housing; unrestricted opportunities for traveling, and of access to eating, sleeping, and other services and accommodations operated for the general public; and equal rights and opportunities with respect to the franchise and any and all other lawful pursuits of the citizenry.

It is therefore our sincere hope that all civil rights legislation now in process will be of such nature as to give full recognition to these requirements of equal justice, and of such expedition that the emancipation of our citizens of color begun a century ago may now be completed.

Sincerely yours,

THE COMMITTEE ON ECONOMIC AND SOCIAL RELATIONS OF THE MENNONITE CHURCH

Guy F. Hershberger, Executive Secretary

Jonathan G. Yoder
Scottdale (Kingview), Sun., Aug. 18, 9:30 a.m.
Scottdale (Market Street), Sun., Aug. 18, p.m.
Scottdale (North Scottdale), Sun., Aug. 18, 10:30 a.m.

CAN I WALK WITH GOD?

(Continued from page 692)

One day, not long ago, I faced an unusually busy week during high-school graduation. The banquet preparations rested upon the juniors' mothers, which included me. The nervous headaches I often endured at such times of excitement caused me great concern. Searching the Scriptures for new strength, the still small voice reminded me of I Cor. 6:19, "What? know ye not that your body is the temple of the Holy Ghost?" Like a flash I saw the meaning. It was sleep I needed in this case. Rest for the body in the spiritual warfare is essential.

The Lord was teaching me, but what a slow pupil He had. Today as a family we are united in the effort to keep fit. To present our bodies fresh, clean, and alert is our daily aim.

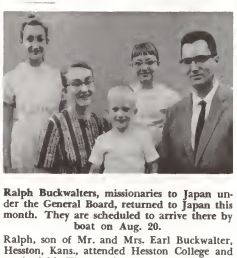
A well-known minister's wife left a slogan with me which we try to follow. "Never leave a room untidy for the night. The doctor may be called before morning."

God may use different methods to teach individuals this close walk with Him. He may have a different way to supply help for you than for the missionary in Africa. You may not be expected to wait for someone to deliver a full course meal to your table, as in the case of Pastor Henke. He may not ask you to depend on a friend to help with your decorating. Whatever way He may choose to lead, you will be blessed if you are willing to surrender to Him. He will lead you into the close walk if you sincerely desire it.

Saskatoon, Sask.

Your Overseas Missionary of the Week

The Ralph Buckwalter Family



Ralph Buckwalters, missionaries to Japan under the General Board, returned to Japan this month. They are scheduled to arrive there by boat on Aug. 20.

Ralph, son of Mr. and Mrs. Earl Buckwalter, Hesston, Kans., attended Hesston College and received his Th.B. and B.D. degrees from Goshen College Biblical Seminary. Mrs. Buckwalter, originally from Fairview, Mich., attended Hesston and Goshen Colleges, and received her nurses' training at La Junta School of Nursing. They have three children: Dawn Alice, 11; Rosemary, 9; and Michael Earl, 3. This summer they toured Minnesota, Nebraska, Colorado, Idaho, and Oregon before sailing for Japan. Ralph and his wife, one of the pioneer couples in Japan mission work, will give guidance to the churches in the Hombetsu area during this term, their third.

WILL THE SPIRIT SPEAK AGAIN?

(Continued from page 694)

radical elements of discipleship have been modified. The loss of ability to feel intensely about our experience with Christ is bearing fruit in an attitude of neutrality.

Church members remain detached from church activity. Many refuse to become involved in its mission. They are blind to the real issues of their indifference. They do not see that refusal to help is to hinder Christ. They do not realize that insubordination is resistance. They do not understand that failure to care is a frustration to the call to serve. Such are the conditions of an anemic faith. This is what happens when people drift into a meaningless profession of Christianity.

A Call to Commitment

The delegates to Mennonite General Conference must be prepared to open the door to Christ. May there be no obstacle to His coming in to fellowship with us. The appeal of Christ is a call to genuine openness and complete commitment. This is a call to wholeheartedness. "So be zealous and repent." Let each representative fan his flame of devotion into the heat of enthusiasm for the honor and presence of Christ. All reflections in the deliberations of the delegate body should lead to commitment, and commitment to action. We want Christ to feel at home (to eat with us and we with Him) in our midst and to feel the warmth of love and devotion in every session. We will be hearing a report of the Stewardship Secretary and the Stewardship Council with a suggested program of promotion that will help our people to find the true riches of Christ in the midst of material prosperity. We must act responsibly in these matters and give ourselves wholeheartedly to the purposes of Christ in the church. "He that hath an ear [to hear], let him hear what the Spirit . . . [has to say]."

He Did Get Up

By Eileen Lehman

The face was drawn. The body was ghastly pale. The wounds looked real. People pressed to the window to get a better look at the dead Christ reclining there.

Recently, our town celebrated the 200th anniversary of its founding. The stores exhibited in their windows various displays. These depicted different phases in the history of the town.

As in most towns of this size in this country, there are plenty of sculptors who earn their living by making images and figures for home and church worship. Among the exhibitions were numerous fine works by leading sculptors of the town. A striking similarity can be seen between this and Paul's encounter with the silversmiths in Ephesus. They criticized Paul for saying that gods made with human hands were not gods at all.

A number of crucifixes and figures of Christ captured the attention of the crowds. The life-size figure of the dead Christ was formed by a neighbor living a half block from us. The blood trickling from each wound appeared realistic. The body with its grayish cast could not help drawing the sympathies of many.

In the crowd was a mother with a little girl. The child, distressed by the wounded Christ, was heard to say, "Mommy, tell Him to get up! Mommy, tell Him to get up! Kneel before Him and beg Him to get up. I want Him to get up!"

Little girl, He did get up. Praise our risen Lord! He arose and is no longer lying in the sepulcher as a dead, defeated Christ. And He is even now at the right hand of the Father speaking to Him in our behalf.

Oh, that men would experience the lordship of the living Christ in their daily lives. They would not be so drawn to the agonizing Christ but to the glorious reality of the resurrection, the miracle of the ages.

Heredia, Costa Rica

Field Notes — CONTINUED

Evangelistic Meetings

James Harris, Anderson, S.C., at Tidings of Peace Mission, York, Pa., Aug. 18-25.
C. Richard Kling, Atmore, Ala., in tent meetings at Gap, Pa., beginning Aug. 11.
Curtis Godshall, Centereach, Long Island, N.Y., at Bethel, Norristown, Pa., Aug. 18-25.

Calendar

Iowa-Nebraska Conference, Sugar Creek, Wayland, Iowa, sponsored by the Bethel congregation, Aug. 13-16.
Conservative Mennonite Conference at Clinton Christian Day School, Goshen, Ind., Aug. 13-15.
MYF Convention, Belleville, Pa., Aug. 15-18.
Mennonite General Conference biennial meeting, Kalona, Iowa, Aug. 20-23.
Rocky Mountain Mennonite Conference, Denver, August 31 to Sept. 2
Commission for Christian Education meeting, Masontown, Pa., Oct. 25, 26.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.
Indiana-Michigan Winter Ministers' meeting, Hopewell, Kouts, Ind., Dec. 3, 4.

Search for Security Through Arms Race Is Folly

Rep. George E. Brown, Jr., freshman Congressman from California, by his consistent votes against the draft and military spending is providing a new and greatly needed viewpoint in Congress. Here is a portion of his statement against the draft: "I must voice . . . my conviction that almost the entire thrust of our national policy as it involves our security today is destructive of that security. We have put our faith in the power of force, violence, and destruction to create a world of peace, freedom, and security. These means are incompatible with our goals.

"We can neither suppress the ideology of international communism by force nor spread the ideology of freedom for all men by force. To imagine that we can do this merely blinds us to the constructive efforts which we must make to create the world of the future which we seek.

"I am more than willing to give my life in the battle for this better world. . . . Yet, to give our lives and still lose our goals is, indeed, the height of folly. This is the course we are pursuing."—*FCNL Washington Newsletter,* April, 1963.

• • •

"Charge them that are rich in this world . . . that they be rich in good works, . . . laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (I Tim. 6:17-19).

People move into remote communities and become the church

Ontario Mennonites Move into Missions

By Dorothy Swartzentruber

At the annual meeting of the Mennonite Mission Board of Ontario in May, 1963, Board members and appointed workers cast their eyes on the Ontario fields, heard reports, reviewed budgets, and planned the program for the coming year.

No one mentioned that fifty years ago the Ontario Mennonites were only beginning to see their missionary opportunities on the home front with an annual budget of around $2,000. But the budget that was accepted for 1963 totaled $52,000 or $13.00 per member (besides the $20.00 per member for the General Board's work, making a total for the year of $132,000). Confidence that the budget would be met was taken from the fact that in the last two years contributions for missions exceeded the budget.

Progress in Toronto

The Board meeting was less a time of retrospect than a forward-looking exercise. However, one cannot help noticing the progress made since 1907 when the first mission was established in the city of Toronto. The church erected in 1910 still serves as home for the Danforth Mennonite Church where Emerson McDowell is pastor.

It was through efforts of members of this mission church that there is today a flourishing church at Warden Park where John Hess serves. In turn, the fifty members of this congregation carry on an extension program in adjacent Danforth Gardens. Summer Bible school and Sunday-school work has been conducted here for five years with a regular attendance at Sunday school of around 100.

To alleviate congestion in the Warden Park Church and to serve a new low-rental housing area nearby, the Board is presently negotiating the purchase of a building site on Danforth Avenue. Among the answers currently sought are those pertaining to an understanding of big-city, apartment-house dwellers, the strategy of evangelization and program development, and worker potential and qualifications. Should the church move into this area, it will be a venture of a different nature than it has so far attempted.

Two other congregations exist in Toronto. At Morningside, where Paul Martin succeeded Glen Brubacher last year, a new church was erected in 1957 on a basement which had served the area for some five years. The Hagerman Church was constructed the same year to give permanency to a program which had been carried on some twenty years in that area, largely under Floyd Schmucker, the present pastor.

Seven Rural Missions

Besides these four city churches, the Ontario Mission Board also sponsors seven missions in rural areas. Since 1915, when the Ontario Mennonites formed a rural missions committee to serve Mennonites in isolated communities, significant changes have taken place in the program itself. Most noteworthy is the fact that today people who move into remote communities themselves become the church rather than making it necessary for the church to come to them. Of the fifteen or more areas served by the rural missions committee in the past, six are on the roster of congregations today and two are still on the list of mission churches.

The Board encourages mission churches to become indigenous as soon as possible on a gradation policy and this helps to keep the financial potential for expansion fluid. The Board's policy on new church buildings is to expect 50 per cent of the cost of building to be underwritten by the people requesting the church. This insures community support and responsibility for program. During the past year one rural mission church became indigenous and others are moving toward indigenity.

The Board approved, for the first time, the appointment of a field secretary. Details of this responsibility have not been fully defined, but in general Arnold Gingrich, who holds this office, will act as liaison between the missionaries and the Board and help with general promotion and long-range projection planning.

Co-operative Mission Work

Also under discussion is the possibility of co-operative mission work with other Mennonite groups. An example of the possibility of this strategy is the Valleyview Mennonite Church in London, Ont. A program begun by the A.M.* Mission Board some years ago has become the church center for Mennonites of various groups who live and work in the city of London. The new church building was erected by the A.M. Mission Board with the Ontario Mennonite Mission Board making a cash contribution. Mennonites from other groups hold associate memberships.

Another such venture will take place in Listowel where the Mennonite Mission Board is presently negotiating the purchase of a building while the secondary role will be played by the A.M. Mission Board. Other possibilities for such co-operative witness reside in the larger Ontario cities where sprinklings of Mennonites of all groups occur.

Work in Montreal city, Quebec, was started in 1956 when two couples, the Tilman Martins and the Harold Reesors, went there under the auspices of the General Mission Board. This work, in line with General Board policy to turn home missions projects over to district boards, is gradually becoming the responsibility of the Ontario Mission Board. A small bookstore enterprise augments the program in Montreal-North as a literature

Ontario Mennonite Mission Board Outreach

service and community contact. In Joliette, some 40 miles distant, a small nucleus of believers holds forth a witness in this predominantly Catholic area of Canada.

Families Leave Established Communities

Of significance to the witness of the Mennonite Mission Board of Ontario is the contribution made by individuals and families who leave established Mennonite communities to settle in mission church areas. Having the vision and finding the courage to leave prosperous Waterloo County and over-filled churches, they assume the chance of change in order to be used of God in the program of preaching the Gospel.

Melvin and Leeta Horst and their five children of St. Jacobs, Ont., gave up their home and established business two years ago to move to Quebec. Leeta says they felt for a number of years the conviction that they should move to a small mission

community. No doubt this conviction was encouraged by the removal of a number of families to our mission areas in the Sudbury area.

As time went on and nothing definite seemed to open up, they gradually accepted the idea that their contribution would be to equip their children for service. Suddenly a call came through the Quebec workers and, as they joined in prayer for the response of some couple to this work, they realized that God was calling them.

Leeta writes that they are not sorry they made the move. "We are strongly convinced that moving out to a station and living a Christian life in one's daily walk and vocation is New Testament teaching. We, as Christians, are to be the salt of the earth. How can we be effective in our witness by clinging together in one large hard lump in our established churches? Let us break up and distribute the salt through many, many communities, provinces, states, and the whole wide world that others may taste and see that the Lord is good."

Her advice is, "Don't just talk about it, but do something about it."

A number of others have done something about it. At Mosse Factory at the southern extremity of James Bay teachers and nurses carry on their vocations and witness to the love of Christ. Leonard Garber taught school at Collins in the north during the past year. He and his family were the only Christian witness in the community.

At Hanover a number of Mennonite families have settled in a non-Mennonite community. Here they carry on regular worship and cell fellowships in their homes with the help of Elvon Burkholder, pastor of the Moorefield Church. Albert Grove writes that Hanover is a growing, progressive town that would appeal to Mennonite settlers. Interestingly enough, there is evidence that some 100 years ago Mennonites had lived in this area, but no trace of the church remained.

Why New Churches Begin

The Listowel development is still more recent and here the opening service of the Mennonite Church was held on April 21 of this year. Three Mennonite families are the core of believers here and initiative for establishing a church came from them. Alfred O'Krafka says as Mennonites move out of Waterloo County because of overcrowding, this is a good area into which to move. He gives the following reasons as those which prompted the group to seek the establishment of a church in this area:

1. We wish to remain in the Mennonite Church. We appreciate especially the church's emphasis on nonconformity and nonresistance, relating the Bible teaching to everyday life.

2. We believe that to be effective the church must be in the community where we live. In this way, we and our children can participate fully in all the church's activities.

3. This will be an opportunity to extend the witness of our church into a new area and to reach people with the Gospel who had not been reached before.

4. We want our children to grow up under the teaching of the Mennonite Church and to have as their friends young people of similar faith.

He adds, "We feel that we have had God's blessing thus far in many ways. We have had to accept more responsibility and to think more deeply on spiritual things than previously." From the testimony of others in these outpost areas, one senses their dedication to the task of witnessing to the community in which they live.

"Go into All the World"

At the General Mission Board's annual meeting in Pettisville, Ohio, J. D. Graber in his address pointed out that there is no reference in the Book of Acts to the Great Commission. The injunction to "go . . . into all the world, and preach the Gospel" was not needed in the situation characterized by Paul's comment that "they . . . went every where preaching the word." This Gospel in earthen vessels, held and disseminated by God's people as they move about in a needy world, it seems to me, is the "church in mission" in the sense implied by the Great Commission.

As individuals in Ontario and the church at large think less in terms of professional missionaries and more in terms of their responsibility to carry the message to unchurched communities where they might live and witness, there will be a more effective sharing of the living Christ in our day.

* The Amish Mennonite Conference in June acted to change its name to the Western Ontario Mennonite Conference.

Latin American Figures

Between 1920 and 1955, the population of Latin America rose from 85 million to 175 million inhabitants. In 1942, it rose above that of the U.S.A.; in 1965 it will outnumber the U.S.S.R.; in 1975 that of Africa, and in the year 2000 that of Europe. Today, the population of Latin America is 210 million and it is probable that in 40 years we number 600 million! Ten times more than at the beginning of the century.

130 million men in Latin America today suffer from hunger (these are the figures of the F.A.O.) : 70 million are illiterates (this is the figure of UNESCO). Recent demographic studies reveal that 50.3 per cent of Latin America's total population are 19 years of age or under.

The average income per head in Latin America rose by $10 between 1950 and 1957; during the same period the income per head in the U.S.A. increased by $540, in Great Britain and Germany by more than $400, in France by some $300, in the Netherlands by some $299.

According to an article published in 1960 in *Ave Maria*, a Latin-American periodical, there is one priest for every 849 Roman Catholics in the United States; there is only one for every 4,550 people in Latin America; in some countries the figure is as low as one for every 16,000.

The general educational situation in Latin America was reported at a conference in Santiago, Chile, March, 1962, sponsored by UNESCO in co-operation with the UN Economic Commission for Latin America, the UN Bureau of Social Affairs, and the Organization of American States. Among the figures given were the following:

1. Of a total primary school-age population (7-14 years) of over 38 million, the number enrolled in 1960 was 26 million. But it is estimated that less than one fifth of the children starting school remain to the end of the cycle.

The average educational level of the adult population is 2.2 years of school attendance. Of the adult population of Latin America, 40 per cent is illiterate.

2. Of the total secondary school-age population (15-19 years) of 19½ million, 3½ million are enrolled in secondary schools. Of the pupils starting their secondary education, approximately 78 per cent drop out before completion.

3. University enrollment is 608,000 (i.e., 4 per cent of the 17 million in the age group, 20-24 years) .

4. From 1957 to 1960, enrollment in primary schools increased by 23 per cent (an increase of 5 million) , while school-age population increased by 8.5 per cent. In the same period enrollment in secondary schools increased by 37 per cent and university enrollment by 14 per cent.

—Adapted from *World YWCA Monthly*, June, 1962.

* * *

It takes patience to be a good disciple of Jesus Christ. He was not impressed with the swaggering boasts made by Simon Peter and He will not be impressed with the great sacrifices and daring deeds that we may offer Him. He is looking instead for patient men and women who will quietly wait for His time, His plan, His empowerment, and His glory. These are the only people He will use.

Gil Dodds in *The Goal and the Glory—America's Athletes Speak Their Faith*. (Fleming H. Revell Co.)

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Clugston—Zimmerman.—Dale Eugene Clugston, Shippensburg, Pa., Chambersburg cong., and Ethel Marie Zimmerman, Mechanicsburg, Pa., Slate Hill cong., by William M. Strong at Slate Hill, July 27, 1963.

Eby—Rutt.—John W. Eby, Sheridan, Pa., Blainsport cong., and Joyce Rutt, New Holland (Pa.) cong., by Mahlon Witmer at New Holland, June 29, 1963.

Gerber—Hostetler.—David Gerber, Kidron (Ohio) cong., and Leora Hostetler, Smithville, Ohio, Oak Grove cong., by Robert Otto at Oak Grove, July 20, 1963.

Graber—Stoller.—Tom Graber and Frances Stoller, both of Eureka, Ill., Roanoke cong., by Norman Derstine at the church, July 27, 1963.

Hartzler—Witmer.—Jefferson S. Hartzler, Belleville, Pa., Locust Grove cong., and Gwendolyn Witmer, Mt. Joy (Pa.) cong., by Erie Renno at Mt. Joy, July 27, 1963.

Hottinger—Miller.—David Winfred Hottinger and Alma Jane Miller, both of Broadway, Va., Zion cong., by Jesse T. Byler at the church, June 6, 1963.

Joslin—Suderman.—George Joslin, Manistique, Mich., Cedar Grove cong., and Sharon Suderman, Clare, Mich., Herrick cong., by Leonard E. Schmucker at Herrick, June 23, 1963.

King—Horst.—Virgil King, Malvern, Pa., Frazer cong., and Rebecca Horst, Lebanon, Oreg., cong., by Millard Osborne and Leonard Garber at Albany, Oreg., July 26, 1963.

Martin—Burkholder.—Robert H. Martin, New Holland, Pa., Carpenter cong., and Marian Joan Burkholder, Ephrata, Pa., Metzler cong., by Mahlon Witmer at his home, June 1, 1963.

Meranda—Mesa.—Enrique Meranda, Denver, Colo., Summit Hills, San Juan, P.R., cong., and Silvia Mesa, Denver, Colo. (formerly Cuba), Catholic, by John Ventura at the First Mennonite Church, July 20, 1963.

Nofziger—Richer.—Dorwin Nofziger and Ilene Richer, both of Wauseon, Ohio, West Clinton cong., by D. L. Sommers at West Clinton, June 1, 1963.

Norris—Linder.—John O. Norris, Canton, Ohio, and Zelda A. Linder, Louisville, Ohio, Beech cong., by O. N. Johns at Louisville, July 20, 1963.

Philmore—Hartzler.—Allister Philmore, Jr., Sandusky, Ohio, United Presbyterian cong., and Carol Hartzler, Smithville, Ohio, Oak Grove cong., by Robert Otto at Oak Grove, July 21, 1963.

Rae—Martin.—Martin Rae, Wallenstein, Ont., Hawkesville cong., and Carol Martin, Elmira (Ont.) cong., by Amsey Martin at the home of the bride, July 28, 1963.

Roth—Roth.—Roger Roth, Archbold, Ohio, Zion cong., and Karen Roth, Archbold, Lockport cong., by Walter Stuckey at Lockport, June 15, 1963.

Sensenig—Kerby.—Ray S. Sensenig, Denver, Colo., Weaverland cong., New Holland, Pa., and Opal F. Kerby, Denver, Colo., by Marcus Bishop at the First Mennonite Church, July 13, 1963.

Smucker—Springer.—Lynn Smucker, Smithville (Ohio) cong., and Dorothy Springer, Hopedale (Ill.) cong., by J. Robert Detweiler at Hopedale, July 27, 1963.

Stauffer—Begly.—Norman Stauffer, Goshen, Ind., and Marilyn Begly, Berlin, Ohio, both of the Yellow Creek cong., by Reuben Hofstetter at the Kidron Church, July 13, 1963.

Wenger—Buch.—Richard B. Wenger, Leola, Pa., Groffdale cong., and Janet Marie Buch, Ephrata, Pa., Metzler cong., by Mahlon Witmer at Metzler's, June 22, 1963.

Yoder—Roth.—Earle Yoder, Louisville, Ohio, Beech cong., and Betty Lou Roth, Archbold, Ohio, Lockport cong., by Walter Stuckey at Lockport, June 29, 1963.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Baker, Neal N. and Pauline (Myers), Elverson, Pa., second child, first daughter, Beth Lorene, born Dec. 30, 1962; received for adoption, July 25, 1963.

Beachy, Eldon and Joanne (Caister), Pigeon, Mich., second child, first son, Murray Lee, July 11, 1963.

Beck, Merle and Marlene (Beck), Archbold, Ohio, first child, Randall Scott, July 19, 1963.

Brenneman, Clair and Faye (Gingerich), Parnell, Iowa, first child, Jina Catherine, July 7, 1963.

Brenneman, Joseph R., Jr., and Patricia (Miller), Hesston, Kans., first child, Pamela Sue, July 21, 1963.

Erb, Carl and Fern (Schwartzentruber), Petersburg, Ont., second daughter, Sherilyn Dawn, July 15, 1963. (First daughter deceased.)

Gardner, Roger L. and Betty (Kuhn), Albany, Oreg., first child, Gregory Dean, July 2, 1963.

Harnish, Dr. and Mrs. Henry W., Tulsa, Okla., a daughter, Orpha Jill, born July 13, 1963; received for adoption, July 17, 1963.

Hershey, Arthur D. and Joyce (Hoober), Oxford, Pa., third child, second son, Bradley Dean, July 6, 1963.

Hooley, Richard and Lavera (Troyer), Middlebury, Ind., second child, first son, Bradley Jay, July 24, 1963.

Kauffman, Gerald and Sandra (Leatherman), Goshen, Ind., first child, Darin Eugene, July 25, 1963.

Kauffman, Menno and Mable (Yoder), New Paris, Ind., fifth child, second daughter, Cheryl Ann, July 18, 1963.

Kreider, James L. and Rozetta R. (Hershey), Cochranville, Pa., second daughter, Renee Lavonne, July 12, 1963.

Landis, John H. and Kathryn (Buckwalter), Canton, Pa., third living child, second daughter, Kay Marie, July 15, 1963.

Lehman, Elmer, Jr., and Eileen (Zehr), Heredia, Costa Rica, second daughter, Elnora Jane, born July 21, 1963; adopted July 23, 1963.

Miller, Sammy W. and Susan (Shone), Hobart, Ind., second child, first daughter, Melanie Ann, July 22, 1963.

Myers, John and Joan (Burkholder), Wilson, Kans., fourth child, third daughter, Sherri Ellen, July 12, 1963.

Neuenschwander, John and Dora Mae (Geiser), Dalton, Ohio, second child, first son, Bradley Dean, July 11, 1963.

Payne, James and Marian (Yoder), Roaring Spring, Pa., fourth child, third daughter, Wanda Jean, July 18, 1963.

Ranck, Clayton C. and Veronica K. (Zimmerman), Newton, Kans., first child, Sylvia Lyvonne, May 8, 1963.

Schrock, Melvin and Ruby (Slabach), Middlebury, Ind., third child, first son, Donald Eugene, July 4, 1963.

Slabaugh, Robert and Judy (Hull), Goshen, Ind., second daughter, Lori Ann, July 11, 1963.

Sommers, Donald and Violet (Maddock), Archbold, Ohio, third child, second son, Rod Eric, May 6, 1963.

Stufflebeam, Harmon and Delores (Kreider), Carbondale, Kans., second daughter, Annette Fay, July 7, 1963.

Wittrig, Donald and Meredeth (Miller), Kalamazoo, Mich., second child, first daughter, Christine Ann, born July 4, 1963; received for adoption, July 26, 1963.

Yoder, Ezra and Joyce (Snyder), North Newton, Kans., first child, Jeffrey Wayne, July 22, 1963.

Yoder, Jess and Mildred (Wright), Goshen, Ind., third child, first daughter, Jane Adele, July 18, 1963.

Yoder, Maurice and Doris (Cummings), White Pigeon, Mich., fifth child, Kelly Jo, June 4, 1963.

Yoder, William M. and Lucy (Shetler), Ignace, Ont., second child, first son, Dean Arlen, May 9, 1963.

Yoder, William W. and Irma (Zook), Elkhart, Ind., first child, Karen Sue, July 11, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Amstutz, Eliza, daughter of Peter and Cathrine (Nofziger) Beck, was born near Archbold, Ohio, March 27, 1878; died at the home of her daughter, Mrs. Walter Stuckey, near West Unity, Ohio, July 20, 1963; aged 85 y. 3 m. 23 d. On Sept. 2, 1902, she was married to Gideon Amstutz, who died March 30, 1926. Surviving are 5 children (Alta—Mrs. Raymond Short, Edythe—Mrs. Alpheus Lederman, Virgie—Mrs. Walter Stuckey, Dale, and Kathryn—Mrs. Dale Frey), 16 grandchildren, and 25 great-grandchildren. Also preceding her in death were 2 grandchildren, 2 great-grandchildren, 6 brothers, and 3 sisters. She was a member of the Lockport Church, where funeral services were held July 23, in charge of D. Wyse Graber, Earl Stuckey, and Freeman Aschliman; burial in Pettisville Cemetery.

Baird, Margaret F., was born in Scotland, came to Canada in 1911, graduated from Toronto Bible College in 1914, and served for a number of years under the Mennonite Mission Board at Youngstown, Ohio, and at the Argentine Mission, Kansas City, Kans. For 17 years, until her retirement, she was superintendent at the Rosalee-Tilles Children's Home, Fort Smith, Ark. She died at the Kitchener-Waterloo Hospital on June 27, 1963, in her 79th year. Funeral services were conducted at the Edward R. Good Funeral Chapel, Waterloo, Ont., June 29, by Elmore Young; interment in First Mennonite Cemetery, Kitchener.

Boerner, John E., was born in Evansville, Ind., April 19, 1891; died at the New Lincoln Hospital, Toledo, Oreg., July 5, 1963; aged 72 y. 2 m. 16 d. He never married. John spent many years as a bartender up and down the Pacific Coast. In his last illness he was contacted through hospital visitation by the pastor of the Logsden Mennonite Church, was gloriously saved, and on May 22, 1963, was baptized in his hospital bed. In attendance at his funeral on July 10, in the Toledo Funeral Chapel, were 3 tavern friends, one neighbor, and a goodly number of his new brothers and sisters in Christ from the Logsden Mennonite Church. Roy D. Roth, pastor of the Logsden Mennonite Church, officiated; interment in Toledo Cemetery.

Fetter, Elmer A., of Madisonburg, Ohio, was born in Wayne Co., Ohio, Sept. 2, 1883; died July 14, 1963; aged 79 y. 10 m. 12 d. His wife and one daughter preceded him in death. Surviving are one daughter (Doris), one sister (Mrs. Amanda Bjelkstrom), and 4 grandchildren. He was a member of the Crown Hill Church, Rittman, Ohio. Private services were held at the Pim Funeral Home, July 16, with James Matheny officiating.

Gerber, Allen W., son of Manasses and Callie (Wilhelm) Gerber, was born in Holmes Co., Ohio, Feb. 17, 1889; died at Sugarcreek, Ohio, July 14, 1963; aged 74 y. 4 m. 27 d. On Dec. 25, 1911, he was married to Sarah Miller, who survives. Also surviving are one daughter and 4 sons (Mrs. Doris Felton, Elbert, Firman, Herman, and Darrel), one sister (Mrs. Ella Flinner), 2 brothers (Port and Clyde), 15 grandchildren, and 8 great-grandchildren. One son preceded him in death. Funeral services were held at the Walnut Creek Church, July 16, in charge of Paul R. Miller and Eldon King; interment in church cemetery.

Gerber, Jacob P., son of Peter J. and Maria Gerber, was born near Kidron, Ohio, Feb. 7, 1875; died at the home of his daughter, Mrs. Albert Amstutz, Apple Creek, Ohio, July 9, 1963; aged 88 y. 5 m. 2 d. On Nov. 8, 1899, he was married to Lydia Gerber, who died in 1941. Two sons and a grandson also preceded him in death. Surviving, besides his daughter, are 3 sons (Nathan, Gilbert, and Oswin), 21 grandchildren, and 26 great-grandchildren. He was a member of the Kidron Church, where funeral services were held July 13, in charge of Reuben Hofstetter, Isaac Zuercher, and I. Mark Ross.

Hooley, Colleen Sue, daughter of Larry and Marilyn (Yoder) Hooley, was born at Goshen, Ind., Dec. 1, 1962; died as the result of a car accident at Goshen, Ind., June 15, 1963; aged 6 m. 12 d. Besides her parents, she is survived by her grandparents (Mr. and Mrs. Daniel Hooley and Mr. and Mrs. Joe Yoder). Funeral services were held at the Yoder Funeral Home, June 15, in charge of Vernon Bontreger, Russell Krabill, and Donald Yoder; interment in Forest Grove Cemetery.

Kratz, Emma K., daughter of Christian D. and Barbara (Kratz) Moyer, was born in Salford Twp., Pa., Sept. 16, 1867; died at her residence, Elroy, Pa., July 11, 1963; aged 95 y. 9 m. 25 d. On Sept. 20, 1890, she was married to Abraham H. Kratz, who died Jan. 10, 1951. Surviving is one brother (Abraham K. Moyer). She had been the oldest living member of the Franconia Church, where funeral services were held July 15, in charge of Menno Souder, Leroy Godshall, and Curtis Bergey.

Kreider, Elizabeth Z., daughter of Martin L. and Elizabeth (Zimmerman) Miller, was born in Lancaster Co., Pa., Nov. 1, 1891; died at her home near Lancaster, Pa., May 13, 1963; aged 71 y. 6 m. 12 d. She and her husband, Ammon K. Kreider, observed their 49th wedding anniversary on Oct. 9, 1962. In addition to her husband, she is survived by 3 children (Ethel M.—Mrs. Clarence B. Zeager, Ruth E.—Mrs. Elmer Z. Longenecker, and Martin F.), 16 grandchildren, one great-grandchild, and 8 brothers and sisters (Samuel Z., David Z., Martin Z., Ira Z., Reuben Z., Benjamin Z., Annie —Mrs. Willis Hersh, and Frances—Mrs. D. Stoner Kraby). She was a member of the East Petersburg Church, where funeral services were held May 17, in charge of Christian W. Frank and Earl Wert.

Lefever, Abram K., son of Isaac and Elizabeth (Kreider) Lefever, was born at Strasburg, Pa., Feb. 1, 1871; died at the Mennonite Home, Lancaster, Pa., June 19, 1963; aged 92 y. 4 m. 18 d. Preceding him in death were his wife (Luetta Buckwalter), a son, and 2 brothers. Surviving are 3 children (John B., Mabel B.—Mrs. Abraham L. Gehman, and Grace B.), 5 grandchildren, 9 great-grandchildren, 2 brothers (Elias K. and Harry K.), and one sister (Emma—Mrs. Enos B. Landis). He was a member of the Mellinger Church, where funeral services were conducted June 22, by Nelson B. Landis and Harry S. Lefever.

Lehman, Catherine, daughter of Martin and Barbara (Brubaker) Brubaker, was born at McAlisterville, Pa., March 7, 1886; died at Lancaster, Pa., July 11, 1963; aged 77 y. 4 m. 4 d. On Dec. 25, 1910, she was married to Levi E. Lehman, who survives. Also surviving are 2 sons and 2 daughters (Titus I., Esther F.—Mrs. Harold L. Myer, Grace D., and Richard K.), 11 grandchildren, and one sister (Amanda —Mrs. John Heckman). She was a member of the East Chestnut Street Church, Lancaster, where funeral services were held July 14, in charge of James M. Shank and Frank M. Enck; interment in Mellinger Cemetery.

Miller, Elias A., son of Noah E. and Sophronia (Hummel) Miller, was born near Millersburg, Ohio, March 5, 1884; died, following a fall about 9 weeks previously, at La Junta, Colo., July 23, 1963; aged 79 y. 4 m. 18 d. Surviving are his wife (Nettie), one daughter (Mrs. Susie Neuschwanger), 6 sons (Glen R., Adrian, Lewis, Earl, Eldo, and Eugene), 18 grandchildren, 10 great-grandchildren, 6 brothers, and 3 sisters. He was a member of the Mennonite Church. Funeral services were held at the Peacock-Green Memorial Chapel, July 26, with Menno Troyer officiating, assisted by Claude White; interment in Fairview Cemetery.

Miller, Harriet, daughter of Jonas B. and Barbara (Yoder) Yoder, was born at Shipshewana, Ind., March 11, 1880; died at the Nursing Home, Elkhart, Ind., July 13, 1963; aged 83 y. 4 m. 2 d. In 1902 she was married to Abraham Miller, who died March 4, 1927. Surviving are 3 brothers (Gabriel, Venus, and Melvin). She was a member of the Prairie Street Church, where funeral services were held July 16, in charge of Howard J. Zehr; interment in Forest Grove Cemetery.

Moyer, Anna, daughter of Isaac and Anna (Kulp) Yothers, was born in Dublin, Pa., March 11, 1893; died at Dublin, July 11, 1963; aged 70 y. 4 m. In Nov. 1911 she was married to Sylvanus G. Moyer, who preceded her in death in 1948. Surviving are 2 daughters (Florence—Mrs. Abram Leatherman and Martha—Mrs. Floyd Cramer), 6 grandchildren, 5 great-grandchildren, and 4 brothers (Abram, Harrison, John, and Harvey). She was a member of the Line Lexington Church, where funeral services were held July 15, in charge of Arthur and Merle Ruth; interment in Line Lexington Cemetery.

Nofziger, William L., son of Levi and Lizzie (Riegsecker) Nofziger, was born near Archbold, Ohio, Sept. 8, 1894; died at his home, Archbold, July 13, 1963; aged 68 y. 10 m. 5 d. On Sept. 14, 1915, he was married to Mattie A. Grieser, who survives. Also surviving are 2

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daughters and one son (Lorene—Mrs. Martin Brandenberger, Kathryn—Mrs. Wilmer Briskey, and L. D.), 13 grandchildren, 2 sisters (Mrs. Cora Maust and Herma—Mrs. Oscar Gautsche), and 3 brothers (Ira, Floyd, and Jesse L.). He was a member of the Central Church, where funeral services were held July 17, in charge of Charles H. Gautsche and Dale Wyse; interment in Pettisville Cemetery.

Nyce, Tobias W., son of Tobias and Elmira (Wile) Nyce, was born near Harleysville, Pa., July 30, 1891; died at the Grand View Hospital, Sellersville, Pa., July 20, 1963; aged 71 y. 11 m. 20 d. On Feb. 12, 1910, he was married to Carrie Alderfer, who survives. Also surviving are 2 sons and 2 daughters (Curtis A., Walton A., Verna—Mrs. Laaden Godshall, and Ruth—Mrs. John Bergstresser), 10 grandchildren, 6 great-grandchildren, 3 sisters and one brother (Mrs. Maurice Kerr, Mrs. Elmer S. Nice, Mrs. Mary Heebner, and John W.). He was a member of the Plains Church, Lansdale, Pa. Funeral services were held at the Salford Church, July 24, in charge of J. C. Clemens, Jacob M. Moyer, and Wayne Kratz.

Polath, Conrad, was born in Poland, Jan. 20, 1873; died at Kenosha, Wis., June 18, 1963; aged 90 y. 4 m. 29 d. In June, 1908, he was married to Mary Kohutec, who died in Feb. 1947. Surviving are 3 daughters (Mrs. Lawrence Peltier, Mrs. Helen Sapp, and Mrs. John Pavlik) and 13 grandchildren. He was a member of the South Lawrence Church. Funeral services were held at Ladysmith, Wis., June 20, in charge of Leroy Schrock; interment at Tony, Wis.

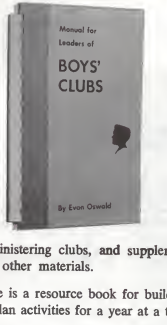
Ramseyer, Ivan Daniel, son of Chauncey and Kathryn (Graber) Ramseyer, was born at Smithville, Ohio, Sept. 11, 1915; died at the Wooster (Ohio) Community Hospital, July 13, 1963; aged 47 y. 10 m. 2 d. On June 9, 1936, he was married to Margery McFadden, who survives. Also surviving are 3 daughters and 2 sons (Roger, Elaine, Larry, Janet, and Beth), his mother, and 2 sisters (Mrs. Orin Beechy and Mrs. Leonard Wirt). He was a member of the Oak Grove Church, where funeral services were held July 15, in charge of Robert Otto; interment in Oak Grove Cemetery.

Ressler, Anna, daughter of Christian and Esther (Nolt) Zimmerman, was born in Elkhart Co., Ind., Sept. 6, 1882; died near Lowville, N.Y., June 17, 1963; aged 80 y. 9 m. 11 d. On Sept. 3, 1901, she was married to Christian L. Ressler, who died in May, 1958. Surviving are 4 daughters and 3 sons (Susan—Mrs. Aaron Jantzi, Esther—Mrs. Jonas Hostetler, Ruth—Mrs. Mahlon Jantzi, Naomi—Mrs. J. Daniel Zehr, L. Andrew, Menno D., and C. L. John), one half sister (Lydia Zimmerman), one half brother (Elam Zimmerman), 2 stepsisters (Clesta Hunsburger and Onea Weaver), 28 grandchildren, and 30 great-grandchildren. Twin daughters, 3 sisters, and 4 brothers preceded her in death. Early in youth she accepted Christ as Saviour and was faithful till death. Funeral services were held at Lowville, June 19, in charge of Elmo Zehr, and at the Pleasant View Church, North Lawrence, Ohio, June 21, in charge of Elmer Good, assisted by Elmer Yoder and Marion Berg.

Rosenberger, Mary B., daughter of Garrett and Sarah (Bergey) Detweiler, was born in Hilltown Twp., Pa., Feb. 10, 1880; died at the Grand View Hospital, Sellersville, Pa., July 6, 1963; aged 83 y. 4 m. 26 d. On June 15, 1946, she was married to Isaac G. Rosenberger, who died Dec. 12, 1956. Surviving are 3 stepchildren (Alvin K., H. Leroy, and Marion—Mrs. Roy G. Wenger) and 16 stepgrandchildren. She was a member of the Blooming Glen Church. Funeral services were held at the Eastern Mennonite Home, July 10, with Marvin Anders and David Derstine, Jr., officiating.

Schlosser, Sallie, daughter of Samuel and Sarah (Musselman) Zeigler, was born in Lower Salford Twp., Pa., Aug. 22, 1881; died at the Valley Forge Heart Hospital, July 19, 1963; aged 81 y. 10 m. 27 d. Her husband, Vincent C. Schlosser, died July 25, 1944. Surviving are 9 children (Ella—Mrs. Wilmer Godshall, Mrs. Bessie Musselman, Wellington, Myrtle—Mrs. James Reese, Linford, twin daughters—Edith and Ethel, Pearl—Mrs. Joseph Vetter, and Margaret), 15 grandchildren, 29 great-grandchildren, and 2 great-great-grandchildren. She was a member of the Souderton Church, where funeral services were held July 22, in charge of Russell B. Musselman and Jacob M. Moyer; interment in Salford Mennonite Cemetery.

Shaum, Lodema, daughter of Elmer and Elizabeth (Newcomer) Harter, was born near Wakarusa, Ind., Aug. 6, 1920; died of cancer at the Osteopathic Hospital, South Bend, Ind., July 10, 1963; aged 42 y. 11 m. 4 d. She was married to Paul Shaum, who survives. Also surviving are 7 children (Norma, Phyllis—Mrs. George Keller, Marolyn, Carolyn, Elizabeth, Steven, and Randall), 2 grandchildren, her stepmother, Lillie Harter, and 5 brothers and sisters (Berdene—Mrs. Ephraim Pletcher, Kenneth, Saranna—Mrs. Lloyd Hoover, Mary Ellen—Mrs. Robert Weaver, and Walter). An infant brother preceded her in death. When the Olive Church decided to sponsor a daughter congregation at Husdon Lake, she and her husband volunteered to be one of three couples that the congregation wished to place on the field to assist the pastor. She was active in the total program of the church. Funeral services were conducted at the Olive Church, July 13, by J. C. Wenger, Daniel H. Stoltzfus, Elno W. Steiner, and D. A. Yoder; interment in South Cemetery.



This manual is designed to provide help in organizing and promoting junior boys' club programs. It is geared to both achievement and nonachievement boys' clubs. *This is the official Torchleader's manual for the Torchbearer Club.*

Although designed with the needs of the Mennonite Church in mind, this manual will be of real value to other groups looking for helpful ideas which can be used in their own program. Included in the manual are: the why of junior clubs, methods of launching and administering clubs, and supplementary material ideas on films, books, and other materials.

Here is a resource book for building a club program with enough details to plan activities for a year at a time. $2.50

Mr. Oswald says, "It includes many aids for organizing and running boys' clubs from weekly group meetings to yearly calendars of activities. It carries the latest aids for leaders in developing and maintaining a strong Torchbearer program. Churches who want to start club programs in the fall (November preferred) should obtain and study the manual during the summer.

Evan Oswald is Secretary of Junior Activities on the Mennonite Commission for Christian Education of the Mennonite Church. He has been able to test and observe firsthand most of the ideas found in this book. He has been active in the boys' club activities at the Hesston College Mennonite Church, Hesston, Kansas.

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ITEMS AND COMMENTS

BY THE EDITOR

NELSON P SPRINGER 11/72
1805 MAYFLOWER PL 12/63
GOSHEN IND C

"The Supreme Court is leading a Christian nation down the road to atheism," it was declared in Salt Lake City, Utah, by David O. McKay, president of the Church of Jesus Christ of Latter-day Saints (Mormon) in reaction to the ruling against public school devotional Bible reading and Lord's Prayer recitation. The Mormon leader claimed recent rulings of the Court "would have all reference of a Creator eliminated from our public schools and public offices. It is a sad day when the Supreme Court . . . would discourage all reference in our schools to the influence of the phrase 'divine providence' as used by the founders of our Declaration of Independence."

• • •

The national magazine of the United Church of Canada has branded smoking "a serious moral issue for the Christian Church." In an editorial, the *United Church Observer* called for the launching of an anti-smoking campaign. By so doing, the magazine broke with the official policy of the United Church, which went on record in 1952 as saying smoking was not a moral issue. "We believe it is," said the *Observer*, publication of Canada's largest Protestant denomination. "We believe in the face of new evidence we should take action, not self-righteously, but with common sense, to persuade those who smoke intemperately to be temperate, and those who can, to quit, and those who haven't started, not to start."

• • •

At least a dozen Roman Catholic priests in western Poland have been ordered to stand trial for refusing to submit to new government regulations affecting religious instruction, according to reports from Warsaw. The priests are accused specifically of refusing to submit, to local communist officials, lists of pupils attending the religious classes held in churches, church halls, and even in private homes.

• • •

A new Christian digest magazine was launched last month in Carpentersville, Ill., by Glendon E. Harris, a minister-journalist. The bimonthly magazine, *Concise*, carries the motto, "Articles for deeper living." It selects wholesome, meaningful articles and pictures from all magazines, books, and other published sources, besides originating material on its own.

• • •

There are 1,200 lepers in the United States according to the American Leprosy Mission.

• • •

In a precedent-setting decision the Florida Supreme Court has ruled that cigarette producers are responsible for any harmful effects to smokers. There was an immediate reaction on Wall Street where cigarette stocks took sharp losses.

• • •

Typical of the large rescue missions is the Bowery Mission, New York, which serves from 1,000 to 2,000 men a day. It offers six religious services daily (three on Sunday), three meals, and a coffee-and-doughnut snack. It sleeps more than 500 men each night. Since 1895 it has been operated by the *Christian Herald* and largely supported by contributions from its readers. (Editor is Dr. Daniel A. Poling.)

• • •

The number of languages in which at least one book of the Bible has been published has just reached 1,200. The 1,200th language was Rincon, which is spoken by about 15,000 Indians in northern Oaxaca, a state in Mexico.

• • •

A new marriage law which goes into effect Sept. 1 in Australia will permit all clergymen to perform marriage ceremonies. The minimum age for marriage is being raised to 18 for men and 16 for women. All persons intending to marry must give at least seven days' notice to their minister.

• • •

Today the average American wastes more than he gives. Out of every dollar he spends 34 cents on living costs, 21 cents on luxuries, nine cents on crime, two cents on education, 11 cents on miscellaneous items, the government takes 10 cents, one cent goes to benevolence, and 12 cents is wasted.

• • •

Last year pickpockets and robbers stole goods valued at $600,000,000. Yet this was only a fraction of the loot taken by employees. Frauds drive more than 250 firms out of business each year. Kickbacks and thefts of company secrets are widespread. As a result consumers are forced to pay up to 15 per cent more for their purchases.

• • •

The noted historian Toynbee says that the characteristic sign of a civilization that is on the way out is a widespread contempt for moral law and order.

• • •

The old belief that the church is an effective deterrent to crime no longer seems to be true. Since 1956 judges report a surprisingly high record of church attendance among children and youth appearing in juvenile courts. Of 2,137 boys brought before Detroit police, 44 per cent said they went to church regularly, 26 per cent attended occasionally, 16 per cent seldom, and only 14 per cent said never.

Dean Erwin M. Griswold of Harvard University Law School says the Court is headed in the "absolutist" direction. This will mean complete and absolute separation of church and state, and ultimately will lead to every last vestige of religion being removed from all public institutions.

• • •

Florida's legislature reacted swiftly to the U.S. Supreme Court ruling against devotional Bible reading and recitation of the Lord's Prayer in public schools. It passed a bill allowing but not requiring secular courses in religion to be taught in Florida schools. County school boards may decide whether they want such a course in their schools. In Pinellas County, it was noted, an objective course in Bible history has been taught on the high-school level for several years.

• • •

Comprehensive courses on the world's religions should be taught in the public schools, it was urged in Boston, Mass., by Dr. Theodore Brameld, a professor of educational philosophy at Methodist-related Boston University. Writing in *The Philosophical Forum*, annual journal of the university's philosophy department and Philosophical Club, Dr. Brameld said the sharp division between public school curricula and the teaching of religion, the latter relegated to church and home, has resulted in a "vicious dualism." The situation bewilders children, many of whom will carry the scars throughout adult life, he asserted.

• • •

The Central Conference of American Rabbis went on record in Philadelphia as opposed to "shared time" education, the procedure under which parochial school pupils receive a part of their training in public schools. In a resolution, the delegates further contended that such a plan would involve religious authorities in various aspects of public school administration and curriculum planning, and would "likely accentuate religious differences of pupils." They indicated that "shared time" constituted a veiled form of economic relief for church-sponsored schools.

• • •

A Supreme Court justice, presiding at a swearing-in ceremony in Washington, D.C., has a quip which referred to the Court's decision on required Bible readings and recitations of the Lord's Prayer in the public schools. "I had to borrow this Bible," said Associate Justice Byron R. White; "the only one left in the Supreme Court was Potter Stewart's."

GOSPEL HERALD

Tuesday, August 20, 1963
Volume LVI, Number 33

The Needle's Eye

By Frank J. Scribner

"And Jesus looked around and said to his disciples, 'How hard it will be for those who have riches to enter the kingdom of God!' And the disciples were amazed at his words. But Jesus said to them again, 'Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.' And they were exceedingly astonished, and said to him, 'Then who can be saved?' Jesus looked at them and said, 'With men it is impossible, but not with God; for all things are possible with God' " (Mark 10:23-27, RSV).

"Woe to you that are rich" (Luke 6:24).

Do you know why that text doesn't frighten us? It is because it never occurs to us that it means *us*.

I have known many people who consider themselves poor. I do not recall ever having met one who would admit that he was rich. We would probably find it difficult to say just how much income it takes to place a man in that classification, but we are very sure that it takes a whole lot more than we have.

It is interesting to reflect upon what the word meant to Jesus. There are a number of incidents in the Gospels that throw light on the basic scale of living against which He measured wealth and poverty. He was talking to people among whom a denarius—nineteen or twenty cents—was an accepted wage for a twelve-hour workday. He was talking to families in which the loss of a drachma—approximately the same value—was the occasion for a general house cleaning in order to find it. He assumed that His hearers were familiar with the price of sparrows for a cent. When He called attention to the widow who dropped her all into the offering chest at the temple, that "all" was equivalent to a quarter of a cent.

When the good Samaritan took the wounded traveler to the inn, a deposit of forty cents was a satisfactory advance payment to assure shelter, food, and care. Make all the allowance you will for the greater purchasing power of money in those days, and you still have an exceedingly modest scale of living.

And it was not so very different from the scale of living of most people, the world over, today.

Do you habitually go to bed with a satisfied stomach? Then from

(Continued on page 716)

The Test

Lord, save us
From dying the cruel death
Dealt by love of things;
The death that receives Thy gifts,
That holds Thy gifts,
That loves Thy gifts,
Above Thee, the Giver.

—D.

FIELD NOTES

A joint committee met at Goshen, Ind., July 21 to Aug. 3, to continue work on the revision of the **Church Hymnal** and the **Mennonite Hymnary.** The members of this joint committee are Chester K. Lehman, Walter E. Yoder, and Mary Oyer, from the music committee of the General Conference, and Vernon Neufeld, George Wiebe, Harold Moyer, and Lester Hostetler from worship and church music committee of the General Conference Mennonite Church. Willard Claassen representing Faith and Life Press and Ellrose Zook from Herald Press also attended several sessions.

Each committee presented to the joint group a list of between 800 and 1,000 songs for review with a view to compiling a list suitable for a common hymnal. The group also considered the matter of worship aids and further study related to Gospel songs, tunes, psalmody, and chorales. General plans are that the new revised hymnal will be available in 1969.

Stanley Shenk, Souderton, Pa., at South Union, West Liberty, Ohio, Sept. 1.

Annual Music Festival at the Oak Grove, Grantsville, Md., church, Aug. 5, all day. The a cappella chorus and male quartet from the Chicago Avenue Church, Harrisonburg, Va., will be present in the afternoon and the male quartet will serve in the evening.

Monthly meeting in the interest of Israel at Messianic Fellowship Center, Philadelphia, Pa., Sept. 2. Speakers afternoon and evening include Abner G. Stoltzfus, Atglen, Pa., and Daniel Finestone.

Camp Hebron, Halifax, Pa., will sponsor a youth retreat, Aug. 31, Sept. 1, with Paul G. Landis, Salunga, Pa., as guest speaker. "Improve Congregational Singing" is the theme for music conference at Camp Hebron, Sept. 2. Donald Gehman is the conference director.

Franconia MWSA will have a women's retreat at Spruce Lake Retreat on Sept. 6, 7. Registration will be between 4:00 and 6:00 p.m. on Friday. For more information contact Mrs. Linwood Landis, Dublin, Pa. Phone 249-3132.

Grant and Ruth Stoltzfus, Harrisonburg, Va., at Ridgeview, Gordonville, Pa., Oct. 27 for a family life meeting.

Fall Missionary Conference, Oct. 31 to Nov. 3, at Beaverdam, Corry, Pa. Guest speakers include Anna Lois Rohrer, missionary to Nepal, Joe Buzzard, Scottdale, Pa., Abner Stoltzfus, Atglen, Pa., and Arthur Cash, Ft. Wayne, Ind.

John King of the South Christian Street Church, Lancaster, Pa., celebrated his 101st birthday, Aug. 2.

New address: Nathan Nussbaum from New Wilmington, Pa., to Route 1, New Paris, Ind.

The Ozias B. Gingrich family of Elmira, Ont., wishes to express deep appreciation for all the prayers that were offered for Mrs. Gingrich in her illness. She is again able to do light housework. We praise God for her marvelous restoration to health.

The Mennonite Voice is a new eight-page bimonthly publication of the Jamaica Mennonite Conference. Warren B. Metzler serves as editor.

Jacob F. Weirich was installed as pastor of the Bethel Mennonite Church in Albuquerque, N. Mex., Sunday, Aug. 4. Speakers for the occasion were Stanley Weaver, moderator of the South Pacific Conference, and E. M. Yost, overseer of the Rocky Mountain Conference. Bro. Weirich's present address is 3808 Simms, SE, Albuquerque, N. Mex. (87108). Telephone (505) 268-8022.

A young people's institute was held Aug. 10, 11 at Cross Roads, Richfield, Pa., and at Buffalo Mennonite Church, Lewisburg, Pa. Speakers included Sanford G. Shetler, Hollsopple, Pa., Elam Peachey, Belleville, Pa., Martin E. Ressler, Quarryville, Pa., and Elmer G. Kolb, Pottstown, Pa.

A peace and nonresistance meeting was held at Martindale, Ephrata, Pa., Aug. 18. Speakers included Martin Kraybill, Elizabethtown, Pa., H. Raymond Charles, Lancaster, Pa., H. Howard Witmer, Manheim, Pa., and C. Mylin Shenk, Willow Street, Pa.

A Mennonite quartet festival was held at the Middlebury, Ind., school auditorium, Aug. 18.

Dale Nofziger, formerly pastor of the Friendship congregation near Bedford, Ohio, has moved to the state of Washington and has located in the rapidly growing suburban area of Seattle. His new address is 16730 63rd West, Edmonds, Wash. (98020). Telephone (216) 743-0001.

Don Brenneman, Oak Park, Ill., served as speaker on the program "Meditations" over the local station, July 30, Aug. 2 and 4.

John Oyer, Rocky Ford, Colo., served as speaker on the "Chapel of the Air" each morning Aug. 5-9.

(Continued on page 730)

Coming Next Week

"The Lost Generation," Russell L. Mast

"Obedience a Condition for Free Unity," Harry A. Diener

"Your Church—Upper Room or Bargain Basement," C. Wayne Zunkel

"The Church in Bihar, India," Paul Kniss

"The Church in Vietnam," James K. Stauffer

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GOSPEL HERALD

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ELLROSE ZOOK, J. C. WENGER, *Consulting Editors*
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EDITORIAL

Great Unshakeables—II

In God's Word we have an unshakeable proclamation. "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven" (Heb. 12:25).

God has always had a word for man. In the garden, at Mount Sinai, in the Babylonian captivity, at the cross, and today He speaks. In times of particular stress men have found the Word of God to be their comfort and guide. Rather than the book of the month, here is the "Book of the Ages." And in spite of critics, infidels, and persons and programs of the present which seek to push it aside, the Word remains unshakeable.

Vance Havner tells of a businessman who was accustomed to preside at business functions. He was called upon rather suddenly to officiate at a church affair. Used to the normal procedures of business gatherings, he said, following the reading of the Scripture, "If there are no corrections or additions, the Scriptures will stand as read." Havner's comment is, "Well, they will stand; it is high time we let them stand."

God says His Word shall not pass away. It "liveth and abideth for ever" (I Pet. 1:23). In contrast to man who is passing and whose word quickly loses value, the Word of God abides. What do the words of Pharaoh say today in comparison to the common men such as Isaiah, Peter, and Paul under the inspiration of God? The Anabaptists were those who declared their willingness to change life when it was proved to be the Word of God. And when we wander from the Word, it takes a reformation to bring us back not only to the Word but to righteous living.

We need a new confidence in the unshakeable Word. Here is the compass of the Christian Church. Here is the sanctifying instrument of the Spirit.

We need to come to a more diligent study of and obedience to the Word. In a day when many voices are speaking, we must ask, "What does God have to say?" It is not so much what others think or say, or that it was always done that way, or just how one looks at it, but it is a call to the commitment that if it's God's Word, we are committed to follow.

There is a danger that today the Word is popular as Jesus is popular. He seems to be popular everywhere in nearly any kind of group, until we call people to settle their difficulties according to His will. Then it is declared impractical and impossible.

Our call today is that as long as God lives, His truth abides and we honor Him, we hold with unfaltering grasp to the unshakeable Word He has given.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said—
Who unto the Saviour for refuge have fled?"

In God's Word we have an unshakeable proclamation—D.

Let's Not Go Too Far!

Guest Editorial

The Supreme Court's decision outlawing official prayers in public schools has won widespread approval. Apparently most people are satisfied that the court did not rule against prayer and Bible reading as such, but only against giving religion "official" or "compulsory" status in tax-supported schools.

Recognized church historians—Roland H. Bainton and others—credit the early Anabaptists with having led the way toward separation of church and state. It is on such separation that true religious freedom is based. Mennonites are therefore in good tradition when they, too, express support and understanding for what the court has done.

But we need to also sound a note of caution. Once a pendulum is given a push, it easily swings to the opposite extreme. We can become so eager to confine religion to its proper place that we finally end up with no religion at all (meaning here the Christian religion). As example of this danger one could cite resolutions recently adopted by one major denomination—with others seemingly ready to follow in the same course.

Trying to shun all appearance of narrow-mindedness, a group of prominent religious leaders now want to make separation of church and state so complete that they even advocate repeal of tax exemption for churches. Why shouldn't churches pay taxes? they ask. What entitles a church to more consideration than real estate or income properties in general?

Anyone taking such position fails to see that there is a great difference between forbidding official prayers in public school and taxing churches. In the first instance, the church imposes itself upon the nation's system of public education; in the latter, the government reaches into the private religious affairs of groups and individuals.

The suggestion that churches (or nonprofit organizations for that matter) pay taxes rests on an entirely erroneous concept of taxable resources. A church is not a business. As a nonprofit organization is devoted to the promotion of the public welfare, so the church is dedicated to the promotion of religious welfare. Its support is derived from the voluntary gifts and contributions of its members. It cannot engage in remunerative manufacturing and merchandising as can business firms.

There is much truth in the old statement that "the power to tax is the power to destroy." Especially does this apply in the realm of religion. With making churches taxable, the whole system of tax deductions for religious and benevolent contributions would be wiped out. A small congregation unable to bear the load of increasing taxes would have no choice but to disband. In communist countries, when all other methods failed, the one sure way was taxing religion to death.

True separation of church and state is wonderful, and we should thank God for it. But once national life and religion are relegated to mutually exclusive spheres, the very existence of the nation is in grave jeopardy.—Menno Schrag.

"Quitting" Meetings

Therefore to him that knoweth to do good, and doeth it not, to him it is sin.—Jas. 4:17.

Sam Jones had what he called "Quitting Meetings" during his revivals. He gave the people opportunity to confess their sins and to repent. Many quit swearing, drinking, smoking, gossiping, and other sins. He asked one woman what she planned to quit and she replied, "I ain't been doing nothing and I am going to quit that too."

"Quitting Meetings" sound rather appealing. We should have more of them. The Word preached and responded to means there will be "laying aside" many things of the flesh and spirit. But it dare

(Continued on page 721)

When we consider the . . . comforts and conveniences . . . the contrast between our life and that of by far the greatest part of the world is astounding.

The Needle's Eye

(Continued from first page)

the point of view of more than half the people living in the world today, you are rich. Have you a home—and in that home, can you count on getting water by just turning a faucet, or light by just throwing a switch? If so, you are rich.

And when we consider the more developed sort of comforts and conveniences —television, electric washing machines, refrigeration, the automobile, the telephone —the contrast between our life and that of by far the greatest part of the world is astounding.

We are citizens of the wealthiest nation in the world, the wealthiest that the world has ever known. The world as a whole looks upon us with incredulous envy. In their eyes we are wealthy. "Woe to you that are rich" means *us*.

Cost of Wealth

Our wealth is costing us friends. Between us and those who are really in want there is a great gulf fixed. We do not understand them. They do not like us. Most of all is that true when they come to us for help. Robert Louis Stevenson is right: "Gratitude, otherwise than as an element in a friendship, is a thing so near to hatred that I do not care to split the difference. Help is given out of friendship, or it is not valued. It is received from the hand of friendship or it is resented."

Wealth costs us our sense of values, our clearness of eye to see what matters most.

Sense of Value Lost

I suppose that the classic literary expression of that truth is the chapter in "War and Peace" in which Tolstoy tells the experience of his hero, Pierre Bezukov, as a prisoner of war. Pierre, reputed to be the richest man in Russia, able, thoughtful, magnificent in physique and of robust health, his life up to that time a long succession of triumphs, is taken prisoner by Napoleon's army and is carried on the terrible retreat from Moscow.

Pierre experienced almost the extreme limits of privation a man can endure. And just at this time he obtained the tranquillity and ease of mind he had formerly striven in vain to reach. The satisfaction of one's needs—good food, cleanliness, and freedom—now that he was deprived of all this, seemed to Pierre to constitute happiness and the choice of occupation, that is, of his way of life—now that choice was so restricted—seemed to him such an easy matter that he forgot that a superfluity of the comforts of life destroys all joys in satisfying one's needs, while great freedom in the choice of occupational freedom as his wealth, his education, and his social position had given him in his own life—is just what makes the choice of occupation insolubly difficult and destroys the desire of having an occupation.

"A man's life consisteth not in the abundance of the things which he possesseth." And the danger is that when a man possesses in abundance, and when from his abundance he does not find the life he seeks, he comes to believe that just a little greater abundance may bring him the joy and peace that have eluded him.

Dependence on God Lost

And wealth costs us our sense of dependence on God—at least it costs us the immediate sharpness of that sense of dependence. Remember the words of Agur in the thirtieth chapter of Proverbs: He prayed that he should not be given riches, "lest I be full, and deny thee, and say, 'Who is the Lord?' " Money will buy so many things that it is easy to forget that there are things it won't buy. Remember the church at Laodicea, "You say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind, and naked."

I wonder what it would be like to pray the Lord's Prayer on a morning when I got out of bed knowing that cupboard and purse and bank account were alike empty. "Give us this day our daily bread." Of course it is He who gives it ultimately, but there would be a different feeling of the immediacy of my dependence if I didn't have the money ready at hand which I could exchange for a loaf at the nearest grocery store. "Woe to you that are rich."

Give or Disclaim

What are we going to do about that gate, no wider than a needle's eye, that lies between us and that righteousness and peace and joy in the Holy Spirit which is the kingdom of God? Are we to "sell what thou hast and give to the poor," as Jesus advised the rich young man in the Gospel? I doubt if Jesus intended this counsel to be taken as a universal rule of life. If it were, there would soon be nothing left to sell and give.

But if "sell and give" were a special charge to a special individual, Jesus did utter another saying which He made explicitly universal. "Whoever does not renounce all he has cannot be my disciple." That is a task infinitely more complex. To renounce, and then to retain the thing renounced; to renounce, and then to administer the thing renounced, is the most

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Our Readers Say—

In reference to "Our Readers Say" column of the July 9 issue of the **Gospel Herald**, and to the statement by J. Kenneth Hoober of the University of Michigan: It is true that scientific facts do not conflict with the Bible, but the theory of evolution is not fact and it does conflict with the Bible. The Genesis account and the theory of evolution cannot both be true, as they contradict each other. The latter is based on assumptions; for example, invertebrates gave rise to vertebrates, and in turn, within the vertebrate group, fish gave rise to amphibians, amphibians to reptiles, reptiles to birds, and birds to mammals—or as some maintain now, they have a common ancestry. This is a contradiction of the Genesis account. Plants and animals were created to reproduce after their "kind." In the first chapter of Genesis it says: "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind. . . . And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind." (The same ideas is presented in regard to plants. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.")

The word "kind" is a translation of the Hebrew word **"min,"** which incidentally does not mean "species," since this term belongs to a more recent system of classification. It does show, however, that living things did belong to specific groups of plants and animals and reproduced within those groups.

The theory of evolution has been made intellectually respectable; in many universities and colleges it is accepted by the students in spite of the fact that it is not proved and is based on assumptions. (Another one of these assumptions that might be mentioned is that similarity of structure indicates common ancestry. It is more likely that similarity of structure indicates a common Creator.) If it is studied as the evolutionist presents it, the theory appears very convincing, but if one looks for actual evidence, it is lacking. There is more evidence against the theory than there is for it, especially in the area of genetics.

I have been able to find absolutely nothing that indicates that there is evidence to prove that any one specific family (much less any of the larger classification groups) has evolved from a lower form. Without a doubt, changes have taken place, but they have been within family groups.

If it is true that "Nature tells us how it was done," I am convinced that it does not tell us that it was done through evolution. There is no proof for the theory of evolution as proposed by Darwin and elaborated upon by present-day scientists.

—Martha Kanagy, Manitou Springs, Colo.

* * *

The comments of J. Kenneth Hoober in the July 9 issue of the **Gospel Herald** raise again the old question regarding the factual nature of evolution. In thinking about this question it is wise to make a clear distinction between what is experimentally demonstrated fact and what is speculative theory. In the first category are the facts that various species of ani-

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To question an existing tradition is never comfortable and not always safe. But not to question sometimes is to carry a corpse through the years.

Fellowship and the Sunday School

By Uric A. Bender

Dear Pastor!

I've got a question that's almost a heartache. Sort of hard to talk about. But Sarah says I've got to share it with someone. You've always listened to me. Still it seems easier to write this time. Sorry to bother you with a pet peeve. It's probably not worth attention.

This question's been with me a long time. Mostly it's just a dull ache deep down, almost like a hunger that can't be satisfied. Sometimes there are snatches of satisfaction; other times there are biting pangs that jerk and tear with pain I can't get to salve. I haven't found any pills either to take the hurt away.

Perhaps I'm being too dramatic. I don't mean to be. I'm just trying to describe the feeling I've got. Like I said, it seems easier to write than talk. I've never really talked it out, except to myself when I'm doing chores. Said a few words once to Sarah. Of course, she's sympathetic. But I think she knows just enough to feel the problem is heavy for me rather than really understanding it. I may be the only duck in the pond like this. Queer duck.

I'm sort of rambling on. It's far from easy to find the words to get on with what's bothering me. I guess you'd call it fellowship—or the lack of it. Leastwise, I hear a lot of preachers use the word and sometimes what they say about it comes close to getting a nod from me.

It's the feeling that comes when you get close to people and their problems. So close you begin to sense their burden and want to help them carry it. Or others get close to you and make you feel you're worth helping, even worth loving. Often it's a worldless thing. Just grows on you; keeps you warm where chills come easy.

Takes a long time for me to feel that way toward people. Then usually something happens that brings on the frost again. That's my real gripe, I guess, pastor. Why can't our church allow these feelings to continue instead of breaking them up regularly with our systems? You must have guessed I'm talking about the Sunday school. Like I said, it's not easy to say what I think, but this clipping out of a paper I get by some writer-fellow says about what I feel. I couldn't say it so neat and legal-like, but he sure plows the corn, big words and all. What do you think of it?

Pardon, pastor, for this long epistle just to enclose a clipping. But I expect you sneaked a glance at it anyway before you finished the letter. Got a title that stops you like a fence at the end of a row; doesn't it?

Sincerely yours,
John Ordinary

Scrap the Sunday School

The Sunday-school system for adults is archaic and bankrupt. For years its existence has fostered the idea that the needs of adults are being met by a regular dose of Bible study, for the most part superficially administered to yawning listeners by "teachers" who had someone else in the family drive to church so that they could "look at the lesson." The exceptions to this only emphasize the point.

The Sunday-school movement has had a heroic history. And in recent years Christian educators have given well-deserved attention to children and youth. Curriculums have been built scientifically with careful attention to pedagogical principles and precise theological orientation.

But adults have waited in vain for some glimmer of interest in their own basic needs. Most denominations and congregations have simply assumed "what's good for the gosling is good for the goose, at least, it won't do any harm." Our emphasis on the individual should have uncovered this fallacy decades ago. Yet, for some strange reason, we continue the farce of Bible study and group fellowship herding adults together with techniques which are childish in more ways than one.

When will some able and established denominational leader lay his reputation on the line and insist on a creative replacement for the adult Sunday-school class?

When will some qualified person carry out basic research on the needs of adults in our congregations and then devise forms much better adapted than the present Sunday-school system to meeting these needs?

When will some pastor be bold enough to suspend all adult Sunday-school classes and then provide opportunity for the imaginative minds in his congregation to suggest and help work out relevant structure or activities?

One of the outstanding adult needs seems to be fellowship. Again and again this is expressed in a variety of ways. Could this be a starting point for discussion? Recognizing, of course, that other needs exist, what would we find in our present Sunday-school classes with reference to this one need?

1. Usually classes are set up on the basis of age division: this tends to keep the group fluid, introducing new persons each year and cutting off those whose contribution within the group has been important and meaningful.

2. The teacher or leader is often chosen from outside the group by a committee or person outside the group, then presented arbitrarily to the class. The choice may or may not be a happy one. If it is not, the group suffers through an entire year hoping that this pattern of selection and fate deal them a higher score the next spin of the wheel.

If it is a happy choice, they hold their breath hopeful that the Sunday-school hierarchy will be sensitive, yet knowing in the long run that the very pattern of change militates against the continuance of a satisfactorily integrated and freely interacting unit.

3. The measured period often squelches discussion and sharing at the very point when openness is being achieved and issues are being clarified. Never can the same atmosphere be recreated and very seldom is there even opportunity to pick up again these particular strands of thought.

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My Prayer

By Alta Ingold

If I sometimes unthankful seem,
In chiding love remind me;
And if I hurt someone, when night comes on
No gentleness of sleep will find me.

Oh, make me know the way that I must take,
The end whereof I cannot see;
And when these days have turned to years,
Then I will know just why that way was
best for me.

When I forgive, let me forget,
And hold no empty bitterness;
No thought for self, just life to live
And love to give for others' happiness.

White Pigeon, Mich,

A Prayer

FOR THIS WEEK

Hallowed Father, with awe and reverence we thank Thee for our Father-child relationship with Thee. We thank Thee for the medium of this relationship—Christ Jesus.

Teach us, our Father, to rejoice that while others were near Thee, we who were afar off have now been made nigh.

We thank Thee that our Christ is also a medium of individual and brotherhood peace among all peoples of the world.

We pray that in this world of racial prejudice and pride, we may realize a Christian brotherhood which is a living witness that racial enmity has been slain by the cross of Christ, forming an inclusive fellowship, *builded together* for an habitation of God.

Be gracious unto us, Father, and grant that in the great future gathering we may be among those who come from the east, and from the west, and from the north, and from the south, and sit down together with Christ in the kingdom of God. Amen.

—Aaron M. Shank.

"Two Centuries of Struggle and Growth"

By Ellrose D. Zook

The Allegheny Mennonite Conference according to present plans will publish a history of the conference sometime during the latter part of this year. Its title is *Two Centuries of Struggle and Growth, 1763-1963.*

The author, a son of the late Bishop S. G. Shetler, was born and reared in the Johnstown area. He was ordained a minister in 1932 and bishop in 1952. Since 1932 he has served as pastor and assistant pastor of the Stahl and Pleasant Grove Mennonite churches, Johnstown, Pa. In the conference he has served as chairman of the Sunday School Conference, Field Worker for the District Mission Board, first editor of *Allegheny Conference News,* and secretary of the church conference. He was for six years a member of the executive committee of Mennonite General Conference and four years a member of the Mennonite Board of Education.

Two hundred years ago the first settlers of the Anabaptist faith moved into the regions west of the Alleghenies. *Two Centuries of Struggle and Growth* shows these men in action and helps us discover their motives for colonization and the foundations on which they built.

The opening chapter is a historical survey of Mennonite backgrounds and customs of pioneer times. Then follow histories of churches by these counties and areas:

1. Southern Somerset and Northern Garrett
2. Northern Somerset and Southern Cambria
3. Fayette and Westmoreland
4. Blair
5. Mifflin and Huntingdon
6. Other Areas of the Conference District
7. Extinct Churches
8. Related Church Groups in the District
9. Conference Organizations
10. Biographies of Conference Leaders
11. Appendixes, Bibliography, and Index.

The book is being distributed through congregations of the conference. Any persons or organization outside the conference who may wish copies may order them at the prepublication price of about $3.50.

All prepublication orders should be sent to Mr. Dorsey Eash, R. 4, Johnstown, Pa., before Sept. 1, 1963. No money need accompany the order. Orders sent in after this should be sent to the Mennonite Publishing House, Scottdale, Pa., when the price will be about $6.95.

Prayer Requests

(Requests for this column must be signed)

Pray for the spiritual renewal of the church in which God is glorified, Christ becomes precious, the Word of God is obeyed, and the Holy Spirit leads and unites.

Pray for divine guidance in preparation for the Greater Salt Lake Crusade for Christ, with the Myron Augsburger team, scheduled for Aug. 25 to Sept. 1, in Salt Lake City, Utah.

Pray that God may guide in the work of the General Conference at its meeting, Aug. 20-23.

Nursery SBS Materials

By D. Richard Miller

What do you do when children too young for Bible school are sent by their parents? In some communities, Christian parents will understand if 2½-year-old Johnny cannot attend. But elsewhere, non-Christian parents may not so readily understand.

Similar questions arise in Sunday school when parents desire to more fully participate in their classes and want supervision of their children provided. Or, especially in the smaller churches, these parents may be needed as teachers, but they do not know what to do with their small children.

Sunnyside Mennonite Church, Elkhart, Ind., discovered that too often parents preferred to keep older children home from Bible school rather than endure the tears and howls of children left behind who were too young to attend. So the

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Our Mennonite Churches: Strickler

Strickler's Church is situated on a hill, overlooking the Swatara Creek, near Middletown, Pa. The first building was built in 1837. In 1922 it was torn down and the present building erected. David Z. Miller, Harry L. Longenecker, and Russel S. Zeager serve as ministers; and Phares Z. Longenecker is deacon. The congregation numbers about 100 members, and is in the Lancaster Conference.

The Instrumental Symbolism of the Ordinances

By Elvin V. Snyder

It may be that our Mennonite Church has given sufficient emphasis to the practice of the ordinances to the partial neglect of the deeper aspect of their symbolism or real meaning. Perhaps we are still reacting against Roman Catholic sacramentalism and missing the really important matter of the object of the symbol.

Or is it impossible to stress symbolism without placing some intrinsic value in the substance of the symbol? Just why a bit of bread and a swallow of wine should in themselves have to become mysteriously, literally, and really the body and blood of Jesus Christ when they are blessed and served up in the Mass, is beyond the requisites of symbolism, theology, or ecclesiology. This would be like requiring, at a given moment, that "chair" magically become "a chair," or that the traffic light change quickly into the movement of the traffic.

But symbolism remains a language which our church has not been speaking too fluently. Our church buildings are "plain" and we would not think of picturing Christ and the church as a vine with its branches in a window or on a wall. It has seemed proper to use certain fine arts in our homes, but our churches and liturgy have not benefited from them.

And yet the Biblical language is realistically rich in its presentation of symbols. We all know what the cross stands for. A star is not just any star. The tables of the law are not cemetery markers. A serpent hung over a cross, a phoenix bird (pagan though its origin was) tell at a glance whole chapters of God's intervention in the history of man.

True, some of these symbols have been used to shameful purposes in certain historical contexts and pretexts. The cross, from Constantine through the Crusades, meant unspeakable bloodshed and suffering of innocent people. So much so that Protestantism has long rejected its use, and Jews despise Christianity for it. Images and prints of the Virgin Mary, so sweetly repugnant, frighten Protestants stiff lest history be interrupted once again because of the idolatry in God's people. Is it impossible to learn from history and strike on the middle road equidistant from superstitious materialism as well as from sanctimonious dogmatism?

What is offered here, aside from these picture symbols, refers rather to a simple realistic interpretation of the dramatic symbols of certain acts of God that we celebrate in our ordinances.

Instrumental Symbolism of Baptism

While Mennonites of different varieties have used much or little water in baptism, it is probably unnecessary to look for any special symbolic significance in that element as such. Probably no one has even thought about why some other liquid was not used instead. And the quantity only matters when we insist on one or other mode of baptism neither of which has intrinsic importance unless we are willing to risk the implications of baptismal regeneration. For instance, crystal-clear water could symbolize purity, but in baptism we do not pretend that it is the water, much or little, that cleanses us from sin or resurrects us into newness of life.

But the instrumental symbolism of the whole ceremony of baptism takes for granted that the cleansing has already taken place. That is why the different modes of baptism stress different aspects of its meaning.

1. Baptism by immersion quite correctly symbolizes or even dramatizes the death, burial, and resurrection of the believer in Christ.
2. Baptism by sprinkling or pouring, more often than not, is referred to precisely as symbolizing the washing away of sin.

But neither of these modes symbolizes the larger meaning of the believer becoming a member of the body of Christ. And it would be rather difficult to invent such a suitable symbol. Eph. 4:15.

In Mennonite writings, baptism by pouring is only occasionally referred to as symbolizing the pouring out of the Holy Spirit. Why don't we who use this mode of baptism insist more on this symbolism? And since baptism of the Holy Spirit takes for granted the death, burial, and resurrection of the believer in Christ, the act of baptism could most logically symbolize the incorporation of the believer by the Holy Spirit into the body of Christ.

Moreover, for those who must have the death, burial, and resurrection of the believer symbolized somehow, this could be most vividly portrayed by the kneeling of the candidate for baptism and the rising with the right hand of fellowship into the resurrected life of the Christian apostolate.

Instrumental Symbolism of Communion

Quite plainly the Lord's Supper is the commemoration of an act of God. We dare not insert into it anything that might give the remotest impression that we had had anything to do with the provisions and blessing it represents—except "to remember until He comes" with gratefulness and humility.

By no stretch of the imagination dare we pretend to have "fabricated" a multitude of "bodies of Christ" which are now to be eaten up cannibalistically and physically digested. This is not necessary symbolically nor theologically. Else how many "bodies of Christ" are there? How many "bodies of Christ" were there the night when He instituted this symbolism: the one that was sitting in their midst at the table? or the several that they ate up after He had blessed the bread? When and what is "the real presence"?

This "real presence" in the Lord's Supper actually refers to a two directional communion: communion with Him in His suffering (Phil. 3:10) and the communion of believers in the suffering (Acts 2:42). How can we instrumentally symbolize this fellowship as we celebrate communion? Or is it entirely impossible?

Perhaps it is easier in the smaller congregations to safeguard the "koinonia" concept, but in large churches about the only recourse left would be the symbolism of language. However, where the group is not too large, they could come forward to "the table" by tens or twenties and at least to that extent dramatize the togetherness that is communion.

Instrumental Symbolism of Foot Washing

Most of us are accustomed to include a second part to the communion service: what the Roman Catholic literature calls the "Mandatum." According to that denomination, foot washing symbolizes humiliation and purification, although in recent times the pope practices it for all of them on Maundy Thursday.

Mennonite literature, when it does speak of this ordinance, usually gives more or less the same meaning as that of Romanism. This is surprising, taking into account our pretended Biblical realism.

What does foot washing mean according to John 13?

1. Jesus' consciousness of His lordship. Verse 3.
   (Note the remarkable contrast between the facts of verse 3 and those of verses 4, 5.)
2. Peter's mistaken concept of lordship. Verses 6-11.
3. The omniscient Lord is the omnipotent Servant. Verses 11, 18-20.

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War and the Christian Ethic

By Jean Lasserre

In the New Testament there is no clear border between individual and collective, between private and political ethic. The New Testament challenges the Christian consistently to a coherent and homogeneous kind of behavior without duplicity of contradiction.

1. The obedience of the Christian is founded in gratitude; sanctification is the answer to justification. The response to the salvation given in Christ is grateful praise. This means that gratitude is not only the foundation and the motive but also the content and criterion of Christian obedience.

My question: Can the action of a soldier be understood as grateful praise? Interiorly can the attitude of a soldier be compatible with an attitude of grateful praise and does it call forth in those toward whom he acts an attitude of grateful praise—or rather of blasphemy?

2. The Christian ethic is an ethic of communion. The branch can only live as part of the vine; if the branch does not bear fruit, it is cut off and dries up and is destroyed. This communion, though, is not only with the Father vertically but also with the neighbor horizontally. This right angle is unbreakable; the one relationship is only present with the other, which is the reason for Jesus' introducing in the Lord's Prayer the pedagogical condition, "as we forgive those who have trespassed against us."

Is the position of a soldier not incompatible with this total communion with the neighbor? Is not the soldier's commitment by definition a breach of communion with the enemy? But it is central to the Gospel message that, when my neighbor refuses communion with me, I remain nevertheless in communion with him. This is the sense of the instructions, for instance, concerning the right and the left cheek and the second mile.

3. The Christian ethic is an ethic of witness. The Christian's commission is to pass on the message of forgiveness which he has received.

Does not the position of the soldier and the function he has to carry out render impossible by definition his witnessing to this grace?

4. The Christian ethic is an ethic founded on the Word, the living Word which Christ speaks to His disciple. This means that any kind of legalism or moralism or system-building is a ridiculous caricature of the Christian ethic.

But the counterquestion must still be examined: Is not any other system—situation ethics, and ethic of history, an ethic of responsibility—equally in danger of padlocking the mouth of the living Lord? There is only one way ethic can validly proceed and this is, growing out of the constant dialogue between disciple and Lord, between child and Father.

5. The Christian ethic is an ethic of victory. Its basis is the victory of the resurrection of Christ; and there is no Christian ethic which is not a testimony to and a building upon this victory.

The army seeks a kind of victory which has nothing to do with the resurrection of Christ. Its presuppositions are pagan and fatalistic. Is not a Christian who inserts himself within this framework of the army placing himself in a position which by the assumptions of its organization denies the resurrection or does not count on it as a victory?

6. The Christian ethic is an ethic of hope. It lives from the expectation of the return of Christ. An ethic is only Christian if its actions presuppose, illuminate, call forth, suggest expectation. In this light all human values and kingdoms and institutions are relativized. The Christian can only look at them with a kind of humor, a kind of detachment, which refuses to absolutize them. To take life whether in the form of the death penalty or on the battlefield is not compatible with this relativizing of human values and human institutions. It assumes that the state in whose commission this action is carried out has made itself an absolute, that it is the kingdom which is ultimate.

Does not the Christian's acceptance of killing therefore actually mean, through an absolutizing of the state in its claims over the life of the criminal or the enemy, the proclamation that Jesus Christ will not come?

7. I needn't argue that the Christian ethic is an ethic of love answering the love of God towards us. But I do want to make in this context the point that our love is addressed to man with a small *m*. Jesus concerned Himself with the woman at the well; He concerned Himself with Zacchaeus in spite of the fact that he was a collaborator; He concerned Himself with the servant of the centurion in spite of the fact that this man was a part of the occupation force. He looks at a man as human creature whom we are to love without measuring him in terms of his place in the social and political situation or his worthiness.

Can the church support a war ethic contrary in each aspect to the Christian ethic and still be proclaiming the Gospel of Christ? Is there really any hope of avoiding the guilt and horror of nuclear war except in the possibility that the church may even yet repent—turn?

Permission to reprint this article has been given by Church Peace Mission.

Questions on the Christian Witness to the State

By John H. Yoder

C. What Should Christians Say to the State?

6. *The Christian Calls the State to Religious Neutrality.* Ever since the age of Constantine, Christians have been facing the temptation (and generally succumbing to it) to seek to make the state "Christian," an instrument of the churches' attempts to make society better. Not only has this been the case in the medieval and modern European and Latin-American societies where churches have been formally recognized as official and have thereby committed the state to being somehow "Christian." Also in North America, where there is no formal connection between church and state, there still are repeated efforts to bring the American government to a formal recognition of the Christian religion. Efforts during the more distant past have been quite successful in obtaining from the government the enforcement of certain Christian ideals in law.

The End of the Puritan Age

For many, the main shortcoming of this approach is a very practical one; it will no longer work. The Protestant forces which in the past had been able to use the state to provide school children with Protestant chapel services, to enforce Sunday rest, or to prohibit the sale of alcoholic beverages, are now having to recognize that (not only because of the increase in the strength of Roman Catholicism) this can no longer be done.

The real reason why the Christian should be concerned for the neutrality of the state is much deeper, however, than the impracticality of maintaining a Protestant state in our day and age. For when

the churches were relatively effective in trying to enforce their morality upon the larger community, this happened at the expense of the proclamation of the Gospel. What was communicated to the unbelieving young people who grew up under such rule, and to the nonchurch people who all their lives reacted against it, was that the Christian faith is fundamentally a set of restrictions interfering with the free exercise of one's tastes and interests and opposed to human happiness and self-fulfillment. To some extent such a view of human freedom and happiness was actually the conviction of those who have been called "Puritans"; more often this impression was falsely given by the way in which the improper implements of the state were used to teach morality.

For disciples of Jesus Christ, with the resources of the Holy Spirit and Christian fellowship, the doing of the will of God is, even if it should involve certain sacrifices, a voluntary matter, a joy, a real possibility, and the only source of true self-fulfillment. All of this is hidden when the strength of the state is placed behind demands of minimum morality which the church dictates. It is thus not primarily a theoretical meditation about the separation of church and state, but a concern for the renewal of the clarity of the Gospel message, which will lead the church to desire that the state be neutral or "secular."

Christians Are Servants of Mankind

It is tragic that Christians should have needed to await the loss (threatened or already accomplished) of century-old privileges before coming to realize that their calling in the world is to be not masters but servants of their fellow man. Just as God Himself, in order ultimately to reveal His nature and accomplish His purposes in history, took upon Himself the form not of a king but of a servant, so He calls His children to form a people who will be "kings and priests" precisely in that they are the servants of all men. When the church in the past has sought to use the arm of the state, this was not only wrong (as we were saying earlier) because it gave people a wrong impression; it actually meant a denial of what the church as a servant of people is truly called to do in this world.

The Renewal of Internal Discipline

When in the past churches have felt they could trust the state to make all men lead decent, if not sacrificial, Christian lives, an indirect result was the loss of discipline within the committed fellowship. Since the statesman and most of his subjects were understood to be Christian, the moral discipline of the total community did about all that could be done in helping men to be good. Consequently the effort to call men to the highest levels of discipleship, on the basis not of compulsion but of an appeal to their own voluntary commitment and to the mercies of Christ, could easily be neglected. The sanctions of the state, after all, were so much more effective and so uniform in their application.

The way in which the appeal to the state to strengthen morality coincides with a weakness of the call to Christian discipleship is well demonstrated in the way many individual churchmen will place more trust in the state than in the commitment of their membership for the achievement of racial integration, or the way in which in earlier years it was assumed that the instruments not of the church but of the state would be the most appropriate way to further temperance and the respect of the Sabbath.

Official Piety

One of the most striking paradoxes in American social history is the way in which persons deeply committed to the theoretical separation of church and state still feel that the government's sponsorship of prayers in public schools, of Sunday observance, and of prayer before legislative sessions is a safeguard of something the church could be concerned about. The fact that in some pioneer and rural communities churches believing in the separation of church and state have constituted the majority of the population has in the past enabled this confusion between the religious fidelity of Christian social leaders and the misuse of governments. As this Protestant domination is progressively lost, let us welcome the liberation rather than deploring the loss.

The Church Not a Servant of the State

We have spoken of "idolatry" as being involved primarily when some value other than Christ and our fellow man has been given absolute authority. There should then be some other word for what happens when the Christian faith itself is made the servant of other causes. Perhaps "apostasy" would be the most correct term for this; although for some it would seem too strong a name.

Certainly something of this is involved when the Christian faith is thought of as useful primarily because it strengthens the morale or the morality of American society. Neither making people in general better workers, better husbands, better servants of the state nor increasing their devotion and their willingness to sacrifice for the sake of their country can be considered as truly a Christian purpose; yet for immense numbers of American "Christian" leaders, this is really what the churches are for.

A more extreme form of the same offense must be recognized in the military chaplaincy. Here persons trained and ordained as ministers of the Gospel testify, both by their uniform and by their acceptance of officer status, that they accept an unconditional loyalty not only to a nation but acually to its military apparatus, a loyalty whose usefulness to the military is that it strengthens men's willingness to serve as soldiers and which, even with the best of sincerity, cannot but have a serious negative effect upon the faithfulness of the man's preaching.

This would be the case even within a state and a church whose laws would provide for ministers to be chosen and supported by the government. In North America, where both the state and all the churches are committed to the separation of church and state, the military chaplaincy is the one point at which this principle is directly and unashamedly flouted. Paying pastors to preach either Roman Catholic or Jewish or "nonsectarian" Protestant morality to congregations made up completely of soldiers is not only an offense against the nature of the Gospel and that of the church, but also against the religious neutrality which is proper for the state and constitutionally required of the American state.

Elkhart, Ind.

* * *

In the Civil Rights Message, presented to Congress Feb. 28, the President pointed out that racial discrimination is morally wrong. He said, "Let it be clear, in our own hearts and minds . . . , that we are committed to achieving the true equality of opportunity . . . because it is right." The message discussed the right to vote, education, extension of the Commission on Civil Rights, employment, public accommodations, and other uses of Federal funds. — *FCNL Washington Newsletter*, April, 1963.

* * *

The Church and War, by Evelyn Underhill, is a sobering statement for Christians who believe in containing communism by military force. This 5-page pamphlet, published by the Anglican Pacifist Fellowship, is available at 10¢ a copy from Fellowship Publications, Box 271, Nyack, N.Y.

EDITORIAL

(Continued from page 715)

not stop there. It must lead to a "putting on" as well. Some need to quit not doing anything and do those things the Lord has laid on the heart and made them responsible for.

Think of this when you are asked to serve in the life and work of the church. Think of this when a neighbor is in need physically or spiritually. Think of this when a need is laid on your heart, where a good deed could be done, a kind word spoken, a thing shared. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—D.

Stewardship

Two-Year Emphasis Initiated

By Daniel Kauffman

On Wednesday and Thursday of this week (Aug. 21 and 22) the General Conference will hear the first report of its Stewardship Secretary, commission the sixteen-member Stewardship Council, and formally initiate the 1963-65 Christian stewardship emphasis.

The general theme for the two-year emphasis is "Stewardship of the Gospel." I Cor. 9:17; Gal. 2:7; Col. 1:25; I Thess. 2:4; I Tim. 1:11; Titus 1:3. The Gospel is man's greatest responsibility. It has been entrusted to man. God has literally limited Himself by man's vision for this task. Through these two years there will be an attempt to rediscover, as a church, the Biblical concept of Christian stewardship, and to experience its implications in all of life.

The two-year emphasis is being co-ordinated by Daniel Kauffman, Stewardship Secretary, A. J. Metzler, Executive Secretary of General Conference, and Arnold Cressman, Field Secretary for the Commission for Christian Education. Nearly all agencies of the church will be contributing at some time during the two years to this stewardship education emphasis.

The following time schedule is guiding the various church agencies in planning, co-ordinating, and executing the program during this period of time. The idea of a 1963-65 stewardship emphasis grew out of the 1962 study conference.

1962 February —Stewardship study conference, Elkhart, Ind.
May-Oct. —Pilot stewardship projects in five churches to try out various ideas on methods and procedures in the local congregation.
October —Meeting of representatives of all agencies of the church to plan general objectives, co-ordination, and timing of the 1963-65 stewardship emphasis.
1963 Jan.-Aug. —Educational materials planned and printed.
—Editors and writers at work on Sunday-school literature, periodical articles, mission study course, church bulletins.
June-Dec. —Leadership training for teachers of stewardship institutes and district stewardship committees in the use of the new *Stewardship for Mission* guide in the local congregation.
August —Initiation of the 1963-65 emphasis at General Conference, Kalona, Iowa.
Aug.-Dec. —Beginning of district stewardship institutes.
—Publication of stewardship articles in church periodicals.
1964 Jan.-Dec. —Commission emphasizes the theme, "Stewardship of the Gospel," through
- curriculum
- area secretaries
- mission study course on stewardship.

—District stewardship institutes continuing.
—Pastors preaching stewardship.
—Congregational stewardship committees activated.
—Stewardship Council assisting in education and methods at
- congregational level
- conference level.

June-Dec. —Mennonite Board of Missions and Charities
- Begin stewardship emphasis at June annual meeting and continuing through the year through their regular channels.

1965 Jan.-Aug. —Continuation of general emphasis.
—Evaluation of experience at the next General Conference session.

Pastors and laymen have been counseled widely for help in the preparation of educational materials. One pervading question has guided the planning from its inception: "What assistance do the pastor and his staff of lay leaders want to aid them in their nurture program for this emphasis on Christian stewardship?" The two-year emphasis is intended to be a congregational thrust rather than an institutional thrust. All materials have been prepared from the viewpoint of the local pastor.

These two years are important years. They can literally mean spiritual renewal for our church. For one cannot be confronted with responsibility for the Gospel without discovering more fully what God has intended for his life. We want people to see stewardship not as the mere business of budget promotion, but rather as the point at which the vitality and genuineness of the Christian faith becomes visible in fulfilling the Christian's mission.

Scottdale, Pa.

FELLOWSHIP

(Continued from page 717)

4. The exploratory outward feelers of timid souls toward some kind of worthwhile interpersonal relationship through a Sunday-school class are extremely fragile and easily crushed by repeated denials of satisfaction.

5. The physical arrangements frequently leave much to be desired. Class members seated in rows looking at each other's backs and a "lecturer" at the front are not thus oriented to free sharing. In addition, there is likely the conflict of nearby teachers attempting to get through to their classes, the distractions of a large room or auditorium full of irrelevant furnishings, or the movement of people and turning wheels necessary to organizational neatness.

Perhaps a few questions should be asked before any drastic changes are made. How strong are the desires for meaningful small group fellowships? Has our present Sunday-school structure actually hindered satisfactory continuing group relationships? Can groups be formed on bases that allow for more spontaneous development and natural continuity?

Could such groups serve as the center or nucleus or channel for most congregational activities? Would leadership frequently emerge from within the group? What can be done to meet the fellowship needs of those regularly engaged in teaching children during the regular Sunday-school hour?

To question an existing tradition is never comfortable and not always safe. But not to question sometimes is to carry a corpse through the years. It may mean attending a perpetual wake, with fellow watchers giving honor to a noble life, yet too cultured to acknowledge that the departed was well past his threescore and ten. A refusal to question is to view the remains with a nostalgia which blots out the work still to be done by the living.

On occasion lethargy is so deep that it can be intruded upon only by a sudden or severe shock. Perhaps the design of this brief article can accomplish such a purpose. No one can ignore the contribution Sunday schools around the world have made to the church during the last several centuries. Nor can anyone ignore the tremendous advances made recently in the teaching of children. But only an unconcerned person would ignore the fact that many adult Sunday-school classes are lionestly past the point of spiritual value to the average class member.

Elkhart, Ind.

FOR DISCUSSION

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

How Fast Should the Churches Unite?

By Roy S. Koch

The last number of years have witnessed a rising tide of enthusiasm for church union. Denominations, big and little, are talking mergers. Feelers are put out by group after group to discover theological sensibilities akin to their own. Ecumenicity, the union of the churches, is a popular subject.

Why all this talk of church union? We live in a united world. The United Nations Organization influences world politics. We are near neighbors to more than one hundred nations in our world. Jet liners have shrunk the distances between us; television cameras jump the oceans via telstars. The sound barrier has long since ceased to be a barrier. Not content with circumscribing our own little planet we now stretch "satellital" fingers tenuously out into space.

It is inevitable that this "one world" complex should also influence our ecclesiastical thinking. We must get together; we will get together. So committees converge for conversations, moderators are in a mood for mergers, secretaries seek for satisfactory solutions, and even Pope John XXIII advanced positive proposals.

We have had quite enough of splits, competition, invective, and vituperation. The time for healing has come. Denominational walls must come down. Church loyalties must be seasoned with the accent of ecumenicity. A spirit of concession must take to the air. *Union* is the great goal toward which all should strive.

Should anyone question this grand design we quickly refer him to our Lord's prayer, "that they all may be one," in John 17:21 and piously pray that the Lord may speed the day when this prayer shall be answered. "Let no one oppose the union God's Spirit is striving to produce in a splintered Christendom," we say. "May the best Christian thinkers who are engaged in shaping and structuring the 'Great Ecumenical Movement' enjoy conspicuous success."

But lest enthusiasm for church union quite steal our good judgment, let us list a few serious cautions. Many evangelical thinkers predict that this great super church of the last days will be Christian only in name. In the process of building she will lose her vitality and uniqueness and become a semipolitical colossus that will lose her own soul while trying to save the world. The architects of this colossus may be building with such zeal that the church splinters will fall where they may.

Again, the spirit of concession may turn to compromise until the unique doctrines of the Christian faith will be completely lost, sacrificing even the nonnegotiable doctrines of the divinity of Jesus Christ, the dependability of the Bible as God's revelation to man, and salvation by faith alone.

That the healing of these sinful factions is desirable few would deny. If the Holy Spirit is bringing separated brethren together again, let us be highly sensitive on the matter lest haply we be found even to fight against God. The unity of the Spirit is a platform amply large to permit a great diversity of opinion on innumerable lesser issues while still maintaining essential unity. But church unity does not require organic union. Maybe the cause of Christ can be served better by the denominations maintaining their identities but moderating their extreme emphases, by fellowshiping with each other over and above their denominational lines, and by learning to co-operate meaningfully in local communities.

If organic union can grow out of genuine Christian unity, well and good, and may God be praised. If organic union is not feasible, let us by all means still have the unity of the Spirit. What is not clear now, and may never become clear on this mortal scene, will become transparent when we shall be truly one in the presence of our Lord and Saviour, Jesus Christ.

INSTRUMENTAL SYMBOLISM

(Continued from page 719)

(He could wash Judas' feet in spite of what He knew about him.)

4. The lordship includes work, obedience, and communion. Verses 13, 14.
5. Jesus acted as a Servant to show that He was Lord. Verses 15, 16.
6. Knowing this Lord is proved by obedience to Him. Verse 17.
7. He is the commissioning Lord. Verse 20.

Humility, service, and brotherhood are not produced by foot washing but rather by the consciousness of the relationship between this Lord and His servants.

Thus the Lord's Supper symbolizes the saviorhood of Christ, and foot washing symbolizes the lordship of Christ.

Instrumental Symbolism of the Christian Woman's Veil

Since all of these other ordinances symbolize an act of God in the believer, it has seemed somewhat inconsistent that the prayer veil worn by Christian women of the church should refer to something so human as the superiority of man over woman. If anything, it should point to the superiority of Christ over all men and women.

And it is precisely this superiority and the liberating and strengthening power of the Gospel that has given to Christian women a degree of spiritual equality with, and freedom from, the humiliation by men. The Christian women in New Testament times already were highly respected and honored. (See the women in the resurrection story and Paul's reference to several outstanding ones in Romans 16.)

In this sense, together with whatever other Scriptural interpretation we may give this ordinance, present-day Christian women, and especially those that the Gospel has recently liberated from their pagan slavery, could very well wear this veil on their heads as a kind of spiritual flag of Christian respect and freedom. And they could do so with a sense of profound gratitude to God, to Christ, and even to Christian men.

Conclusion

So just as circumcision was nothing in itself (I Cor. 7:19), yet it pointed to the covenant or contract made with God (Gen. 17:11) and to the responsibility the church has for the Word of God (Rom. 3:1, 2), so these ordinances (symbols) are nothing in themselves if they are shorn of the deep meanings of what God has done.

Christ in a Box?

By Wilma Catherine Arley

If you would make a survey, you would probably find more Bibles still in their boxes than any other gift. They are the newest-looking books you can find in many homes. They are, however, often kept on the top shelf of the closet, while other books are clearly displayed in the bookcase.

Perhaps this is not true of you, but do you hide your Bible by the way you act? Maybe you think it won't matter if you charge your customers a few cents more than you should; but this is one way of hiding your Bible.

Could the way you talk possibly obstruct someone's view of the Bible and of Christ? Of course, you wouldn't tell the untruth, but maybe you just stretch the truth a bit too far sometimes. How about stretching the truth at all?

Do you keep others from seeing the beauty and simplicity of Christ by the way you dress? Modest dress is one requirement for God's kingdom, even in these modern times. What are you doing about it?

Why keep Christ "penned up" in a box or on the top closet shelf? Why not let Him freely shine in your daily life that others may see and know Him too?

MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

Young Christians overseas testify

Koji Kaneo, Evangelist at Kamishihoro

By Ruth Ressler

God leads sometimes in what to us seem to be roundabout ways. Born in Korea to a Japanese army officer during the war days, Koji-san moved to the southern Japanese island of Kyushu when his family was repatriated after the war. There both his father and mother died of the effects of war on human bodies. From the time he was eleven, Kaneo-san became the "son" of a woman missionary in northern Kyushu. After finishing high school, he entered Japan Christian College in Tokyo where he studied for four years. From there let him tell his own story.

"During my school age, I visited Hokkaido twice. The first time I visited I looked around the area near Abashiri and I served Free Will Baptist Mission about one month. This time my feeling was very nice about everything. People were so kind and friendly, but I thought, 'Hokkaido needs more Christian workers.'

"On my way home I met one of my friends who is in the Mennonite mission, and I talked with him about my graduation. He said to me, 'Here in Hokkaido Mennonite churches also need Christian workers.'

"The second time, the summer of last year, the Mennonite churches invited me to Hokkaido. I served about one month through the Mennonite Church. I had nice fellowship with church members at this time and I knew more minutely about Hokkaido and this mission. When I went back to school, I prayed about my future service and I said to God, 'God, if this is your will, please lead me to Hokkaido because Hokkaido needs more Christian workers.' I prayed a long time, I caught God's will, and received conviction. At last God led me here to Kamishihoro and I came here March 31 of this year."

He covets your prayers as a brotherhood.

Koji Kaneo

Adjustment from crowded Tokyo, with its overemphasis upon high "cultural" standards, to a rural village, the outgrowth of a penal community, requires a rethinking of human values. Physical adjustments, too, are to be reckoned with. When people in Tokyo said, "Hokkaido is cold," it was true. Adjustment to wholesome physical life in such a climate requires fortitude. God through your intercession can help him in this. We praise God for Kaneo-san's sense of call and his willingness to follow where God leads him.

Kamishihoro, Japan.

From Where I Sit

By Nancy Lee, *General Board Missionary to Japan*

Great bursts of colored fireworks flashed and boomed above Obihiro the nights of Aug. 14 and 15. Fragments of the festival touched my life and began to reveal its meaning.

Only three of the usual seven ladies appeared for cooking class the afternoon of the fourteenth.

"The others are very busy because of the festival and many guests," they explained.

That night, as I watched the firework display, I saw the house of one neighbor blazing with light and heard the sounds of many visitors and cars. No wonder the lady of this house had been too busy that day to can peaches!

However, the class met—and three is a good number for conversation. These attractive, intelligent ladies in lovely Western dresses began with a question that gave the festival a serious shape.

"What day," they queried, "do foreigners visit the graves of *their* dead?"

Taken quite by surprise, I slowly framed an answer that I hoped would be honest, would satisfy their need to respect the dead, and yet would give them a view of our hope in Christ. Then I asked more about the present festival.

At the beginning of August, they explained, the spirits come to earth. On Aug. 15 they leave the earth again.

"Really?" I asked a little bluntly, hoping to learn their own belief.

"Yes," they assured me.

(A little later Shinohara-san, this past year a student at Goshen College Biblical Seminary, skillfully led us into further informal conversation—which renewed my determination to study more Japanese.)

Another fragment fell into place yesterday while seven members of a high-school English club sat visiting with me and munching slices of their gift of a jelly-roll-shaped, glazed cake. Several of the Negro spirituals on the record we listened to centered on the theme of longing for heaven and the Lord's return. Casually I referred to the recent festival for the dead in Obihiro.

"Oh, that is a time for fun and presents!" exclaimed the leader.

(I recalled the package of soap that had arrived from our meat store and the happy exultation of a young member over his needed bonus.)

The adults and the youth see this festival through different eyes then?

Final fragments, this time from a missionary friend and two books, completed my limited view. *Two* festivals coincide, I learned. One was originally "an occasion for wishing happiness . . . and (now) the younger people think of it as merely an occasion to receive bonuses and exchange presents." The other is "a service for the salvation of the dead."

On Aug. 15 (evening) my friend had seen the flock of boats, set afloat by one town on its river. These boats sparkled with the lights of many small lanterns and shrines. While the priest chanted prayers to Buddha, these bright boats, unhindered by anyone, moved toward the sea to comfort the souls of the dead hovering over the water that night and longing for rest.

Witnessing for Christ

By Eren Minj

On Aug. 15, 1962, God seemed to say to me that I should save someone. That someone was my grandmother, who was "all wrapped up" with worldly things. I tried to ignore God's voice, but He kept on saying to me, "Save her." Still not obeying, I tried to sleep, but couldn't because my mind was not at peace. At last I got up and asked God for strength. I began crying and said, "Lord, you shed your blood on the cross to save me, but I am so worthless I can do nothing for you." God seemed to say, "Go and pray with your grandmother."

At midnight I got up, and kneeling by my grandmother's feet, shook her to waken her. As soon as she sat up I began crying. In tears I said, "Dear Grandmother, I, being human, love you so much and I am unhappy because of how you are living. How much more your Saviour must love you and how sad He must be. The Lord wants you to repent and serve Him. To do this you will have to quit your drinking and other worldly habits."

I read I John 1:8 to her. Then, crying, I begged God to forgive her. I prayed only a short prayer. Then I asked Grandmother to pray and ask God for forgiveness. But she could do nothing but cry. In the end I prayed again, then left her.

The answer to my prayer came quickly. Eight days later my grandmother became so ill that no one expected her to live. But praise be to God that He sent this sickness to save her. Now she is well again and she has forsaken all worldly things. She is extremely happy and interested in bringing glory to God.

Bihar, India.

Should we return to India?

Not Wanted!

By Wilbur and Velma Hostetler

Call to India

About a year ago the General Mission Board asked us to return to India. This had been entirely out of our minds for nine years. We checked the various barriers which had prevented our return there during this interval, and discovered that one by one they had faded away. Over the years God had removed them in an almost imperceptible manner.

The overseas office of the Board pointed out to us the need for missionaries in Madhya Pradesh. Since we had already served two terms there, the Board had already invested considerable funds in our orientation and language study, and presumably we would be able to begin right where we had left off. We prayed for guidance. Seemingly God was tapping our shoulders to fill the need. We committed ourselves to go, and asked God to help us take care of all the necessary arrangements.

Application for Visa

The Mission Board immediately made application through the National Christian Council of India for a visa for us. After a wait of many months, the government of India replied that the visa was not granted.

The missionaries in India took up the matter again and after some time received a second refusal. Many of our friends had been praying that the way might open for us to go, and now they began sympathizing with us because of our failure. Was it our failure? Did we do something wrong during a previous term? We probably will never know; the government does not give reasons.

Was it God's mistake? Many of us prayed that He would open the way. If He wants us to serve in India, He can remove all the obstacles. If He does not remove them, may we conclude that He does not need us there?

We are not ready to conclude that He does not need us there, but we are rethinking what the need is. We are prone to think that the church in India needs us. Perhaps we need the church. Perhaps the church in North America needs the church in India. What we can give may not be as important as what we can mutually share.

It may be that God knows we need to learn patience. It is not easy to live a whole year in uncertainty. God knows who needs to learn the Abraham walk—not knowing where he goes. We probably stand in need of sympathy, not because of rejection by India, but because we do not know mutual sharing and patience.

But other applicants have also been denied. Some were first-time applicants, and had no previous opportunity to offend. Repeated applications were made, and in some cases a reversal of decision was obtained. With this in mind the Mennonite Church in India made another representation, this time directly to the government of India. This application is now pending. If God wants us there, we are sure that He will open the door for us.

God Disposes

But if God rules that He does not need us there, we have confidence that He is still answering our prayers. God closed the doors of Asia and Bithynia for Paul, yet not long after this Paul wrote from Ephesus, the capital of Asia, that a "wide door for effective work has opened to me" (RSV). Not many years ago Lena Graber was refused a visa to return to India for nursing service, but a door opened for her to serve God in Nepal, when missionaries were permitted to enter for the first time in history.

We do not know whether God will open the door for us to return to India. If He does not, we do not know what other door He will open for us. It may be that He will keep us in our present service. We are happy to keep on teaching Bible by correspondence, and carrying on our prison ministry; we are happy if the Lord sends us to India; we are happy if He opens a new door.

We appreciate the prayers of our friends throughout our brotherhood, and hope this report will stir all of us to renewed praying and submissiveness to God's will.

In Business for God

By David E. Hostetler

Kenneth Schwartzentruber cut the green and yellow ribbon that obstructed the entrance to Ribeirao Preto's first evangelical bookstore at 10:45 Saturday morning, May 11, 1963.

For the Christian believers of that city and region, this act was the fulfillment and answer to many prayers. Now Bibles, hymnbooks, other good literature, and gifts would be within reach—no more long expensive trips or tiresome postal delays until any of these could be acquired.

As the small group, assembled there for the inauguration of the store, moved in to look over the merchandise, Kenneth and his wife Grace could not help breathing a prayer of thanksgiving that the big day had finally come and all had gone well.

For Ken and Grace the act was also a symbol of achievement. Born and raised in Ontario, they both felt the call to foreign service at an early age. Asked when he first became aware of his wife's call, Ken replied, "I guess I knew that even before I started going with her."

Ken's call to foreign service was strengthened when he went abroad on a cattle boat, at the age of 18. "That's when my home roots were loosened," he says.

Married on June 2, 1951, Ken and Grace studied at Eastern Mennonite College and later at Goshen Biblical Seminary. Following graduation from Goshen, the couple moved back to the Ailsa Craig congregation in Ontario, Canada, to assist the pastor. During the same period, Ken worked full time at the Golden Rule Bookstore in London.

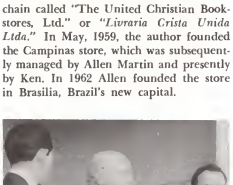
"This was an excellent preparation for the work we are now doing," he says.

Ken and Grace are the first full-time literature missionaries, of the Mennonite Church to Brazil. They came to Brazil in 1961. There were questions in many people's minds. Who ever heard of sending people who are not evangelists and pastors? How can an ordained man involve himself in business when the need seemed to be so clear—more evangelism and more churches?

The Schwartzentrubers do not claim to have all the answers. Ken's reply is a slow smile and words to this effect: "This is *our* call and I am in business for God."

David Glass, one of Brazil's leading literature men, has said something like this, "Most churches open their doors only two or three times a week, but the bookstore is open six days a week ten hours a day."

Ribeirao Preto's store is the third in a chain called "The United Christian Bookstores, Ltd." or *"Livraria Crista Unida Ltda."* In May, 1959, the author founded the Campinas store, which was subsequently managed by Allen Martin and presently by Ken. In 1962 Allen founded the store in Brasilia, Brazil's new capital.



The speech of the president of the commercial association is being recorded for broadcasting on PRA-7 as Ken Schwartzentruber stands by.

The author, David Hostetler, and the manager, Ken Schwartzentruber, in the Ribeirao Preto store.

Immense amounts of paper work caused heartbreaking delays in the Ribeirao Preto project. But now, on this lovely May day, all the difficulties could be forgotten as the Brazil Mennonite Mission Council's Literature Committee and the evangelical community rejoiced together at the significance of the event.

Present at the opening of the store were presidents of the city's pastoral association, the commercial association, representatives of various missions, and the director of the local evangelical radio station, Walter Kaschel.

"Ribeirao Preto's evangelical radio station, PRA-7," said Walter Kaschel, "stands ready to help make the store known and to be of service at all times."

Josué Gardin, who will be completing his fourth year with the stores, will be locally responsible for sales, ordering, the financial books, and the like. He is a member of the Valinhos Mennonite Church.

Since Ribeirao Preto is only about half an hour away from Sertaozinho, by bus, Josué will be working in close association with Glenn Musselman, our missionary there.

Reports coming in since the store was founded indicate that it is finding an excellent acceptance among the people. "It is interesting to me," says Mrs. Schwartzentruber, "to see the number of people showing interest in this project."

Josué reports more passers-by than at the Campinas location. He also says, "We have more Catholics and Spiritualists coming in to look around."

As an excuse for coming in, though none was needed, one policeman asked for a piece of scratch paper to make a notation.

Both Ken and Grace, and their four children, are fully involved in bookstore work. Sometimes when "daddy" goes away to make a book display at a church convention or youth group, one of the little Schwartzentrubers goes along. This is a signal honor.

On these occasions Grace arranges a

(Continued on page 730)

Missions Today

Self-Supporting Missionaries

By J. D. Graber

Both, not either or—this is the formula we follow in defining the relation between church-supported and self-supporting missionaries. We emphasize the viewpoint that both are missionaries, and for an effective and balanced program we need both kinds.

Overseas Mission Associates (OMA) are not primarily teachers, doctors, nurses, agriculturists, and other technicians serving abroad. In selecting a name for this type of service we wanted to keep the word "mission" in the center, because we consider the OMA program primarily mission.

Relationship with the Mennonite Central Committee Teachers Abroad Program (TAP) is entirely clear. Where there is need or opportunity for such service in areas where we already have a mission program and where the OMA appointees can be associated with our regular missionaries, the Mission Board administers the program. Where teachers serve in other areas, associated with other mission groups or with other agencies, wherever it may be, this naturally becomes an MCC program. The chief outlet for OMA service has been in the Calabar Province of Eastern Nigeria where six teachers are assigned. We have here also two doctors, three nurses, as well as voluntary service and other persons working along with our regular missionary staff. We feel we have here a well-balanced team.

The self-supporting missionary has certain advantages. He is thus serving a useful and a needed purpose in the community. Non-Christian critics of the missionary program often say that the conventional missionary serves no useful purpose. Communists sometimes label him, along with a church pastor, a parasite. These criticisms do not apply to the employed missionary. The fact that he holds down a regular "job" also puts him on a basis of communication with many persons who might not care to listen to the regular missionary.

The church-supported life-term missionary is still the heart of the missionary program, where extreme nationalism has not made his service impossible. He adds continuity and permanence to the church-extension program and serves as the integrating center. We need both kinds of missionaries.

Elkhart, Ind.

MISSION NEWS

Overseas Missions

Lancaster, Pa.

The Roy Kreider family arrived in Lancaster on Aug. 5 for furlough. Missionaries under the General Board, they have completed a second term of missionary service in Israel.

Accra, Ghana

James and Janice Snider, London, Ont., arrived in Accra on Aug. 7 to begin their first three-year term as medical missionaries to Ghana. They are serving under the General Board.

Elkhart, Ind.

The Nigeria embassy informed the General Board on Aug. 7 that visas were granted for Willis and Betta Lee Kaufman and family and for Keith and Jeanette Hostetler. They will serve as OMA teachers in Nigeria under the General Board.

Algiers, Algeria

A young Algerian Christian has been staying temporarily with the Robert Setters, General Board missionaries to Algeria. He is a colporteur for the British and Foreign Bible Society.

Because of complaints from his neighbors that he tried to sell Christian literature in his apartment house, he was arrested and spent the night in jail. A group of neighbors witnessed against him the next day.

Police told him that he could sell Bibles in the streets but not in homes, and that he would have to find a different place to live.

Missionary Marian Hostetler says, "Algeria's legislators are now working on a constitution for this country. Pray that it will contain clear provisions for freedom of religion and of propagation of religion."

Elkhart, Ind.

Delvin D. Nussbaum, Louisville, Ohio, formerly pastor of the Stoner Heights congregation, joined the staff of the General Board's personnel office on July 22.

He replaces David Brunner, who returns to Goshen College Biblical Seminary this fall to complete his education.

Home Missions

Culp, Ark.

Arlin Yoder, who will be principal of the Bethel Springs school for the 1963-64 year, was installed as pastor of the Bethel Springs church on July 28 by M. E. Bontreger, pastor of the Mt. Joy church. Bro. Yoder was called by the congregation through its church council to be pastor.

The church had been without a resident pastor for one year. Bro. Bontreger had been preaching there every second Sunday in the month last year; other ministers were also preaching, as they were available.

Chinle, Ariz.

The annual camp meeting for the Navahos was held July 27, 28. One adult and five young people made public commitments to Christ during these services. Albert Tsosie and Tom Dennison were guest speakers.

Stanley Weaver, missionary to the Navahos under the General Board, spoke at the annual Fluted Rock Bible Conference on Aug. 2. This Bible conference, organized and sponsored entirely by the Navahos, is held under a large bush shelter. People came to this reservation-wide meeting from Arizona, New Mexico, Utah, and Colorado. This year was the first time non-Navaho speakers participated.

Four teen-age girls from Black Mountain Mission attended Cortez summer Bible school for eight weeks. Two accepted Christ as Saviour during this time of Bible study.

Broadcasting

Harrisonburg, Va.

The staff of the General Board's radio headquarters thanks God for memorial gifts sent in memory of a loved one to help in the broadcast ministry.

One of these given recently to the Mennonite Hour came from Mrs. Ira Dombach, Manheim, Pa., with a letter saying, "Enclosed find check for $100 as a memorial to my husband, Ira Dombach, who passed away May 24. His leg got caught in the tractor, cutting the artery, resulting in death from hemorrhages within minutes. He was very much interested in your broadcast. We seek an interest in your prayers, as we endeavor to go on without him, and that I would have the wisdom and guidance to bring up the children for the Lord."

Also from the same family came $50 for Heart to Heart.

Another memorial gift of $50 for the Russian-language broadcast was sent with this note: "This gift is in memory and honor of my mother. . . . I recall before she passed away she made the statement, 'I don't want you to spend money on a vault. I'd rather that it would be used for missions.'"

Asuncion, Paraguay

"As we are new Christians, we get lots of help through the radio," writes a Bible course student, who moved to Paraguay with a group of Mennonites in 1948.

She continues, "Last January my husband and I were converted. Some of the others don't believe we need to be converted: so we have lots of trouble, and we need all the help we can get."

Pray for these people and others who face opposition.

Ethiopia

Million Belete of Ethiopia, who several years ago translated "God's Great Salvation" into the Amharic language, is now translating a second course, "Living for Christ."

Bro. Belete writes, "At least two boys have come out from darkness after studying 'God's Great Salvation,' I am very, very glad for this course."

Anderson, S.C.

Radio station WANS, Anderson, is so much interested in airing the Way to Life

Your Treasurer Reports

Following the close of our books in May, we released through a personal letter from our president the information about our total program need, including financial concerns. Recently a letter came from a worker in a small city church.

She enclosed a $20 check for overseas missions and wrote, "In reading the letter from John Mosemann, I could not pass this up without doing something about it. I am happy to testify that one cannot outgive God. One day the Lord laid this burden on my heart to add to my giving another 10 per cent. I prayed, 'Lord, if you will see me through, I'll do it.'

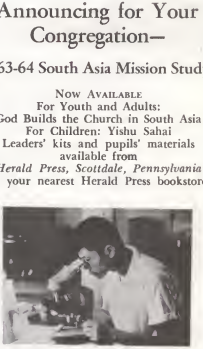
"In just a very short while our allowances were raised and I haven't suffered in the least. I praise Him for His faithfulness and the assurance of knowing I can step out by faith."

—H. Ernest Bennett.

Announcing for Your Congregation—

1963-64 South Asia Mission Study

NOW AVAILABLE
For Youth and Adults:
God Builds the Church in South Asia
For Children: Yishu Sahai
Leaders' kits and pupils' materials available from
Herald Press, Scottdale, Pennsylvania
or your nearest Herald Press bookstore



From "New Day in Nepal," 70-frame color filmstrip, available from Mennonite Board of Missions, Elkhart, Ind., on a loan basis.

To supplement your congregation's study, filmstrips, slide sets, and films are available. For more information on titles and availability, write to Mennonite Board of Missions, Elkhart, Indiana.

that it is carrying the program free of charge, as of Aug. 11.

Earlier, James Harris, Mennonite pastor of the same city, had made contact with the station to learn if they were interested in releasing the program.

Scott City, Kans.

KFLA, Scott City, located at 1310 on the dial, is broadcasting the Mennonite Hour every Sunday morning at 8:30.

An interested individual living near Scott City is supporting this release.

Health and Welfare

Rittman, Ohio

Richard and Dorothy Brenneman, former VS unit leader couple at Portland, Oreg., moved to Rittman on Aug. 1 where Richard will be superintendent of the Home for the Aged.

Clayton and Elsie Sutter, who have served as superintendent and matron respectively, planned to terminate their service at the home about the middle of August.

Richard had two years of VS experience at Froh Brothers Homestead, Sturgis, Mich., and since January, 1962, he and his wife had been serving as the leadership couple at Portland. The Brennemans have one child, Newton.

Voluntary Service

Woodland Park, Colo.

Sixty-five neighbors and church people attended open house at the new VS unit house at Woodland Park on Aug. 4. VS counselors serving at Frontier Boys Camp live here.

Divide, Colo.

On Aug. 3 and 4, the four Colorado VS units — La Junta, Pueblo, Glenwood Springs, and Woodland Park—held their annual get-together and spiritual retreat at Rocky Mountain Mennonite Camp.

Deputation Schedule

Sunday, Aug. 25, to Sunday, Sept. 1

Colorado

Paul Erb
Denver (Rocky Mountain Conf.), Fri., Aug. 30—Sun., Sept. 1

Indiana

Dorsa Mishler
Benton, Sun., Aug. 25, a.m.

Maryland

B. Charles Hostetter
North East (Sandy Cove Bible Conf.), Mon., Aug. 26—Mon., Sept. 2

Nebraska

Paul Erb
Beaver Crossing (West Fairview), Sun., Aug. 25, p.m.
Chappell, Wed., Aug. 28, p.m.
Milford, Sun., Aug. 25, a.m.
Milford (East Fairview), Sun., Aug. 25, a.m.
Shickley (Salem), Mon., Aug. 26, p.m.
Wood River, Tues., Aug. 27, p.m.

Oregon

Charles Shenk
Hubbard (Zion), Sun., Aug. 25, p.m.
Sheridan, Sun., Aug. 25, a.m.

Roy D. Roth, Logsden, Oreg., was guest speaker and song leader.

Springdale, Ark.

Four summer VS-ers served up to 700 migrants at the child care center this summer.

The four VS-ers became responsible for 16 preschoolers at 4:30 a.m. each day. During the day they told them Bible stories, played games, and fed them snacks and lunch.

In the evening they served older ones and their parents. Monday and Wednesday evenings they had boys' and girls' clubs. Tuesday evenings were family evenings when the programs were designed for migrant families. Thursday evenings were married women's evenings, and Friday evenings, for teens.

Anzac, Alta.

On July 27 VS-ers completed their first year's program at Camp Nee Chee Wogan. The camp included daily nature study, camp crafts, planned recreation, bush survival training, and campfire talks.

The name, "Nee Chee Wogan," is Cree for "partner, or special friend." Youngsters served in this camp were Cree Indians or of Indian stock.

In other news from Anzac, the Northland School Division of Northern Alberta has purchased a 20′ x 84′ plywood building to be used as a recreation hall at the Anzac dormitory. Children who attend school at Anzac stay at the dormitory for two-week periods because they can go to and from home only by railway.

VS-ers have dismantled the building and are moving it to the dormitory area. The building will give youngsters opportunity for indoor recreation, games, and directed activity this winter.

Sandy Lake, Alta.

VS-ers who taught summer Bible school at Sandy Lake report that three teen-age boys and another in his twenties requested that a special class be conducted for them.

Ike Glick, former VS-er now living in this area, and his staff of four arranged for this special class. Interest by the four young men was excellent, he reports.

Elkhart, Ind.

Robert Kolze, area director of the Migrant Ministry for Minnesota, Iowa, Wisconsin, Illinois, Indiana, and Ohio, and Gordon Clark, program director for the state of Indiana, met with John Lehman and Kenneth Seitz on July 29 to discuss Mennonite VS.

Kolze and Clark reported that they need volunteers for Bible schools, as recreation leaders, to plan and direct program for teen-agers and adults in the evenings in the summer, and to provide migrants with kindergartens, health classes, and English classes in the winter.

Volunteers could work not only with transient migrants, but also with migrants who have begun to settle down. One such group is near South Bend, Ind.

John Lehman, director of VS for the General Board, said after the interview, "These men have approached the Mennonite Church out of Christian concern for the migrants.

Your Overseas Missionaries of the Week

James and Janice Snider

Dr. James and Janice Snider, London, Ont., began this month a three-year term of missionary service in Ghana under the General Mission Board.

Dr. Snider, who graduated from Rockway Mennonite High School, Kitchener, attended Waterloo College, and later received his M.D. degree from the University of Western Ontario, will do clinical and medical work at Somanya, Ghana. He will also act as general contractor for the new hospital being built at Somanya. He says that the main illnesses in Ghana are tuberculosis, malaria, and parasitic diseases; he expects to do little surgery. Mrs. Snider attended Stratford Teachers' College, Stratford, Ont., and has taught elementary school in South Waterloo and London. Regarding their goals, they said, "We hope to make the medical work a means of building the church in Ghana. We also hope to develop medical education for the nationals in the near future."

"They have sensed the dedication of Mennonite volunteers at the child care center, Springdale, Ark.

"If plans carry, the General Board will be able to use this winter and next summer at least 100 volunteers to minister to and help the migrants in the six-state area which Kolze represented. These 100 would be in addition to the VS-ers needed for the other parts of General Board-sponsored program."

Applicants may volunteer now by writing to the personnel office—Dorsa J. Mishler, Mennonite Board of Missions, Elkhart, Ind.

I-W Services

Elkhart, Ind.

Marva Jean Stutzman, Hesston, Kans., joined the staff of the I-W office at the General Board on July 22. She replaces Wilmetta Maust, secretary, who terminated to enter voluntary service with her husband at Frontier Boys Camp, Divide, Colo.

Denver, Colo.

I-W activities here this summer were varied. Three I-W's built a fence around the back yard for John and Jenny Allison for their seeing-eye dog. Mrs. Allison is blind.

Another activity was participating in a Sunday evening program July 21 at First

Mennonite Church, Denver. A I-W quartet sang several numbers.

Portland, Maine

I-W's report that they gave out over 1,000 tracts the evening of July 4 to a crowd watching fireworks.

Relief and Service

Older Couples Needed for Winter VS

Kenneth Seitz, director of short-term VS for the General Mission Board, says, "Opportunities are now available for semi-retired couples during the winter and early spring, Jan. 1 to May 1, 1964. They would serve in voluntary service under the General Board."

Presently he is clarifying questions on social security, health conditions, and other areas which semi-retired couples need answers to before volunteering.

Opportunities for these couples include carpenters, plumbers, painters, houseparents, and "hospital assistants."

The latter, "hospital assistants," would serve at church-administered hospitals in visiting with patients, writing letters, and doing errands.

New Areas for 1964 Summer VS

In other short-term VS news Bro. Seitz reports that he is exploring new areas for 1964 summer VS.

In addition to the traditional areas—migrant ministry, summer Bible school mobile units, summer camping, and institutional assistance—he is working on requests from pastors and city church leaders who want VS-ers to help in inner city areas next summer. Summer VS-ers in inner city areas would help in recreational leadership, as well as day camping programs, summer Bible schools, and other activity programs.

The 1964 summer VS program will be designed for 19-year-olds and above. College students as well as high-school graduates will be accepted.

How to Volunteer: Persons interested in applying for service or wanting more information should write to Dorsa J. Mishler, Mennonite Board of Missions, Elkhart, Ind.

100 VS-ers Needed This Fall

"Up to 100 VS-ers can be placed in September or October at hospitals and homes for the aging, to help young, growing North American churches, and as unit leaders in the General Board's VS program," John Lehman, director of long-term VS, and Dorsa J. Mishler, secretary for personnel, both of the General Board, said on Aug. 9.

Persons can choose between one-year and two-year assignments. For more information, or to volunteer, write to Dorsa J. Mishler, Mennonite Board of Missions, Elkhart, Ind.

Overseas Relief and Service

Aridea Valley, Greece

Two hundred persons gathered on Sunday morning, June 30, to dedicate the Mennonite Central Committee agricultural experiment farm located in Aridea Valley.

Peter Dyck, European MCC director, reports:

"The impressive service began with a typical Church of Greece liturgy chanted by a priest and several choristers and reached its high point with the act of dedication consisting of the sprinkling of holy water in all directions on the farm.

"Then the band played the national anthem and MCC volunteers sang 'Holy God, We Praise Thy Name.'

"This was followed by speeches by the representative of the mayor of Aridea, the Nomark of Nomos Pelles (similar to a state governor in the United States), Mr. Christou, the director of agriculture for Nomos Pelles, a local Aridea man, and myself."

In his dedicatory message Dyck applied the text, "I came that they may have life and have it abundantly," to MCC's work in Greece.

Begun in 1961 by Pax men, the farm serves as home base for an agricultural, home, and village improvement program that aims eventually to work in all of the valley's 35 villages.

Skoplje, Yugoslavia

Mennonite Central Committee representatives were in Skoplje less than two days after an earthquake devastated this city of 170,000.

John Wieler, Niverville, Man., director of the service program in Greece, and Pax man Aden Troyer, Sugarcreek, Ohio, report that 75 per cent of the city was destroyed, MCC stands ready to send men and supplies to Skoplje if recommended.

MCC has tried to locate a unit in Yugoslavia on a number of occasions during the past few years, but without success. The Skoplje earthquake may be the open door.

Akron, Pa.

"The Unfinished Revolution — Congo History and Missionary African Relations Today" is the title of an essay by Elmer Neufeld in the current issue of MCC's quarterly Report.

Neufeld writes, "I have a deep—and growing—appreciation for the patient and sacrificial response of many missionaries who are often faced with extremely frustrating situations in this time of revolution and anti-colonialism. But I do not believe we serve the Lord's cause by overlooking the problems. . . . It is for the purpose of fostering discussion, especially among those directly related to our missionary work, that the manuscript is written and that even certain controversial parts are allowed to stand."

Neufeld is the service director and Peace Section representative in Sub-Sahara Africa for MCC.

Copies of Report may be obtained free from Mennonite Central Committee, Akron, Pa., 17501.

Mennonite Disaster Services

Lancaster, Pa.

The Lancaster Mennonite Disaster Service unit recently investigated and made plans for an MDS blood donor program at Lancaster General Hospital. Interest in such a venture was inspired by other MDS blood donor clinics in Ontario and elsewhere.

The Lancaster unit found that hospitals in the area eagerly favor establishing the MDS blood donor program. Any member of the Mennonite and Brethren in Christ churches within the Lancaster MDS area will be eligible to draw upon the MDS blood bank.

Throughout the United States 85 per cent of the hospitals are members of the national blood bank exchange program. This program provides that MDS members traveling in another state needing emergency blood transfusions could within the plan draw immediately upon the available blood bank.

The blood bank would then be replenished by MDS donations at the Lancaster hospitals. The arrangement among co-operating hospitals in the national blood bank exchange provides for an exchange of blood among hospitals so that donors in one area donating blood for need in another area need co-operate only with the local hospital.

The MDS unit plans to implement the program by an initial deposit of 20 units of blood.

NEEDLE'S EYE

(Continued from page 716)

difficult, the most dangerous, the most delicate undertaking in the world, and is surrounded by the subtlest of temptations.

Some years ago when I did some traveling at the expense of the Annuity Fund for Congregational Ministers, and when rail travel was still the normal means of getting from one place to another, I was talking to the pastor of a Negro church in the membership of which I knew were several Pullman porters. I put to my friend a question that had puzzled me. "What is a reasonable tip to a Pullman porter from New York to Chicago?"

My friend laughed and said, "Reasonable from whose point of view?"

I gave the first answer that came into my head. "Reasonable from the point of view of a man who does not want to be small, but who has to remember he is tipping with other people's money."

Responsible Spending

When I was traveling for the Annuity Fund, and spending other people's money, I gave an account of it. But what about the trips that I take at my own expense? Whose money am I spending then? If I have renounced, it is God's money. If I have renounced (and remember, if I haven't, Jesus says I cannot be His disciple), every dollar that I spend, or save, or invest, or give away belongs to God. I have complete discretion as to how much and for what things I spend, or save, or invest, or give away. But my account must someday be rendered to God and be reviewed by Him. I have complete discretion, with complete accountability.

It is not the same thing as a vow of poverty. The taker of such a vow has made his decision once and for all. The disciple who has renounced makes his decision many times a day.

It is not the same thing as a formula: x per cent for God, (100-x) per cent at my disposal. For it all belongs to God, and it all is at my disposal.

It is not asceticism. I believe that the God whose money I am managing wants me to enjoy the life He has given me, and the world in which He has put me. I believe money spent upon myself in reasonable amounts is as legitimately used for Him as if it were contributed to church, or college, or hospital. Ah! but what is a reasonable amount? God leaves that decision to me.

I believe that God wants me to feed my soul on recreative pleasure: but where does the point of overdoing begin? God puts it up to me.

It is not relinquishing forethought and care for the future. I think that God wants me to take "thought for the morrow." Remember that these words, which are quoted from the King James Version, are part of a mistranslation. The Revised Standard Version gives us the true sense of the Greek, "Do not be anxious about tomorrow." God does not want me to worry myself into inefficiency. And a wise taking thought for the morrow is one of the best protections against anxiety. But how much protection against the future is enough? I have to say.

I believe that God wants me to remember my responsibility for my own family. It seems obvious to me that their welfare is an obligation which takes priority over the welfare of other children of God. But I do not believe that God wants me to handicap the members of my family by turning over too much to them at the expense of His other children. How much is too much? I have to decide.

I believe that God wants me to give, thoughtfully, cheerfully, generously. He leaves the amount, and the recipient, to me, as in all the other cases that we have been considering. I believe that the transmission of God's money to church, or school, or board, or hospital, is an act of devotion to Him. But I believe that it is no more an act of devotion than is the transmission of God's money to landlord or grocer or clothing store. I have not accomplished a real renunciation until I am able to see *every* expenditure of God's money as a religious act, performed for Him.

And that, my fellow camels, is the needle's eye through which we must pass if we are to enter into the kingdom of righteousness and peace and joy. With God, all things are possible.

New York, N.Y.

IN BUSINESS FOR GOD

(Continued from page 726)

baby sitter and pinch-hits at the store. Or she may even go along for moral support and good company.

They both realize the true evangelistic thrust a well-operated bookstore can have. Furthermore, they are aware of the significance of the contribution these stores make to the total evangelical community. As one observer has said, "Our confidence in the Mennonite Church is reinforced by the good job your stores are doing."

The severed green and yellow ribbon represents the mission's desire to serve Brazil with the Gospel message. Green and yellow are two of Brazil's national colors. They stand for hope and prosperity. Kens, the literature committee, and the mission council hope to serve those ends in the highest sense.

SBS MATERIAL

(Continued from page 718)

younger children were allowed to attend, resulting in a too-large age span which made the nursery class difficult to teach.

In 1959, a Nursery I class was begun in the Sunnyside congregation. It accepted children as young as 2½ years old. The regular nursery class was renamed Nursery II. We searched for suitable materials. A decision was made the next year to produce our own materials more true to our theology and understanding of the religious nature of young children.

Encouraged by their pastor, the Nursery I teacher and her husband began to work on the project. The first year, the materials were printed on a borrowed spirit duplicator. But the children enjoyed taking their pictures home.

Work also began on Nursery I materials for another Sunday school where a class had also been started because of the local need. The adult Sunday-school class bought a mimeograph for church use which was capable of printing the Nursery I materials.

Interest in the materials gradually spread outside the local congregation. Presently five churches in Indiana and Iowa are using the Sunday-school materials.

Writing, drawing, and printing the materials was done by the couple who began the work, and their pastor. When the pastor moved to another location, agreement was made whereby they could continue work on the materials.

Several principles have been kept in mind in deciding to enter this project.

1. It is recognized that the child is very young and that Christian educators in our church are not agreed on whether these children belong in a class or not. In humble recognition of this, there was conviction that the child is nevertheless learning, and there is need for guidance where local conditions seem to require having a class for this age child.

2. This is not designed to make anyone feel that his church must have a class for the two-year-old.

3. It is recognized that not every child is ready to enter a class at this age, and parents should not feel ashamed if their child does not enter this class.

4. This project is to be experiential, with the possibility that at some future date more adequate materials and help may be available within our denomination.

5. No financial profit is to be received by anyone involved with the materials, and any profit which might be earned is to be given for denominational mission work.

6. Limitations of production by mimeograph are recognized, and other means are continually being considered. But this method presently is the most satisfactory one in light of expense involved.

Work on this project is now being carried on under a business name to symbolize that no personal profit is to be involved with this work. Churches are invited to purchase and use the Sunday-school and summer Bible school materials and, on the basis of their experience and evaluation, to offer any constructive comments they may have. Inquiries may be sent to: H & M Printing, 111 South 13th St., Fort Dodge, Iowa, 50501.

Field Notes —— CONTINUED

In light of the continuing unrest and tension and mass demonstrations on the race problem let us join in special prayer during these days.

Evangelistic Meetings

Isaac Risser, Harrisonburg, Va., at Burr Oak, Rensselaer, Ind., Aug. 25 to Sept. 1.

Correction

Rachel Meyers, Souderton, Pa., was also one of the 17 accepted by Mennonite Central Committee to participate in the first trainee program of North Americans in Europe. Her name was omitted from "Mission News" in the Aug. 13 **Gospel Herald.**

Calendar

Mennonite General Conference biennial meeting, Kalona, Iowa, Aug. 20-23.
Beachy Amish Mennonite Christian Youth Fellowship Meeting, Clinton Christian Day School, Goshen, Ind., Aug. 21, 22.
Rocky Mountain Mennonite Conference, Denver, August 31 to Sept. 2.
Indiana-Michigan Mennonite Mission Board Meeting, Goshen College Church, Goshen, Ind., Oct. 5, 6.
Commission for Christian Education meeting, Masontown, Pa., Oct. 25, 26.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.
Indiana-Michigan Winter Ministers' meeting, Hopewell, Kouts, Ind., Dec. 3, 4.
Ontario Mennonite Bible Institute, 800 King St., Kitchener, Ont., Oct. 28 to March 27, 1964.

You Can Be Convincing!

By N. H. Teague

I am a salesman (and so are you). My ceaseless job is to convince people, all manner of persons, that my product is what they need *now*. Being a bit shy and reserved by nature, I had to learn effective communication to sell. One may believe something, but not be able to make others believe the same truth.

One reason I was convinced of the superiority of the product is that our family uses it. The reason I was convinced I could sell it was by my going out with a superior salesman, and seeing him sell. My candid feeling was, "If he can do it, I can too."

I reckoned with the fact, however, that I did not have the gift of gab as he had it, but that I could use his *methods* in most cases. As a result, I placed third this year out of several thousand salesmen and sales managers, not because of my "prowess," nor because of my "high pressuring," but because I had *studied* selling, both at my desk, and by knocking on doors. This proved to me that *techniques*, used with sincerity, were bound to work—for anyone with the willingness to try.

Large manufacturing concerns with above average products would not get to first base without the little heard of "middle man"—the salesman. This individual must convince the consumer that he is getting the most for his money, and for his particular use by ordering ——— product. In fact, a consumer may buy a poor product by a superior salesman (perhaps not honest) selling it to him. I see this every day as products—some superior, some not so superior—are being "glorified" over TV and radio. They say a "good" salesman can sell an Eskimo a tray of ice cubes! This is being done often before our very eyes. Not literally, but almost. I remember a principle that one of my teachers in college pointed out: He was teaching us principles of personal work. "A man may use every Scripture available, and use all the pressuring he cares to, but if he doesn't 'land his fish,' what good is accomplished?" Selling material goods and doing spiritual witnessing both have *similar* approaches!

I spoke recently with a brother of the martyred Nate Saint, and this brother, a Baptist minister, said, in essence, "The months I worked for the F—— B—— company taught me more about approaches in personal evangelism than perhaps any other one experience." Samuel Shoemaker, veteran evangelist, said, "The neglect to intrigue the man's imagination before moving in on his will" is the biggest mistake in evangelism; "lure is more effective than logic."

Another term one might use is "woo." Not as Ulysses' men were wooed (in Homerian mythology) by the daughter of Circe through soft music and were changed to swine, but in such a way that when the salesman leaves the home, the customer is confident that he has received a fair deal, and has made a wise purchase. It is often true that some glib-tongued salesman may talk himself either out of a sale, or the customer into a sale, that he doesn't really want to make. In fact, I have done this myself, but tried to profit by past mistakes.

A Christian salesman takes into consideration such things as the health of the customer, the financial condition of the home, the emotional stability of the customer, the attitude of the partner who is not present. All these *are important*, and one could name several other considerations.

Effective salesmanship, *to convince*, must follow, in some measure, the following rules:

1. *Time*. The stay at the home (or shop, etc.) must be as short as possible because the customer's time is valuable, and his span of attention is relatively short—perhaps 20 minutes. My time is valuable because I must stop at many homes that day to make a fair day's wages, and I must go quickly enough to complete my "route" in the given four or five weeks. I am in the type of selling where customers must be satisfied because I stop at their homes regularly, not once (then am never heard from).

2. Demonstrating. Inviting the customer to smell, taste, handle, operate a product will do more convincing, and in a shorter time, than much talking. This gives him time to ask questions too, when I am not talking all the time. This is the reason why some relatively quiet men make effective salesmen. They compensate by "showing" rather than "pressuring." Recently, I sold an $80 barn fogger in about ten minutes by demonstrating it to both husband and wife. In the visit before, I had shown its superiority.

3. *Courtesy and consideration*. Thanking the customer profusely for the order is a *must* to be welcomed again. Other qualities of character, such as poise, confidence, trust in the customer, might be mentioned. Inward fear *does not* sell, though a customer can detect when I am afraid of him, or afraid "of myself."

Some customers buy out of pity—the salesman may be crippled or handicapped in some other way. It is commendable when this person can call attention away from himself to the products, and convince the customer to buy because he needs the product, and not merely to "help out the salesman." I feel defeated when folks tell me they bought to "help me out," although they no doubt meant well.

4. *A plugger*. In spite of the poor English, this term says exactly what a man must do—keep plugging. The man who becomes frightened after ten doors have shut (kindly or otherwise) him out is not taking into consideration the law of averages; that is, that so many homes out of so many stops *will* purchase—the more homes, the more sales. Neither does he consider his own incompetency—it takes some failures to eradicate error in the next stops! It takes humility to be a successful, honest salesman (even though I am saying this myself).

5. *Loyalty*. When a man does fail, he often blames one of three things: the company, the product, or the customer. Never himself. He *must* be loyal enough to avoid knocking his competitors!

6. *Enthusiasm*. This is sometimes mistaken for "high pressuring." Most folks, however, can detect sincerity. Enthusiasm is not always "verbal."

Now some folks are professional salesmen, who make their living selling, or rather operating a "sales and *service*" organization. However, *everyone* is selling, if not products, then influence. The *minister* has tremendous potential to "sell" the Gospel, not for money, but because he loves the Lord, and the souls who are being convinced.

The *father* and *mother* in the home can either demand obedience, or *deserve* obedience. They must "sell" their children on the best way of life. The *teacher* must "sell" his pupils on the value of knowledge—legitimate knowledge. The *Christian* must "sell" the world on the idea that "it pays to serve Jesus"—that "it pays every step of the way!"

Reader, *you* can be convincing, *if you are convinced!*

Bittinger, Md.

Obligations

Count your obligations,
Name them one by one,
And it will surprise you
What the Lord wants done!

—*Perkasie Bulletin.*

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I have long since ceased to pray, "Lord Jesus, have compassion on the lost world." I remember the day and hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world, and now it is time for you to have compassion. I have given my heart; now give your hearts."—A. J. Gordon.

A "Great Priest" for Don Florentino Amadeo

By Gladys Widmer

Said Don Florentino Amadeo during his last weeks of illness, "I would like to hear it again and I want my family to listen also. Jesus is the only Priest who can forgive our sins and in whom we can truly confide." A few weeks later Bro. Amadeo went to be with his Priest who had forgiven his sins and had given him eternal life. The six years of his walk with Christ had meant all to him.

But the other 67 years of his life had been wasted in drunkenness and all that accompanies such living. His money was wasted; his wife had a hard life; his neighbors continually heard and saw him in a drunken state. Often he wanted a changed life, but he did not know how this could be done. He had gone for help to the priest in the city where he lived, only to be advised that he drink less and with that he was refused the Bible which he so much wanted to read.

However, when the Gospel came to "Barriada Texas," close to the housing project where services were held, he listened and accepted the atoning work of the Great High Priest and received a new life.

It was a changed life that was to be an inspiration to many. His neighbors remarked, "We do not know what to think. We are speechless. All these years he was walking around the 'barriada' drunk; and now, he is so different, he walks around and talks about the Lord. What has happened?"

Many heard of the true Priest who can forgive sins and change lives through Bro. Amadeo. Some have already accepted Him and others will not be able to forget the living testimony of this changed life.

Don Florentino had never learned to read. But when the Bible reached his hands, he surprised everyone by being able to read it, even before being approached about the Laubach method for teaching adults to read.

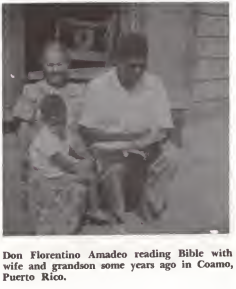
How did he do it? Listen to his words: "I read my Bible on the doorstep of my home and whenever anyone passes I ask him to read me a verse or a portion; or perhaps I ask him some words I do not know. I even go to other people and ask them to read and I learn in this way." The strong desire to read the Word was the incentive!

Don Florentino had one regret which he often mentioned, especially to young people. "How I wish I would have known the Gospel earlier in my youth! Young people, learn from my experience and avoid a wasted life such as I have had. Decide for Christ now and let Him use your life. Yes, the Lord has forgiven me and accepted me as His son, but I have only a short few years left to serve Him."

Great temptations came to Don Florentino in his six years of living with Christ, and he experienced yielding to sin. But he came back to the Lord in deep repentance and his life ended with a note of great triumph and victory over sin. Samuel Rolon, who was pastor of the Coamo, Puerto Rico, church at the time, relates the following experience which took place about two months before Bro. Amadeo's death:

"While visiting Bro. Amadeo in the hospital Feb. 22, 1961, and reading Psalm 23 to him, he spoke and expressed the necessity of pardon, after having yielded to temptation. I repeated I John 1:9. Bro. Florentino confessed his sin to the Lord and with assurance of sins forgiven he expressed that he was now ready to go with his Lord today, tomorrow, or whenever He would call. He asked forgiveness of all whom he had offended.

"A visit the following day found him with the same spirit of victory. After reading Revelation 22 he voluntarily asked that I help him sit up and he himself prayed, asking for spiritual strength for these moments of suffering and at the time of departure. He interceded for his wife and sons and daughters, unbelievers, that the Lord would protect them and bring them to the hope of eternal life. He asked me to convey to his family the fact that he had totally rejected the things of this life and that they should do the same. He testified to the blessing of being in the 'light' of Christ in contrast to the darkness of this world. The two months of further suffering were severe, physically speaking. But his spiritual triumph was great, as he went to his eternal home."



Don Florentino Amadeo reading Bible with wife and grandson some years ago in Coamo, Puerto Rico.

A high point of his testimony a week before he passed on was his desire to observe the Lord's Supper and remember again what He had done for him with His broken body and shed blood. Lester Hershey, Samuel Rolon, and Gladys Widmer participated in this service with him. His wife and two daughters looked on. Ill as he was, he joined in singing, "Only in Christ."

Physically, he suffered much from cancer during his last months on earth. But through it all he continually witnessed to his family and friends desiring that they too come to this true High Priest. On April 24, 1961, the Great High Priest called him to his eternal home. A large number of friends, neighbors, and family attended the memorial service held for him. His testimony lives on. We trust that many more of his family and friends will respond to the call of the Lord in repentance and faith.

(Gladys C. Widmer had the privilege of being in Coamo, P.R., at the time Bro. Amadeo came to the Lord and again six years later at the close of his life, thus witnessing the beginning and ending of this "New Life in Christ.")

World Population Increase

Consideration of the data summarized in the latest issue of the UN's Population and Vital Statistics leads me to conclude that the annual increase in the sum of mankind is now around 60 million persons a year—responsible demographers whom I have consulted agree with this conclusion. I feel confident that within a few months a similar conclusion will appear in the scientific literature on this subject.

Breakdown of the 60-million total shows a 1.2 per cent rate of increase or 11.4 million per year for the economically more developed world—the rates for Europe and Japan being somewhat lower and the rates for North America, the U.S.S.R., and Australasia somewhat higher. The annual rate of increase for the underdeveloped world is seen as a phenomenal 2.3 per cent, or some 48 million additional persons each year. This includes a figure of 16 million for China, 10 million for India, 11 million for the rest of underdeveloped Asia, 5.6 million for Africa, and 5.2 million for Latin America. Truly, the population explosion is a present reality, not merely a future hypothesis.

—R. M. Fagely, *Christian Century*, June 6, 1962.

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"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also" (Luke 12:33, 34).

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottdale, Pa.

War and the Gospel, by Jean Lasserre, Herald Press, Scottdale, Pa.; 1962; 243 pp.; $3.75.

Most books on pacifism (or nonresistance or conscientious objection to war) are simply restatements of the beliefs and applications that have long been associated with this Christian conviction. War and the Gospel, however, derives from the personal study and spiritual insight of a pastor in the Reformed Church in France. These convictions are achieved without substantial borrowing from Anglo-Saxon thought and for this reason have an incisiveness and freshness that is notably different from most books treating this subject.

This is the most penetrating book to appear for many years on the subject of the Christian and modern war. It is a thrilling testimony to the ecumenical nature of Christian truth that it should be published by the Mennonites, yet be written by a French Reformed minister. It is another case to add to those of Bonhoeffer's book on discipleship and Barth's on believers' baptism. We have come to see that the unity of truth is emerging without regard to ecclesiastical and doctrinal traditions. Some of our doctrinal "distinctives" are becoming less and less denominational and more and more Christian.

Herald Press is to be most warmly commended for providing an American edition of this book. It is particularly noteworthy in light of the fact that this book seriously challenges many of the usual understandings we have had concerning nonresistance. The author early expresses a dislike for the word nonresistance and suggests "we . . . rather talk of nonviolent action or even nonviolent resistance; for the nonviolence of the Gospels never implies acquiescence in evil." Lasserre hopes that someone better qualified than he "will work out in detail this technique of nonviolent resistance, in the light of Gandhi's experience. . . ." He takes no categorical position concerning the possibility of a nonviolent Christian being a policeman and he makes a most discerning differentiation between police and military service. Also contrary to our usual position, this author states that "the objector will take part in the defense of his country by nonviolent resistance." He holds furthermore that self-defense is legitimate in the sight of God when it is not murderous and in answering the stock question, "Would you defend your wife if she were criminally attacked?" he answers, "Of course I should; and if I only needed to knock him out, I shouldn't hesitate." The American Mennonite reader begins to wonder as he reads this book whether our concepts and practices have not come largely from the ivory towers of an extremely tolerant democracy.

The writer is clear, but he is not easy to read. This reader finished with the feeling that the first third of the book could have much better been the close. The author proceeds throughout with relentless logic. There is much, perhaps too much, use of irony and sarcasm to be as winsome as he should be. This book speaks most pointedly to the sophisticated intellectual, though it is a question how willingly he will take the trouncing he receives at Lasserre's hands. But he will never again be able to share so glibly the ponderous rationalizations that the great theologians have been handing out on these issues through the years.

The Mennonite Church has long held that it must make acceptance of the CO position a requirement for membership. Some of us have slowly but surely been coming to the conclusion that this requirement is unwarranted. Lasserre says, "Whether we like it or not, to accept being integrated into the armed forces is to . . . deny Jesus Christ." He further says: "The ideal, of course, would be for the church to make this judgment (i.e., that the state's orders always remain beneath God's judgment and His Word); but alas, . . . it must usually be made by a Christian in isolation, and often without warning." The author nowhere discusses this position in relation to church membership qualifications; so this is a practical question that still urgently calls for reconsideration. He does, however, say, "I am well aware that in this whole enquiry I am constantly in danger of succumbing to . . . legalism."

I have never encountered before such a perceptive discussion on the priority of the state or the legitimacy of capital punishment or the significance of the sixth commandment. The centrality of the cross is also treated with a depth seldom encountered. There are interpretations incidental to the main theme which, as John Howard Yoder says so kindly in the Preface, "one would wish to discuss further," but these take a subordinate place in light of the fact that here is a man who still believes that morality matters.

The book has a few minor faults, such as the rather frequent typographical errors, and that unfortunate economizing that puts the 303 footnotes somewhere other than at the bottom of the page where footnotes belong! There is also a complete lack of an index of subjects, names, etc., and only an aggravatingly brief Biblical reference index.—Gerald Studer.

Between Christ and Satan, by Kurt Koch; Kregel Press; 1962; 255 pp.; $3.50.

This is a book I have been looking for for a long time to help me to know how to explain the working of magic, powwow, healings of a kind, and if it is really true that demonic powers can work wonders and miracles.

The author for 30 years has made observations and studies of occult things (fortunetelling, necromancy, spiritualism) to determine if these are harmless pastimes or phenomena of demonic origins. His file of occult cases has grown to over 3,000 examples. He published a book in German, Seelsorge und Okkultismus (Christian Counseling and Occultism), which ran through six editions and became a theological best seller. He has written 27 books and pamphlets. This volume under consideration contains 179 case illustrations of occult phenomena and 15 illustrations of those who secured victory over evil powers through Christ and His work.

Dr. Blanke, well-known theologian of Zurich, says of Mr. Koch's book, "The author is splendidly informed; almost all of the cases which he brings are original and characteristic. This dissertation is the first far-reaching effort to get at occultism from the standpoint of Christian counseling."

Many of our Mennonite people have at one time or another been puzzled by powwowing, stories of removing of warts, stopping of bleeding in humans and animals, etc. Are these things true or merely figments of the imagination? What is the truth of fortunetelling, and the place of the Bible and the use of certain references to the persons of the Godhead in occultism? This volume leads one to a convincing Christian answer.

The author treats and gives illustrations of astrology, cartomancy, palmistry, divining rod and pendulum, mirror mantic, psychometry, and then discusses the concept of magic, black magic and white magic (use of Biblical terms as in powwow). He says that "Magic liturgy is a counterpart of Biblical worship service and forms of worship. A magic action usually is composed of four elements: invocation, charm, symbolic action, use of a fetish" (p. 107). In magic the question is, "What helps?" In the New Testament the question is, "Who helps?" The magic practitioner says, "It helps." The Christian declares, "He helps." Behind the "What" and "It" of magic is the twilight of uncontrollable powers and forces. Somebody is hiding there. Behind the "Who" and "He" of the Christian faith stands the living Lord (p. 198 f.).

The author discusses divine healing today. He believes in the New Testament teaching and practice of healing, but believes the "cults and fanatics" have arisen because of the failure of the church. He says a "scintillating line of miracle workers, healers, saviors, and helpers dance before our eyes." He is acquainted with the miracle healers, such as Hicks, Roberts, Asharu, and Branhani. He says, "What I have to say about these men is no superficial judgment or spiteful criticism" (p. 193). Of one he says, "He exhibits fortunetelling, animal-magnetic, mesmerizing, magical but also Biblical attributes." "Today he, as well as his followers, mistakes these abilities for gifts of the Spirit" (p. 195).

This book magnifies the power of Christ and the efficacy of His blood. He warns against magic literature. "Magic books are like poisonous vapors that circulate among the people and poison their souls" (p. 167). He warns against the so-called "sixth and seventh books of Moses" which have nothing to do with Moses.

Persons who counsel people afflicted with mental, psychic, and metaphysical problems should by all means read this volume. The author says, "Because occult subjection is a religious issue, it ought not to be treated by psychiatry and psychotherapy. Neither medical men nor theologians can help here, but Christ alone. . . . Faith in Christ

stops demonic power. . . . On the cross Christ has conquered the power of darkness" (p. 192).

Every pastor who is faced with any phase of the problem of occultism, and most are, should have this volume. Reading this book will give one a preparation of fact that is necessary to meet the issues of the sensational in our day. The accounts of physical and psychic phenomena, of horrible oppressions and death, of frightful night experiences of people will shock the sensitive soul, but prepare any person to meet the issues of how to consider the demonic powers of our day. We need to know more about the "principalities, . . . powers, . . . the world rulers of this . . . darkness," and this book will help us.—Nelson E. Kauffman.

OUR READERS SAY

(Continued from page 716)

mals show variation. These variants may be selected by man or natural forces to change the characteristics of a species and make it more or less adapted to survival. It is such changes which organisms undergo when domesticated that caused Darwin to speculate about the origin of wild species.

When we proceed from a demonstration such as the production of a high-producing milk cow from a low-producing one to a speculation that this shows limitless variability, we are entering the area of theory. Many scientists seem quite convinced that present-day land animals arose from a fishlike form which in turn arose by a gradual process of change from a relatively simple chemical environment. Many experiments are presently underway to determine whether such generation of life from nonliving materials is capable of demonstration. This is large-scale evolution, which involves large-scale change. The question before us is, How much change will you accept as factual? T. H. Morgan, a diehard experimentalist and critic of free-rein imagination, insisted on experimental evidence in support of evolution. His road proved to be not only safe but also highly profitable from a scientific point of view. There appears to be no conflict between experimentally demonstrated evolutionary fact and the Biblical description of the origin of living things. In this problem, as in any other, honesty and impartiality are the highest virtues.

—Merle E. Jacobs, Harrisonburg, Va.

* * *

Regarding the comments on the subject of evolution, July 9 "Our Readers Say," it should be pointed out that this is a philosophical problem. As to the actual facts of science, there can be no doubt. For example, various forms of life can adapt to their environment to some extent. There have also been various creatures which have passed off the scene: dinosaurs, passenger pigeons, the dodo. But there is also a compensatory principle which must not be overlooked: the mechanism of inheritance also guarantees a relative stability to the various living creatures of the earth. To assume that because horses can be bred for weight-pulling or fast running, therefore "evolution" of all life forms from some remote ancestor is demonstrated, is not to think straight. The real clash is between the Biblical doctrine of theistic creation and a naturalistic (non-supernaturalistic) total evolution. If we grant the doctrine of a personal God as described in the Bible, creation follows easily. And the Christian need not be startled or troubled by any factual discovery, regardless of which principle of living things is involved: adaptability or permanence of form.

—J. C. Wenger, Goshen, Ind.

I want to express my appreciation for the thoughts presented in "The Church Must Change" (Gospel Herald, June 18). This calls for the church to return to the apostolic faith, because so many professing Christians do not seem to understand the true nature and original purpose of the New Testament church. The article calls attention to the unique relationship between Christ and those who are His true followers. Christ Himself stated that there would be many claiming to be His followers who are not in fellowship with Him.

The message of the church today must be the same as Jesus' message. The forerunner, John the Baptist, had the same call to repentance. And Jesus commissioned His disciples to carry to all the world. The promise to be with them even unto the end of the world comes after the charge He gave them to teach the all things which He had commanded them. We prove our love to Him by obedience to all that He has commanded us. Reformation cannot take the place of regeneration.

The message of the church must be a call to repentance and a holy life, a life transformed by the power of the Holy Spirit indwelling the believer; tolerating sin in the lives of professing Christians destroys the testimony of the church. Jesus came to save people from their sins and give them the power to live holy lives. There is a profound truth in the statement, "A Gospel which does not insist on discipline, devotion, and total commitment to Christ is a sham and a pretense. A Gospel which does not challenge one's innermost soul to highest endeavor is a fraud. . . ."—W. Banks Weaver, McAlisterville, Pa.

* * *

I want to commend the author of "The Christian and Natural Science" (June 18 issue). Two statements bear emphasis: "It is important to remember that true scientific facts do not conflict with the Bible," and "Theories are somewhat questionable."

As to the accuracies of the scientific facts stated in the article, I have little knowledge. But I do know that what is stated in the Bible about the work of God as the Creator has been written down for millenniums and has withstood the onslaughts of repeated criticism.

The statement of Heb. 11:3 has withstood the test of centuries: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

To equate the Bible with science in the revelation of the mystery of creation may place us on a shifting foundation. If science showed how it (the creation) was done, are we then not dependent on the age in which we live, either past, present, or future? Science does not say the same today as it did yesterday nor will it likely say the same tomorrow.

To the believer in the Bible, unbelief does not usually come in by the front door of the person and work of Christ, but by the back door of the authority of Gen. 1–3. But Jesus says if you close the back door, the front door is closed too. John 5:46, 47—"For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

—Allen H. Erb.

* * *

I am concerned about the drift in our church from the principles held by the Anabaptists. We held them quite well for four hundred years, but in our day they are slipping fast, too fast. An E.U.B. preacher said, "You plain people are changing too fast."

Many of our church leaders are changing their attire or are not showing separation in it. We believe it has been a real blessing to the church in the past. Why change now? It is not a good example to our youth. I'm sure it doesn't help us win more souls or make us more respected by the world. People accept us for what we are rather than for what we wear. We all want unity in the church. This, we believe, is one factor that causes divisions. I don't believe that we should leave the church as long as we can live our convictions in the church where we are.

I feel that some of our literature is not giving a fair view of our church, for there will be pictures of a dozen or more bobbed-haired women with no covering to one plain sister modestly dressed wearing a covering. Paul, inspired by God, said that if a woman have long hair it is a glory to her; so if she cuts her hair, she is cutting off the glory that God gave her. There is danger of the covering going from our church as it has from others who did practice it in the past. Almost every other version of the Bible except the King James Version calls the covering a veil; so the hair could not be the covering that Paul refers to in I Cor. 11:5, 6. It is also very plain in the King James Version. Who has the right to change it?

Another change that seems to be threatening our church, and may be on the way out, is our congregational singing. In our enlightened day some claim that they can't sing without an instrument. This is not true, because folks who come to visit our churches admire our good singing. There are meetings to consider how to improve our church music and this is good, but we do not believe that getting instruments will improve our worship. We think the old-fashioned singing school might be revived. That would help improve our singing.

Now we believe that methods of propagating the Gospel need to be changed, but the principles of the Word never change. So in these last perilous days may God help us to maintain the unpopular teachings of His Word.—Harvey E. Shank, Chambersburg, Pa.

Some years ago a Nova Scotia town was burning. An old retired minister entered the church, and knelt to pray for its safety. The oncoming sea of fire was very near. His friends entreated him to leave, but the old servant of God prayed on. Then a strange thing happened. The great sea of flames parted in two streams. When it had passed the church and the few surrounding buildings, the two streams of fire came together again, and completed their work of destruction and desolation. But the man of God was still on his knees in the church.—*Christian Herald.*

Anniversaries

Troyer. Ora L. Troyer and Lydiann Miller were married Oct. 19, 1913, at Jet, Okla., by Aaron Leatherman. Their golden wedding anniversary was celebrated on July 7, 1963, by many relatives and friends at an open house in Midland, Mich. They have 3 daughters (Ruth—Mrs. Oscar Wyse, at whose home the open house was held, Olive—Mrs. Harold Brenneman, Myerstown, Pa., and Violet—Mrs. Donald Miller, Cordell, Okla., 11 grandchildren, and 4 great-grandchildren. The honored couple's home is in Kansas City, Kans.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bontrager, Aivin and Leona (Miller), Blackduck, Minn., third child, first daughter, Dawn Elaine, July 26, 1963.

Bontrager, Ellis and Ruby (Bontrager), Goshen, Ind., second son, Roger Lynn, July 16, 1963.

Bowman, Clair and Ruth (Musser), Denver, Pa., first child, Linda Joy, July 28, 1963.

Drescher, James and Nancy (Sollenberger), Annville, Pa., second child, Jameson Douglas, July 31, 1963.

Egli, Lester and Helen (Troyer), Wolcottville, Ind., fifth child, fourth daughter, Dawn Michelle, July 6, 1963.

Eichelberger, Gaile and Laura Mae (Roth), Albany, Oreg., fourth daughter, Delene Renee, July 18, 1963.

Eichelberger, Orrin and Verda (Sommers), Louisville, Ohio, second son, Jerald Lynn, July 24, 1963.

Gehman, Eugene and Arlene (Brubaker), Baltimore, Md., first child, Lamar Eugene, July 27, 1963.

Gehman, Robert R. and Adeline W., Coopersburg, Pa., fifth child, second son, Robert Richard, Jr., June 23, 1963.

Glick, David and Lavina (Schrock), Goshen, Ind., sixth child, fourth daughter, Susie Ellen, July 8, 1963.

Glick, Richard and Ruth Ann (Stoltzfus), East Thetford, Vt., second child, first son, Richard Lorne, July 18, 1963.

Housman, Dr. Harold and Miriam (Miller), Tarime, Tanganyika, E. Africa, Heidi Jean, July 28, 1963.

Jones, Daniel D. and Virginia (Huber), Phoenixville, Pa., third child, Isaac Huber, June 23, 1963.

Kremer, Donald and Judith Elaine (Stauffer), Seward, Nebr., second daughter, Jyl Suzette, July 18, 1963.

Kurtz, Norman and Sarah Jane (Hoffman), Fleetwood, Pa., first child, Gary Lee, July 10, 1963.

Martin, Glenn and Carolyn (Gerber), first child, Teresa Ann, July 16, 1963.

Miller, Delmar and Ruth (Eigsti), Denver, Colo., second child, first daughter, Julianne, July 30, 1963.

Mishler, John and Darlene (Miller), Howe, Ind., third living child, first daughter, Barbara Joy, July 27, 1963.

Nisly, Fred L. and Mary (Headings), Hutchinson, Kans., seventh child, fifth daughter, Ruth Marlene, June 25, 1963.

Nussbaum, James and Dolores (Gerber), Kidron, Ohio, second child, first daughter, Karita Jo, July 31, 1963.

Roth, George W. (deceased) and Ella Mae (Wideman), Tofield, Alta., fifth child, fourth daughter, Virginia Lou, July 16, 1963.

Smith, Albert L. and Norma (Diller), Markham, Ont., first child, Karen Elaine, born Jan. 15, 1963; received for adoption, July 26.

Steckley, Roy and Bernice (Roth), Milverton, Ont., first child, Kevin Roy, July 27, 1963.

Weaver, Irvin D. and Katherine (Phennenger), Bath, N.Y., sixth living child, third daughter, Marcia Lynne, July 26, 1963.

Weber, Lewis Earl and Irene (Stoltzfus), Denver, Pa., fifth child, fourth son, Merle Roy, Aug. 2, 1963.

Yoder, Richard W. and Loretta (Schrock), Nappanee, Ind., second daughter, Lisa Kaye, July 16, 1963.

Zimmerly, Jacob and Illa (Long), Sterling, Ohio, second son, Randall James, March 28, 1963.

Zimmerly, Ray and Hilda (Berg), Apple Creek, Ohio, first child, Ronald Ray, July 31, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Blosser—Ramseyer.—James Blosser, Galion, Ohio, United Church of Christ, and Elaine Ramseyer, Smithville, Ohio, Oak Grove cong., by Robert W. Otto at the Oak Grove Church, June 15, 1963.

Huebert—Lehman.—Rudy C. Huebert and Marilyn L. Lehman, both of Tofield, Alta., Salem cong., by Harold R. Boettger at Salem, July 21, 1963.

Jantzi—Erb.—Orland Jantzi, Millbank, Ont., Crosshill cong., and Eleanor Erb, Zurich, Ont., Blake cong., by Ephraim Gingerich at Blake, July 13, 1963.

Kauffman—Mohler.—Robert Y. Kauffman and Betty Jane Mohler, both of Phoenix, Ariz., Sunnyslope cong., by Melvin L. Ruth at Sunnyslope, July 27, 1963.

Knarr—Gahman.—Ben Knarr, Elmira, Ont., Elmira cong., and Irma Gahman, Perkasie, Pa., Deep Run cong., by Howard S. Bauman at Deep Run, July 20, 1963.

Koser—Whisler.—Thomas C. Koser and Jean Myers Whisler, both of Elizabethtown, Pa., Elizabethtown cong., by Clarence E. Lutz at Elizabethtown, Aug. 3, 1963.

Martin — Wideman. — Glen Paul Martin, Doon, Ont., Moorefield cong., and Eva Wideman, Waterloo, Ont., St. Jacobs cong., by Simon Martin at St. Jacobs, Aug. 2, 1963.

Martin—Norris.—Ibra Martin, Elmira, Ont., Elmira cong., and Catherine Norris, Guelph, Ont., Norfolk United Church, by — Rees, assisted by Howard S. Bauman, at Guelph, May 25, 1963.

Miller—Miller.—Ellis D. Miller and Marcia Miller, both of Kalona, Iowa, Lower Deer Creek cong., by J. Y. Swartzendruber at Lower Deer Creek, Aug. 3, 1963.

Miller—Martin.—Glen Ray Miller and Regina Sue Martin, both of Kokomo, Ind., Howard-Miami cong., by Clayton Sommers at Howard-Miami, Aug. 4, 1963.

Moyer—Rush.—Harry R. Moyer III, Perkasie, Pa., and Ruth Ann Rush, Plumsteadville, Pa., both of the Calvary cong., by Arthur Maller at Calvary.

Reed—Martin.—Harold Reed, New Holland, Pa., Bethany cong., and Ethel Martin, Goodville, Pa., Goodville cong., by Alvin G. Martin at the home of the bride, Aug. 3, 1963.

Shenk—Herr.—Maurice A. Shenk, Melba, Idaho, Nampa cong., and Alice Ruth Herr, Quarryville, Pa., Mechanic Grove cong., by Clayton L. Keener at Black Rock Retreat, Aug. 3, 1963.

Snider — Brubacher. — Kenneth Snider, Atwood, Ont., Weber cong., and Marie Brubacher, Elmira, Ont., Elmira cong., by Howard S. Bauman at Elmira, Aug. 31, 1962.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Bixler, Fannie, daughter of Joel and Mattie (Fisher) Yoder, was born near Trail, Ohio, Dec. 13, 1911; died at her home, Sugarcreek, Ohio, July 29, 1963; aged 51 y. 7 m. 16 d. On Oct. 6, 1930, she was married to Alvin J. Bixler, who survives. Also surviving are 4 daughters and one son (Dorlee—Mrs. Kenneth Nussbaum, Voleta—Mrs. Elmer A. Schrock, Violet, Vilas, and Mildred), 5 grandchildren, and one brother (Albert). She was a member of the Walnut Creek Church, where funeral services were held July 31, in charge of Paul R. Miller and Eldon King; interment in church cemetery.

Gascho, Todd Jay and **Scott Clay,** twin sons of J. Mahlon and Miriam (Bontrager) Gascho, were stillborn July 16, 1963, at the Tolfree Memorial Hospital, West Branch, Mich. They are survived by their parents, 2 brothers and one sister (James Mahlon, Marlys Wynn, and Londen Jay), and grandparents (Mr. and Mrs. John J. Gascho and Mr. and Mrs. Otis J. Bontrager). Funeral services were held July 17, in charge of Willard Bontrager; interment in Fairview Cemetery.

Gindlesperger, Richard Carl, son of Slater Carl and Velma (Kaltenbaugh) Gindlesperger, was born at Hollsopple, Pa., June 9, 1942; died at the Prince George Hospital, Washington, D.C., as the result of an accident, July 7, 1963; aged 21 y. 28 d. He is survived by his wife, Joyce (Whitacre), his parents, 3 sisters (Norma Ruth, Joann, and Gloria Jean), grandparents (Mrs. Mary Kaltenbaugh and Mr. and Mrs. Cloyd Gindlesperger), and his great-grandfather (Mr. K. L. Kaufman). He was a member of the Kaufman Church. Funeral services were held at the Bishop Church, July 11, in charge of Harry Y. Shetler and Elvin Holsopple; interment in church cemetery.

Heatwole, Melvin J., son of Joseph F. and Fannie (Rhoades) Heatwole, was born near Dayton, Va., Dec. 10, 1878; died at the home of his son Simeon, Dayton, Va., July 9, 1963; aged 84 y. 6 m. 29 d. On Jan. 22, 1903, he was married to Mollie G. Coffman, who preceded him in death on July 14, 1956. Surviving are 10 children (Lora, Ina, Martha, Nancy, Mrs. Herman Knicely, Joseph D., Simeon, M. J. James, and Hiram Z). On Aug. 28, 1910, he was ordained to the ministry and served at the Bank Church, where funeral services were held July 11, in charge of Lloyd Horst, D. W. Lehman, Oliver M. Keener, and J. E. Kurtz; interment in Bank Cemetery.

Kauffman, Erwin, son of Noah and Lizzie (Hershberger) Kauffman, was born at Plain City, Ohio, June 26, 1902; died at Sarasota, Fla., July 19, 1963; aged 61 y. 23 d. On Jan. 3, 1925, he was married to Anna Keim, who survives. Also surviving are 8 daughters and one son (Irene—Mrs. Richard Allen, Mae—Mrs. Henry Miller, Mary—Mrs. Joe Plank, Helen—Mrs. James Thurmond, Edgar, Jean—Mrs. Homer Swartzentruber, Ruth—Mrs. John Mast, Betty—Mrs. Walter Silks, and Carol—Mrs. Nelson Yutzy), 7 grandchildren, and 3 sisters (Mrs. Mary Ann Beachy, Mrs. Ida Yutzy, and Mrs. Anna Yutzy). He was a member of the Bay Shore Church, where funeral services were held July 22, in charge of T. H. Brenneman; interment in Manasota Memorial Park.

Landis, Ella, daughter of John N. and Elizabeth (Rohrer) Landis, was born in Lancaster Co., Pa., Aug. 8, 1865; died at her home near Lancaster, Pa., June 6, 1963; aged 97 y. 9 m. 29 d. Surviving are 6 nephews (John R.) and a number of nieces and nephews. She was a member of Mellinger's Church, where funeral services were held June 9, in charge of Harry Lefever and Nelson Landis.

Stutzman, Lloyd J., son of Joseph and Barbara Stutzman, was born in Nebraska, Jan. 21, 1892; died at his home near Mantua, Ohio, Aug. 2, 1963; aged 71 y. 6 m. 12 d. On Jan. 27, 1914, he was married to Irma Miller, who preceded him in death in Oct. 1957. Surviving are 3 sons (Clyde C., Walter W., and Allen L.), one daughter (Mrs. Oren Oswald), 19 grandchildren, and one sister (Mrs. Elden Miller). He was a member of the Plainview Church, where funeral services were held, in charge of David Miller and Eugene Yoder.

ITEMS AND COMMENTS

BY THE EDITOR

ORA M YODER
BX 245
SHIPSHEWANA IND

The Lutheran Church in America (LCA) will begin work in 100 new areas this year and organize 85 new congregations, an official predicted in Minneapolis. Dr. Donald L. Houser of Chicago, executive secretary of the Board of American Missions, also predicted that the denomination will erect 150 new churches. In a report to the board, Dr. Houser said that so far this year the LCA has organized 45 new congregations and is in the process of organizing 77 others.

• • •

Some 300 Protestant clergymen have signed a petition in Boston calling upon Evangelist Billy Graham to conduct an All-New England Crusade in 1965. Initiated by the interdenominational Evangelistic Association of New England, the invitation will go to Dr. Graham's home in Montreat, N.C. Announcement of the petition was made while the evangelist was conducting a crusade in Germany. Dr. Howard Keeley, executive secretary of the association, said it was realized that Dr. Graham was "booked solid" for two to three years but the clergymen hoped he would find it possible to return to New England.

• • •

Intelligent interpretation of America's racial problems is a requisite for effective preaching of the Gospel overseas today, 40 Episcopal missionaries were told in Greenwich, Conn., before starting their assignments. Dr. Daisuke Kitagawa, a Japanese-born Episcopal priest who is executive secretary of the Episcopal National Council's Division of Domestic Mission, told the missionaries they will be received as "representatives of the white Americans who do not seem to know what to do with their Negro brothers." He said the missionary task is being complicated by the combination of world-wide publicity given to the U.S. racial conflict and the image of Americans as "white" and "rich." Missionaries must be able to communicate the fact that "for one southern governor who is willing to bar the schoolhouse door, there are thousands of responsible white citizens giving their time and their energies to correct this major ill of our society," he said.

• • •

The Soviet Union's war against "religious superstitions" must be made more "fruitful, energetic, and interesting," a leading speaker told the Central Committee of the Communist Party at a plenary session in the Kremlin devoted to ideological questions. He was Leonid F. Ilychev, a party secretary and an ideological specialist, who delivered a three-hour keynote speech in which he stressed that "there has never been and never can be any peaceful coexistence of ideologies." Mr. Ilychev branded religion as "the chief enemy of the scientific outlook inside the Soviet Union," and said, "religious superstitions are most hard to get rid of in quite a few segments of the population."

• • •

Radiation poison in the heaviest doses on record will soon be falling on us as a result of the last series of Soviet-U.S. tests. "Official permissible limits" are being raised, as many news dispatches have announced. What is not reported is that these "permissible limits" are largely propaganda, for every increase in radiation, from military sources or natural sources, will take its toll in thousands of additional cases of leukemia, deformed births, and stillbirths. The propaganda points out that these casualties are but a tiny fraction of the globe's population and compares them to highway deaths, etc. The answer always comes back, *But suppose they are yours?* Too many famous voices are being heard on this, men like the noted baby specialist, Dr. Benjamin Spock, whose outspoken warnings have aroused millions of American mothers. And mothers vote.

• • •

Reports of a small revival of religious activity in certain sectors of Red China have been received in Hong Kong recently in correspondence from behind the Bamboo Curtain. One report indicated that the Communist government was no longer interfering in the religious affairs of this particular Christian community and had even assisted them in maintaining their church properties.

• • •

Dr. Robert A. Cook, president of the National Association of Evangelicals, has termed the recent Supreme Court ruling against prayer and Bible reading in the public schools "a sad departure from this nation's heritage under God." The evangelical leader was one of the few noted churchmen to take issue with the ruling which banned Bible reading and recitation of the Lord's Prayer as devotional exercises in the schools. "The fact that America has become a multi-faith culture does not necessarily prove that we dare not, as a nation, continue to acknowledge our dependence upon Almighty God even in the classroom," Dr. Cook declared.

• • •

Twenty thousand square feet of land has been granted free of charge by the New York World's Fair authorities for the presentation of Sermons from Science. The construction of the pavilion and the presentation of the Sermons from Science is a project of a newly formed United Evangelistic Committee which has as its concern the total evangelistic outreach at the coming New York World's Fair.

• • •

A leading magazine of the Soviet Union, *Krokodil*, gently lampooned Trans World Radio broadcasters at Monte Carlo, Monaco, in an article entitled "Evangelists from the Gambling House."

"At the same time that indifferent gamblers spin the roulette in the halls of the Monte Carlo casino," the Soviet editors wrote, "the holy fathers send forth their radio nonsense from a nearby building." A copy of the article published in the Soviet Union was sent to Trans World Radio by a listener in Finland.

When asked about the significance of the article, Dr. Paul Freed, president of TWR, said, "We feel it is positive evidence of the widespread interest in our Russian Gospel broadcasts. Why would one of Russia's most widely read magazines take time and space for such an article unless large majorities of Russian people are listening to the broadcasts? The article would be meaningless if the readers had not heard the program on the air."

• • •

State Attorney General Stanley Mosk has stated that beer, wine, and whiskey are the major contributors to juvenile delinquency in the state of California. "More juvenile crimes have been committed under the direct or indirect influence of alcohol than by any other anti-social influence. Since it is not as dramatic as narcotics, I am afraid that many parents are not as fully aware of alcohol's disastrous influence on their young folk as they should be," he states. Mosk reports that 85 per cent of the 17,000 juvenile delinquents in custody of the California Youth Authority got their start from drinking.—*Listen*.

• • •

In the wake of Britain's sex-spy scandal, the anlaysis of Lord Shawcross, former attorney general, was especially penetrating. He blamed the decline of morals on World War II and its aftermath, "the change in position of our country in the world, frustrations and uncertainties about the future." In addition, he cited "an increasing willingness to abdicate our personal responsibilities to the welfare state." He said the theater, movies, television, luridly decorated paperback books, and the newspapers influenced the downward path of morality.

"And Jesus . . . saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd" (Mark 6:34).

GOSPEL HERALD

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A Lost Generation

By Russell L. Mast

When historians and philosophers centuries from now will come to evaluate this age in which we live, what will they say? If time will last, so that men may look back on our age with the broader perspective of the centuries, what will they say was the dominant characteristic of our time? Perhaps we can do no more than speculate, for all of us stand much too close to our own age actually to see it as it is.

Yet, even in our self-appraisal, we are not bound entirely by the extremities of our own time, or even the limits of our finite minds. For in the Bible, rightly understood and properly interpreted, we find the most accurate and realistic view of man's true condition and abiding need. In the Bible we not only see ourselves in the perspective of its own recorded history, but we can see ourselves more clearly as God must see us. The Bible is a mirror which reflects what we are.

This understanding of what we really are comes into particular focus in the fifteenth chapter of Luke, to which we will be giving our special attention. Here we find four masterful parables from the recorded sayings of Jesus: The Lost Sheep, The Lost Coin, The Lost Son, and The Lost Brother. Overlapping as they do at many points, they nevertheless present various aspects of the experience of being "lost and found." Looking at our age in the light of these thirty-two verses, I would like to elaborate on this deduction about ourselves and about our age: that we are, all of us, a part of a "lost generation." This fact is our true condition and abiding need. This describes most accurately and clearly what we are.

A generation or so ago, men were still basking in the sunlight of a false security. They were building on the shaky foundations of self-sufficiency. They were going to bring in a golden age of prosperity and enlightenment, mostly, if not entirely, without God! A certain young man during those years was reported to have said, "I'm not interested in religion for the same reason that I'm not interested in bird watching, stamp collecting, or chicken raising." So God was reduced to a kind of local option, and religion to a harmless hobby for those who like it. Certainly nothing much was expected to come from it one way or the other. But a more careful observer, writing in the early twenties, said, "The world is taking a joy ride; it has thrown overboard the Pilot: it

(Continued on page 740)

FIELD NOTES

Mennonite Publishing House announces an opening for a secretary to the Publishing Agent. The job includes general office responsibilities such as typing, filing, dictation, making appointments, and publication cost breakdowns. Contact Nelson Waybill, Personnel Manager, Mennonite Publishing House, Scottdale, Pa., for further information.

New Every-Home-Plan church for the Gospel Herald is Ambler, Pa.

The Friend to Friend broadcast with Grant and Ruth Stoltzfus can now be heard on WEFC-FM (100.7), Springfield, Ohio, each Saturday at 6:30 a.m. Minute Messages can be heard at irregular intervals. Also in printed form, these will be used as scripts to be delivered on the air by Mrs. Hall, director of the homemakers program. These broadcasts and scripts of Christian family emphasis are available without charge to radio stations and directors of broadcasts. Address is Concord Associates, Route 2, Harrisonburg, Va.

A youth rally was held Aug. 9-11, at Warwick River, Newport News, Va. Speakers included Floyd L. Rheinheimer, Milford, Ind., and B. Charles Hostetter, Harrisonburg, Va.

Herman F. Myers, pastor of First Mennonite, Meadville, Pa., served as speaker on "Daily Devotions" over the local station, Aug. 12-16.

The following persons were elected to office in the recent Illinois Mennonite Conference sessions: executive committee moderator, Ivan Kauffmann; secretary, Robert Harnish; additional members, Melvin Hamilton and Lester Sutter. In the Christian education cabinet: secretary of church schools, Ivan Bachman; secretary of Christian workers, Paul Wenger; conference ministerial committee, Roy Bucher; Mennonite Mutual Aid, Harold Bachman; Illinois mission member, Don Blosser.

A Christian nurture conference will be held at the United Missionary Pavilion, Elora, Ont., on Sept. 1. Daniel Kauffman, Scottdale, Pa., and Ivan Magal, Stuart, Va., will be the guest speakers.

Paul Erb, Scottdale, Pa., will preach at Weavers Mennonite Church, Harrisonburg, Va., on Oct. 6, a.m. He will also report on his recent visit to new churches in Africa and Europe.

Spiritual life emphasis week at Cressman Mennonite Church, Breslau, Ont., Oct. 13-20, with Osiah Horst as speaker.

Don Augsburger will be guest speaker at a fall inspirational conference, Oct. 22, 23, at Steinman Church, Baden, Ont.

Correction: Marion Bontrager's address was listed incorrectly in the Aug. 13 Gospel Herald. His address is 21880 Louis Road, Bedford, Ohio.

Richard L. Freed, R.D., Bethlehem, Pa., was ordained deacon, Aug. 4, to serve the Steel City congregation, in the Franconia Conference. Stanley Beidler was the officiating bishop, assisted by Winfield Ruth. Bro. Freed's telephone is 867-9023.

David N. Wadel, Route 1, Christiana, Pa., was ordained to the ministry July 21, to serve the Nickel Mines congregation, Paradise, Pa. Clair B. Eby was officiating bishop, assisted by Leroy S. Stoltzfus, who preached a sermon. Bro. Wadel's telephone is Lyric 3-5916, Atglen, Pa.

Irvin Engle, Cochranville, Pa., was ordained to the ministry Aug. 4, to serve the Downing Hills congregation, Downingtown, Pa. Leroy S. Stoltzfus officiated and Benjamin Eshbach preached the sermon.

Don Augsburger, Harrisonburg, Va., spoke at Arthur Mennonite Church, Arthur, Ill., Aug. 24, 25.

The Philhaven annual reunion was held Aug. 24 at the Philhaven Hospital picnic area, Lebanon, Pa.

Historic peace church conference will be held at St. Jacobs, Ont., Oct. 26. Arthur Climenhaga, president of Grantham College, Grantham, Pa., speaker.

Ray Sala, Goshen, Ind., was guest speaker, Aug. 25, at Midway, Pekin, Ill.

Evangelistic Meetings

J. Frank Zeager, Middletown, Pa., at Crossroads, Richfield, Pa., Sept. 1-8.

John F. Garber, Burton, Ohio, at Glen Allan, Ont., Nov. 3-10.

Harlan M. Hoover, Elizabethtown, Pa., at New Holland, Pa., Nov. 16-24.

Richard Yordy, Arthur, Ill., at Pleasant Valley, Harper, Kans., Nov. 8-15.

George R. Brunk, Harrisonburg, Va., at Protection, Kans., Nov. 10-17.

Paul Brunner, Wooster, Ohio, at Elmira, Ont., Oct. 27 to Nov. 3.

Paul H. Ebersole, Annville, Pa., at Bosslers, Elizabethtown, Pa., Nov. 2-10.

Harold Fly, Schwenksville, Pa., at Plato, Lagrange, Ind., Sept. 1-8.

Daniel Zehr, Ailsa Craig, Ont., at Bethel Mennonite Church, Elora, Ont., Oct. 13-20.

Calendar

Rocky Mountain Mennonite Conference, Denver, August 31 to Sept. 2.
Indiana-Michigan Mennonite Mission Board Meeting, Goshen College Church, Goshen, Ind., Oct. 5, 6.
Commission for Christian Education meeting, Masontown, Pa., Oct. 25, 26.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.
Indiana-Michigan Winter Ministers' meeting, Hopewell, Kouts, Ind., Dec. 3, 4.
Ontario Mennonite Bible Institute, 800 King St., Kitchener, Ont., Oct. 28 to March 27, 1964.

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GOSPEL HERALD

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EDITORIAL

Great Unshakeables—III

In God's church we have an unshakeable program. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28).

What is more certain than the cause of Christ and the church of Christ? Here is an unfailing program. If anyone can be optimistic, the Christian can.

Some time ago an outstanding leader said of a pastor of his denomination, "There is little hope for that congregation as long as that man is pastor. He is a pessimist. To him everything is going down the drain."

That calls for reflection, It's easy for a person, and no doubt especially a pastor, to get pessimistic. And Satan knows no one will do anything worth while as a pessimist. Therefore he drives God's leaders to pessimism. It happened to Elijah and others before and since. It is the devil's device to discourage and destroy.

But when we look at the church of Christ, we need not be pessimistic. He is building His church. The gates of hell will not prevail. He is reigning omnipotent. We dare never live as if God has let things get out of control.

When the church meets hardship, persecution, and peril instead of peace and prosperity, it does not mean failure. It may mean that the church is so strong and godly that Satan is busy. But the power and policy of hell will not prevail or prevent the ongoing of the church. Herods, Neros, Stalins, the church is still the anvil which breaks many a hammer. Jesus, knowing all about the church and its failures, "loved the church, and gave himself for it." Let us do likewise.

Some take the view of the church that it is like a chain, as strong as its weakest link. That's wrong. The church is never as weak as its most apostate, worldly, cold member. The church is always as strong as its living Lord. It is because of the former view that many will not sacrifice and pray and give for the work of the church.

Then there are those who are ready to give up because they see change in the church. Every change is a challenge to truth, a threat, and that which points to a lost cause. But there always has been and will be change. If we would be a voice for God in the world, ours is the difficult yet God-given duty to, discern, by His Word and Spirit, what are those things which change and those things which change not.

Yes, there is superabounding sin, disobedience, worldliness, coldness, and lethargy. There is also superabounding grace, forgiveness, guidance, Spirit power, and blessing. Which do we recognize most?

It is because we so soon lose sight of the living Lord who walks the earth with us that we are so soon on edge and so quickly confused.

In God's church we have an unshakeable program.

> One holy church of God appears
> Through every age and race,
> Unwasted by the lapse of years,
> Unchanged by changing place.

The church has a glorious destiny. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3:21). "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28).—D.

Moments Used

One of America's great historians, Francis Parker, wrote over twenty volumes of American history and yet a greater part of his life, due to ill health, he was never able to write more than five minutes at a time.

We are told that a person could become expert in nearly anything if he would devote fifteen minutes a day to doing it well. He could also become an authority in nearly any field by devoting the same amount of time each day to diligent study.

But most of us do not have time to take five or ten minutes a day for something really important. We spend hours frittering away our time on lesser things.

God has much for that person who will spend as little as fifteen minutes face to face with Him each day.

Today cries for those who will become spiritual experts in the knowledge of God's Word and in prayer. The hour is calling for those who will take time daily to become learners of the Christ of Nazareth. The Lord is longing for those who will devote time each day to tarry alone with Him.—D.

Blighted or Blessed

"The blighting characteristic of the church in Wesley's day was that the doctrines most insisted upon were trivial, and those most essential for man's spiritual well-being were sneered at."

Into such a context John Wesley came preaching repentance, faith, forgiveness, and holy living.

The Jewish golden religious age crucified Christ. E. M. Bounds characterized the golden age of Pharisaic Judaism as "Never more praying, never less praying; never more sacrifices, never less sacrifice; never less idolatry, never more idolatry; never more temple worship, never less of God worship; never more of lip service, never less of heart service (God worshiped by lips whose hearts and hands crucified God's Son!); never more churchgoers, never less of saints."

There is something wrong with any age or spirit that stresses ritual, form, custom, tradition above the eternals and essentials of God's Word; that stresses social issues above the Saviour; that stresses activity above purity; that places talk above walk; that preaches restoration without repentance, love without obedience, and forgiveness without confession.

It is easy to get sidetracked. The church can forget its primary task and instead go after numerous and lesser callings. We are easily led to promote that which is not most essential in spiritual living. We laud causes and forget *the cause.*

Why? Because form is easier than faith. Ritual requires less than repentance. Custom becomes a short cut for Spirit guidance. Tradition may take away the need for continual touch with God. Social and political issues replace the gap of unfulfilled spiritual mission.

To proclaim the Saviour we must live close to the Saviour and know Him personally. To speak of His holiness means we must be partakers of His holiness. To preach His forgiveness we must be those forgiven. These are essentials which are not needed to proclaim and practice some other Gospel.

The trivial becomes paramount and the essentials become insignificant when there is personal distance from God. Worldly pursuits and practices predominate and we jeer the strangeness of spiritual existence when we are strangers to God.

The church is blighted when it bends to worldliness and tries to accomplish a change in lives and society by nonspiritual means. The church is blessed when it preaches repentance, faith, forgiveness, and obedience.

—D.

A Lost Generation

(Continued from first page)

is an accident going somewhere to happen." Well, it has happened, inside us, outside us, and all over the world!

We must now own up to a very grim fact: that despite the comforts and conveniences which man's ingenuity has made available, "never before have men suffered so much from every conceivable ailment of body, mind, and spirit as now." You and I cannot begin to comprehend the magnitude of human misery and the unbelievable suffering that is being endured across the world in our day. Alcoholism, gambling, juvenile delinquency, broken homes, divorce, and war are further symptoms of a deeper malady; they, too, are evidences of a spiritual emptiness; they are tokens of our failure to put life together without God.

You look into the lives of people in our day and you will find a wistful longing, an uneasy restlessness, an awareness, even though dimly felt, that something is not right with their lives. G. K. Chesterton put his finger on the matter when he said:

For men are homesick in their homes,
And strangers under the sun,
And they lay their heads in a foreign land
Whenever the day is done.

This is a lost generation, with lost men and women! This is our true condition and abiding need.

Now as we hold our own generation to the mirror of these four parables of Jesus, recorded in the fifteenth chapter of Luke, we can see more specifically the way in which we are lost. In fact, these four parables illustrate four specific ways in which we are a lost generation, and in which we individually are lost men and women.

The Lost Coin

The Parable of the Lost Coin implies that we are lost when we are useless. The lost coin in this instance was worth about sixteen cents. In terms of purchasing power for those days, that was no inconsiderable amount. Nevertheless, any coin has within itself very little intrinsic value. It has value only in terms of that for which it can be exchanged, or in terms of that which it can buy. Here, then, was a lost coin, a coin that was out of circulation. As long as it remained lost, it could be exchanged for nothing. It was useless. It was, in very truth, good for nothing.

Jesus repeatedly warned against the perils of uselessness in daily living. His sharpest condemnations were upon those who thought of their religion in terms of repression rather than expression—in terms of what they did not do, rather than in terms of what they did. The priest and the Levite on the Jericho road had done nothing wrong. Dives, who fared sumptuously every day while Lazarus lay uncared for at his gate, had done nothing wrong. Indeed, those in the Parable of the Last Judgment who were cast into everlasting punishment had done nothing wrong. Rather, they were judged because of what they had failed to do; this was the basis of their condemnation.

Carefully they had upheld every restriction which they thought religion had placed upon them. But their lives had failed at the point of usefulness. They saw only the negative side of religion and missed altogether its positive side. People like that were, in Jesus' view of the matter, lost, regardless of what their religious pretensions may have been. John Wesley caught the true emphasis of Jesus when he prayed, "Lord, let me not live to be useless."

This is a fact that speaks to our generation and to our lives personally with great eloquence. For there are many people who are polite, amiable, talented, and attractive, and who, from one point of view, are regarded as being highly successful, but who make virtually no contribution to the life around them. They hold down a job, and may even do it satisfactorily enough; but beyond that there is not much that can be said.

People like that, however attractive and winsome they may appear to be, are nevertheless lost. They have missed not only the greatest stimulus of life, but also its greatest meaning: the feeling that they are needed, that their lives matter, that they are making some contribution to the lives of others and to the world about them.

When D. L. Moody was holding one of his many summer conferences at Northfield, Mass., there was a girl in attendance whose name was Ida Scudder. She was a member of a famous missionary family whose members had been missionaries for at least three generations. Her life abounded with native ability and talent. But she was determined that she was going to live her own life and enjoy it. And, above all, she was not going to be a missionary.

So at the Northfield School she was full of fun and pranks, not necessarily bad, but not taking life too seriously. Then one day she was suddenly called back to India, where her parents were serving, because of the illness of her mother. During her brief stay in India she saw the abysmal suffering of the Indian women who, because of their belief, would not go to a male doctor.

(Continued on page 765)

Our Readers Say—

I agree wholeheartedly with Hubert Swartzentruber, **Gospel Herald,** July 23, 1963, that "we can no longer as Christians be satisfied with an easy road."

Mennonite Christians in today's America have chosen the path of conformity to the "status quo," seemingly unaware that this means oppression, hunger, and exploitation for millions around the world.

How can we, in good conscience, be voiceless, when in this crucial hour in the life of mankind, the property rights and financial interests of U.S. business concerns around the globe are pitted against the human rights and needs of impoverished peoples?

Are we by our silence a party to the illegal blockades, espionage, sabotage, arson, guerrilla warfare, suppression and distortion of news, dishonest and provocative propaganda, and rash and dangerous political alliances to which Americans have resorted in order to maintain economic dominance?

Can we truly say we are disciples of Jesus who said, "I am come that they might have life, and that they might have it more abundantly," when we complacently share in the primitive greed and lust for privilege and possessions that is the American credo?

Are we concerned merely with ethnic trifles while our Christianity becomes orthodox and official, identified and equated with oppressive nationalism?

The time has surely come for us to openly disown the flagrant double-standard policies of America in the international arena and our hypocritical dishonesty regarding human rights in this country and abroad.

Before it is too late we must open our hearts to understanding and our minds to facts. Truth, justice, and unconditional Christian love in all human relations is the only cornerstone for survival, advancement, and freedom.

Let us beware that we do not become, in this crossroads generation in the affairs of man, like the Pharisees to whom Jesus spoke the cautic words, "Woe unto you . . . for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God. . . . For ye are as graves which appear not, and the men that walk over them are not aware of them" (Luke 11:42-44).—Mrs. Margaret Ott, Orient, N.Y.

* * *

I must confess I disagree with the viewpoint of Roy S. Koch as developed in his article, "Dare We Rule the Bible Out of Our Schools?" in the July 30 issue of **Gospel Herald.** My objection basically relates to two implications of the article. First, he does not adequately face, it seems to me, the question of fairness for minority groups such as the Jews who may not appreciate the Protestant emphasis on Bible reading and Protestant religious holidays which they run into in schools.

My second concern is about the teaching of Bible as literature and the promotion of moral standards as such, through the public schools. It seems to me that church people ought to understand the Bible more as literature, but I am afraid that among people who are not related to the church, the teaching of the Bible as literature may do more harm than good.

It seems to me in the church we see moral standards as a by-product of faith. It may be possible to teach moral standards in the context of the public school, but I do not believe that faith can be transmitted except through a person and especially the people of faith. Thus a Christian teacher reading the Bible in a public school may be able to teach faith, but faith cannot be forced by legislation.—Daniel Hertzler, Scottdale, Pa.

Unity is precious
and fellowship is desirable.

Obedience a Condition for True Unity

By H. A. Diener

It has been said, "There is nothing that grieves the heart of God more, and is a greater hindrance to the progress of His work, than disagreement among the professed children of God."

Let us hear the word of Christ, the Head of the church, to the churches of Asia. To the church of Ephesus He says "thou hatest the deeds of the Nicolaitanes, which I also hate." To the church of Thyatira He says, "as many as have not this doctrine, and which have not known the depths of Satan." To the church of Sardis He says, "Thou hast a few names even in Sardis which have not defiled their garments." No, the Lord was not pleased with the situation in these churches. But the Lord had words of instruction and hope for those who were willing to hear His words.

In the church of Laodicea the situation was different. They felt that they were rich, increased in goods, and had need of nothing. It seems they had so low a standard of right, so little conviction for truth, and so little zeal for the Lord, that anything was condoned among them. One can see how their tolerance increased their number, how their giving provided luxurious places of worship, and how their formality eased their conscience to the point that they said, "I need nothing." This situation of condonation, tolerance, and harmony was so hopeless and repulsive to the Lord that He said, "I will spue thee out of my mouth."

* * *

Have you heard it said, "There is nothing that pleases the devil more and advances his cause faster than disagreement among the professed people of God"? Will you please note a condition described by Jeremiah in Jer. 5:31? "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?"

Here there seems to be wonderful agreement and fellowship. The prophet and the priest were both in the wrong, and the people were pleased. Here there was no one to speak for the Lord. Here there was no one to lead the people to the worship of the Lord. Surely the devil was happy in such a situation. There was no dissenting voice. The Lord looks on in pity and asks, "What will ye do in the end thereof?"

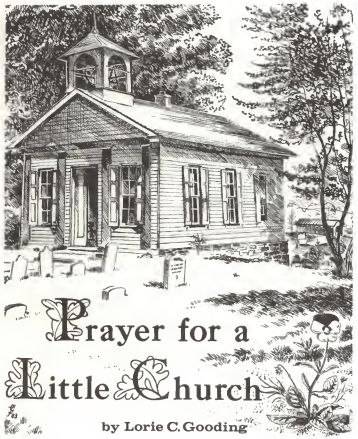
Unity is precious and fellowship is desirable, but it is not worth the price of obedience to God and faithfulness to Jesus Christ.

* * *

Our Saviour, in His prayer for His disciples and for us, John 17, prays for unity. He gives the extent of unity, "That they all may be one." He gives the example of unity, "As thou, Father, art in me, and I in thee." He gives the bond of unity, "I in them, and thou in me." He gives the purpose of unity, which is threefold, "That they may be made perfect in one . . . that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

No wonder our Saviour prayed so fervently and intensely for His followers. At times He rebuked them for their ambition. At other times He gave them a pattern of unselfishness, and lastly He gave them an example of service and regard for others, by giving the ordinance of foot washing. John 13.

From His prayer we understand that unity is a growing, developing, perfecting



Lord God, our Father, in this place we raise
our hymns of love and praise.

Here do we worship. Wilt Thou deign to bless
this tabernacle by Thy graciousness?

Hear Thou from heaven when we call to Thee,
and answer speedily.

Grant us this favor when we seek Thy face—
Thy presence in this place.

Here do we bring our sorrows, here our grief.
Grant us relief.

Here do we bring our joy in all things good.
Accept our gratitude.

Bind us together in Thy Word and will,
and set us as a city on a hill,
and as a lamp, to guide all hearts astray
to Thee, the Way;
to Thee, the Life, the Truth; whom we adore
forevermore.

Killbuck, Ohio.

process. As we serve and suffer together, we learn to supplement each other. As we are tempted, we understand the pressures that Satan exerts upon our brethren. As the work of the Lord grows, we are moved to thanksgiving for the gifts that others use in the service to humanity. It is not my church, my program, my struggle: but our church, our program, our victory.

• • •

In this same prayer, before He comes to the intercession for unity, our Saviour prays for the keeping of His followers from the evils of the world. Jesus knew very well what pressure the world would exert to entice His followers. He acknowledges that one of the Twelve whom He had chosen was attracted by the world to be unfaithful to Him.

Jesus was never reconciled to this world. He quickly detected the proposal of Satan, even if it came through the lips of His closest disciples. He knew that Satan had no good motive in any of his overtures. It was these experiences with the prince of the world that motivated Him to pray so earnestly for His followers.

For Jesus, unity with the Father meant separation from the world. It meant giving up His own will for the will of His Father. It meant being misunderstood by and suffering at the hands of the world.

The devil is very apt with his deceptive plea for tolerance, compromise, and condonation when he is promoting unity and fellowship. Paul, to the church at Corinth, asks, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols" (II Cor. 6:14-16)?

• • •

We are living in a time of mergers, unions, federations, associations, and other such compacts that are formed by individuals, nations, and churches to pool their resources in defense and promotion of their interests. We are in the days of big programs, big businesses, big governments, and may I say, big churches? In many instances one is made to feel that if he is not a part of the big program, the program turns against him, and either by appeal or pressure, he is assimilated or exterminated.

Both Mark and Luke (Mark 9:38; Luke 9:49) record the incident where John comes to Jesus and tells about the one who was casting out devils in the name of Jesus, and they forbade him, "because he followeth not us." Jesus answered him, "Forbid him not: for he that is not against us is for us."

Jesus did not condemn this man and his work just because he was not affiliated with them. We do not find Jesus sending word to this man, and asking him to become part of His group. Jesus was more interested in this man working for Him than with Him.

Unity that avails in Christian witness to the world is oneness in spirit and purpose prompted by our love for God, and sustained by our unconditioned obedience to His will as revealed in His Word.

—*Mennonite Weekly Review.*

Thought for the Week

We dare not hope for the happiness of heaven while repudiating the holiness of heaven.
—D.

•

The Maltese cross most accurately represents the Christian Gospel. It looks like the plus sign of arithmetic. It is a cross with equal arms, and this plus sign is the only adequate symbol of the truth of Christianity. For the distinctive Christian element is a plus of service. . . . Our God Himself is the God of the plus sign. He is a God who does not deal with us according to our merit, but in accordance with the gracious good will which He has. He does not act on the principle of measure for measure, but on the basis of a love that knows no bounds in its concern for His children.

Nenien C. McPherson, Jr., in *The Power of a Purpose* (Fleming H. Revell Co.)

A Prayer

FOR THIS WEEK

An Evening Prayer

Heavenly Father,
Thank you for the gift of life today—
life full of opportunity and challenge.
Thank you for the gift of work today—
the routine jobs overarched by
a sense of your call and your will.
Thank you for the gift of friends
and all whom I have met today,
the give and take of personal relationships.
Thank you for the gift of your love.
Help me to grow each day in my
walk with you so that your love
may go out to those around me.
In Jesus' name. Amen.

—Mildred Stoltzfus.

Prayer Requests

(Requests for this column must be signed)

Pray for the spiritual renewal of the church in which God is glorified, Christ becomes precious, the Word of God is obeyed, and the Holy Spirit leads and unites.

Pray for divine guidance for the Greater Salt Lake Crusade for Christ, with the Myron Augsburger team, begun Aug. 25 and continuing till Sept. 1, in Salt Lake City, Utah.

Our Mennonite Churches: Yoder

The church at Yoder, Kans., was organized in April, 1919, and the first church was also erected the same year. In 1952 additional classrooms were added and the front remodeled, including a balcony. The seating capacity now is near 400. The present membership is 251. H. A. Diener is bishop, Edward Yutzy, pastor, A. A. Bontrager, minister, and Levi Headings, deacon.

FOR DISCUSSION

Your Church—Upper Room or Bargain Basement

By C. Wayne Zunkel

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

Of all the evils Jesus met, none angered Him quite so much as the buying and selling that went on within His Father's house. "My house shall be called a house of prayer," He said; and He reacted violently against those who turned it into a market place.

Little of the mail that crosses a pastor's desk deals with the searching questions of the Gospel or the advancement of the kingdom; much of it deals with invitations to promote everything from salted peanuts to silk stockings. Dishcloths, vanilla, hard candies, birthday cards—you name it, and within days it will be on your desk, brightly colored, eager to help you, and full of the promise of blessings in store for you.

"There has been a big change in our Fund-Raising Plan for Churches," the letter begins, "and it ought to work out to your great advantage. . . ." or, "With permission, we send to the church or society a display of 72 gaily colored neckties. . . ."

The tragedy is that good people buy this line! They willingly use the name of Christ and the reputation of their church to peddle these wares. And all the while that they are turning the upper room of worship into a bargain basement, they sincerely believe that they are being about their Father's business!

The "projects" so willingly accepted do more than deter Christians from facing up to a mature sense of stewardship. They also have a way of killing the concept of a serving church! As Christians, we are not called to make money; we are called to serve—to bind up wounds, to feed the hungry, to clothe the naked, to share a precious pearl of life with dying men. In a world in which money has become the greatest incentive for doing anything, the Christian is called to shout that there is one true incentive only: the love of God in Christ.

Virtually every large Protestant denomination in America has expressed concern about commercialism in the church. Scores of statements have been issued, warning of the dangers, urging congregations to re-examine the basis of their stewardship. For the most part, the concern, the statements, the eloquent pleas fall on deaf ears.

For our local church the break came with the acceptance of a unified budget. As a church we decided to *make giving an act of worship*. Every individual and family would be invited each year to review its own situation and make a sacrificial commitment to Christ through the church. We agreed that, except for the children's church school classes, only one offering would be taken each week; this would be during the Sunday morning worship hour. All money-making efforts, projects, special appeals, and gimmicks would be eliminated. The budget under which the money would be spent would be determined by the church council.

But would it work? Frankly, many people were afraid. Could we hope, with only one offering, to approach the amount already being received?

During the first quarter year the money received from the one offering on Sunday mornings produced an amount 50 per cent greater than the total revenue from the many projects and special appeals of the former system. This increase has not only been maintained, but has even improved. More than this, many of us have begun, for the first time, to taste the intense joys of true Christian stewardship.

This does not mean that the issue has been settled, once and for all. Continuous education is necessary, inasmuch as the forces of materialism are ever with us and their temptations will continue to seem attractive. But this discovery has been made: *in every case, the greatest pressure for reverting to money-making schemes comes from those who are themselves not sacrificially committed.*

In this second half of the twentieth century, when our world totters on the brink of destruction, Christians have more important things to do than embroider pillowcases and sell doughnuts. We have a mission to perform, a Gospel to share. Nothing less than a complete dedication, reaching down to touch us deep in our pocketbooks, and extending to lives spent in genuine service, will be adequate.

Harrisburg, Pa.

An Open Letter

Dear Cousins,

"We know that all things work together for good to them that love God, to them who are the called according to his purpose." A friend of ours, who became a Christian after living in sin until nearly middle age, said one time that we should give up all our possessions to the Lord, then if something happens to them we will not worry or be overly upset about it, realizing that they were given up to Him. So it is His goods, not ours really, and therefore He will work it out for good.

If this has been your experience in the recent second loss of your barn, then you also know the joy of this secret, how it lifts the burden, and best of all, that sweet peace of God and the fellowship with Him, knowing that in Him we have all we need, and the best is yet to be. Heb. 10:34.

These days I think all of us have gotten so far away from remembering that we are "strangers and pilgrims" here. We think so much of the material. I know I have a tremendous struggle with this. So maybe it is even real gain spiritually for us to suffer loss materially.

Perhaps you read sometime also of a rather poor man, a farmer who was standing at the edge of his—what had been his—farm, after a terrible storm and flood had completely destroyed everything he had.

As he looked over the rocky fields where the soil had all been washed away, feeling very sad and discouraged, he saw something glitter and shine among some stones. Walking over to it, he picked it up. It was gold—not only one lump but a mine of it! What a lesson for us! He never would have found that treasure (which was there all the time) if tragedy had not struck. So we may, if we can just take it that way, find spoils far more precious and valuable than gold.

Often He answers our prayers for more faith and love by taking something away. We do not know whether you have any idea how the fire started, but regardless of that, God permitted it. "Whom the Lord loveth he chasteneth." It is not true that these things are sent as direct punishment for sin, as some think sometimes, but rather it is His love for us to draw us nearer to Himself and take our clinging fingers away from things, that we may more tenaciously lay hold of the Eternal, the Lord Himself.

How short life is, and the things that take so much of our time are all so temporary, and yet we need them, some at least, and we can use these same things that are necessary and right, all for His

(Continued on page 765)

MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

The Church in Bihar, India

By Paul Kniss

General Board Missionary to India

The Mennonite Church in Bihar is just sixteen years old. It is still small (two hundred communicant members), but is growing. The church came into being in Palamau District, Bihar, when S. J. Hostetler and M. C. Vogt with their families moved here in 1947 and took responsibility to preach the Gospel. This was an area that the British Churches of Christ missionaries were vacating to enter new doors that opened to them. Hostetlers and Vogts were veteran missionaries from Madhya Pradesh, from where they had been sent eight years previously to open a new mission field. They had explored several possible fields and had worked several years in one of them (about 100 miles north of the present field), but there had not been much response. Then the opening in Palamau came and the missionaries felt that this was of God.

Soon after the missionaries came to Palamau, a keen young man came to Bro. Hostetler and expressed his interest in Christianity. As a boy, Radha had had a close friend who was a Lutheran Christian. Radha had read some Gospels and other Christian literature. Hostetlers were overjoyed to see this young man's fervor and spiritual desire. He was soon baptized and named Daniel—the first new convert in the Bihar Mennonite Church. It was typical of the pattern of church growth that was to follow that Daniel's cousin, Joel, then Joel's brother, with their families, soon followed. Finally even Daniel's old father, who had been so bitterly opposed to his son's step, also came to Christ.

The missionaries, who knew Hindi, had first to recruit workers to present the Gospel to the people in their own tribal tongue. Oraon and Munda workers were found who had a call to preach. Daniel was one of them, and others came from the neighboring churches (Disciples and Lutheran). Some of these workers joined the Mennonite Church and are still working in it. The workers were placed out in villages where they conducted night schools for illiterates and met people and preached during the day. New churches were established in most of these villages. Some of these congregations are composed of only one or two families. None of them number more than in the thirties. The congregations are scattered from 5 to 15 miles apart.

A large percentage of the membership is illiterate. While this is not a desirable thing for spiritual nurture, it is also true that they have a greater contact with their non-Christian relatives and so are in a better position to win them for Christ in this condition than they will be later, when they have learned to read, and "become civilized," and have less in common with their lost relatives.

This is a day of opportunity for the church in Bihar. The great majority of the members have close relatives—thus effective contacts—who are not Christians. There are more inquirers today than there have been at any time in our church's history here.

The church, though scattered, has a strong unity. Each congregation sends a delegate to the annual conference; each area is represented in the Church Council. All church buildings have been built from local church funds, and a pastor is supported by the congregations in Palamau. Most of the children of the church attend school at Latehar, boarding in the hostel which is supported partly by the parents and partly with funds from the United States. The hostel is administered cooperatively by the church and the mission. There is a vigorous program of Christian nurture here.

One goal of the church is to recruit voluntary lay leaders who, having had a little Bible training, can lead their congregations in worship, and can counsel and guide the members. The congregation will then be independent of the mission-paid worker, who will be free to go out to evangelize new areas.

Working with Churches in Vietnam

MCC Information Services

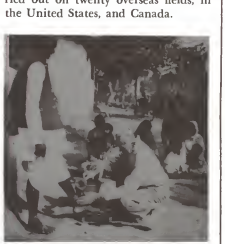
In the country of Vietnam, which suffers from war and chronic natural disasters, MCC serves in the major areas of material aid and medical work. Material aid items, including government surplus commodities, are distributed to institutions, victims of disasters such as floods and fires, needy families including retired pastors and widows of pastors, and to tribe groups that have resettled.

A unique food relief project is the breadbaking program in Saigon. The bread is baked at two locations from surplus flour supplied by MCC and is distributed to institutions and needy families. Each month 926 bags of flour are turned into 52,000 loaves of bread.

The center of MCC's medical assistance in Vietnam is the Evangelical Clinic, a new hospital in Nhatrang dedicated on July 9, 1961. The hospital is a co-operative venture between MCC and the National

(Continued on page 761)

On the colored insert in this *Gospel Herald* a 1963 summary of the work of the General Mission Board is told. This report can only select samples of many and varied activities being carried out on twenty overseas fields, in the United States, and Canada.



M. C. Vogt, General Board missionary to India, observes the foot-washing ordinance. This is a scene from the summary annual report's filmstrip, "Sharing the Living Christ."

To supplement this report, the General Board has prepared a filmstrip, "Sharing the Living Christ," available to congregations, Sunday-school groups, MYF's, or other church groups.

To schedule "Sharing the Living Christ," or for additional, free copies of this summary report, write to Mennonite Board of Missions, Elkhart, Ind., 46515.

PORTRAIT OF MISSIONS

Mennonite Board of Missions and Charities

1963 Summary Annual Report

The church overseas grows and matures

On May 18, 1962, Argentine youth contributed 200 pesos for the support of a national worker. The money went to the T. K. Hershey Missionary Fund; the goal is 25,000 pesos ($238 U.S. currency).

The first Japanese minister, Takio Tanase, was ordained for the Kushiro congregation on May 20, 1962.

On June 10, 1962, a church fellowship was organized at Villa Adelina, near Buenos Aires, Argentina. Missionary Mario Snyder pastors the group.

On June 17, 1962, a new church building was dedicated at Sertaozinho, Brazil; missionary Glenn Musselman ministers to this group.

The Sapporo, Japan, Mennonite Church was established July 22. Bro. Hatano, chairman of the church conference, was in charge of the service. Charter membership was eleven.

Bro. Nishioka, Rikubetsu, Japan, inaugurated the first summer camp for children of Japanese Mennonite churches the summer of 1962.

The Bethel Church, Bihar, India, was dedicated in the spring of 1962 after people had held services in their homes for eight years. Missionaries Paul Kniss and John Beachy charged members to continue bringing others into the fellowship.

The Japanese church adopted its new constitution which gives the Japanese church complete independence.

The Argentine Mennonite Church asked Agustin Darino to give most of his time to helping it to be evangelistic.

With the help of missionary David Shank, Mauro Sbolgi helped to organize a congregation of Spanish-speaking people in Brussels, Belgium.

Missionaries and national Christians in Uruguay are co-operating with Mennonite colonists in joint evangelistic efforts.

In spite of social, medical, and other problems, Toba Indian brethren manifest Christian faith. Their church is growing in numbers, although actual figures are difficult to obtain. Missionaries estimate half the Tobas are members of the church.

Nsasak reflects on Nigerian church

I. U. Nsasak, secretary of the Nigeria Mennonite Church, wrote last January:

"For the year the Lord has been gracious to the church in Nigeria.

"We foresee an enormous work for the future. We are day by day encouraged by the growth and nurture of the church, and we hope that by God's will the church in Nigeria will make a worth-while contribution towards the building of God's kingdom.

"Pray with us that God may use the Nigeria church for His purpose."

Fraternal sharing a two-way street

Fraternal sharing last year began with three overseas Mennonite Christians attending Mennonite World Conference in Kitchener, Ontario, and visiting churches in North America.

They were Agustin Darino, secretary of the Argentine church; P. J. Malagar, India Mennonite Church bishop; and Phoebe Solomon, a representative of the India women.

Their sharing was meaningful. They represented churches which had come into being through

Additional copies of this 1963 Summary Annual Report from your General Mission Board are available free from Mennonite Board of Missions, Elkhart, Indiana, 46515.

Front Cover: Dr. Jonathan G. Yoder reads the Bible to a patient in Shanta Bhawan Hospital, Katmandu, Nepal. Above: Missionary Nurse Lena Graber, also at Katmandu, checks nurses' reports; her life and Dr. Yoder's witness in a country where changing one's religion to become a Christian is unlawful. Left: P. J. Malagar, Agustin Darino, and former missionary John Koppenhaver. They shared fraternally in 1962-63 with North American churches.

mission support and efforts of North American churches.

In their fellowship, they brought perspective and depth to our understanding that the church extends beyond national boundaries and human limitations.

North Americans also lived and worked with the church overseas.

Paul Erb shared with African, Middle East, and European Mennonite churches and missions last February to June. His was a broad, general fraternal sharing which sought to strengthen fellowship between North American churches, its missionaries, and the church in other countries.

Milo Kauffman invested four months in India teaching, fellowshiping, counseling, and encouraging it in stewardship and evangelism.

Accompanying Paul Erb on two different parts of his itinerary were Harold Dyck, Hesston, Kansas, and Joe Buzzard, Scottdale, Pennsylvania, as associate commissioners; these brethren brought a layman's perspective and fellowship into the itineraries.

Special financial arrangements make associate commissioner trips possible.

Through similar arrangements, Samuel Janzen, Glenwood Springs, Colorado, went along with J. D. Graber to South America and shared with Mennonite Christians there.

Laymen supplement witness of ordained missionaries overseas

Overseas Mission Associates are persons working overseas on a short-term assignment (usually three years).

They are not always working directly in a Board-operated program, but they are in a mission area. Their work is completely or partially self-supporting. It contributes materially to Mennonite fellowship and identity in overseas mission areas.

Seventeen persons served this way last year. Two were nurses. One, Glen R. Miller, Goshen College faculty member on sabbatical leave, was administrator of the Overseas Mission Associates in Nigeria. The rest taught in India, Ghana, or Nigeria.

Another kind of assignment is Overseas Voluntary Service. This group included seven persons in India, Nigeria, Ghana, and Brazil. They had varied assignments, including office work, teaching, administration, homemaking, and building.

Obedience to Christ in crisis means to work with Him in the midst of the present-day world. Under the guidance of the Holy Spirit we must find those methods and patterns of work that He would have us use in church extension in today's world.—J. D. Graber, Secretary for Overseas Missions.

Hospitals and homes enlarge health and spiritual services

During April, 1962, chaplain John Oyer, Pioneers Memorial Hospital, Rocky Ford, Colorado, made over 200 bedside visits, a part of his hospital ministry.

In May Allen Erb began a three-month survey in the Lebanon, Oregon, community to determine its physical and spiritual needs for a retirement villa. In August he finished his study and proposed a combination apartment-type building with four-plex cottages. The General Board will administer the villa, as it does the hospital, but the community will finance it.

On June 1 the new building at Sunshine Children's Home, Maumee, Ohio, was opened. Thirteen severely mentally retarded children were newly admitted. Mr. and Mrs. Roy Engler administer the home for the General Board.

On June 10 the newly built Aspen, Colorado, hospital was dedicated. With $490,000 of Hill-Burton government grants and community funds, Pitkin County officials replaced the building erected in 1890 during Aspen's silver boom days. The General Board, through Samuel Janzen, administers the hospital.

On July 12 construction began at La Junta, Colorado, on its $417,000 44-bed nursing home, sponsored by the local community and financed with local funds, to be administered by the General Board through Luke Birky.

In July the Rocky Ford, Colorado, community began to raise $100,000 and applied for another $100,000 from Hill-Burton government grants for a new 26-bed nursing home, to be administered by the General Board.

In July chaplain Millard Osborne, Lebanon, Oregon, hospital, ministered to nearly 250 patients.

During June and July over 1,000 Bibles or Bible portions were distributed by chaplain Lawrence Greaser and counselor Carol Glick at Mennonite General Hospital, Aibonito, Puerto Rico.

In September, Dr. Ed Mininger and Ezra Bender, representing the General Board, visited Mathis, Texas, in response to a petition from the community to supply their complete hospital needs. Previously General Board VS-ers supplied only the Latins in the community, and only with maternity service.

On October 12, during its sixth year as a specialized school for slow-learning children, the barn with all its contents burned at Adriel School, West Liberty, Ohio. During the fall a new barn-gymnasium was erected. The General Board administers the school through Dale Stutzman.

Hospitals and homes served over 20,000

In addition to four children's care and nine retirement or nursing care programs, the Board's nine general hospitals maintain a spiritual dimension in their treatment programs.

All together, these institutions had opportunity to serve more than 20,000 persons last year. This meant spiritual opportunity not only where the person himself was concerned, but also with his family.

Chaplain ministers to youth

Millard Osborne, chaplain at Lebanon, Oregon, community hospital, visited 17-year-old Helen, admitted to the hospital after she had attempted suicide. Her life had been one of frustration and disappointment in broken homes.

"In talking with her, I sensed that at times the girl was able to face her life situation with almost adult maturity. At other times she was ready to blame everyone else for her problems.

"Helen was released to her father's care and was optimistic about working things out with her father's present wife.

"During her hospital stay I tried to point her to the One who is always sure and true in the midst of life's changing circumstances," he writes.

Hospitals and homes beckon trained persons

Luke Birky, administrator of La Junta, Colorado, hospital, said at the end of last year, "The variety of jobs available in the health field is very large. In some large hospitals there are as many as 200 different job classifications.

"Many think of the hospital staff as only doctors and nurses. These two are important, but today there is a wide range of jobs: office personnel, technicians (X-ray, laboratory, operating room, obstetrical), dietitians, pharmacists, medical record librarians, business managers, housekeepers, chaplains, to name a few.

"We need to ask, 'Where can I make the greatest contribution?' Mennonite Church-related hospitals provide excellent career opportunities.

"But the opportunities are for those who are prepared, trained, and qualified."

From a Christian point of view, the administration of our hospitals, as well as our retirement programs and our children's homes, provide real opportunity to assist folks with spiritual concerns and problems. Illness frequently becomes a time of personal crisis with loss of income, ability, mobility, and other important aspects of one's normal way of living. Such a crisis may demand spiritual resources previously undeveloped or unneeded.—Ezra Bender, Secretary for Health and Welfare.

Right: Campfire devotions, a spiritual ending to boys' days at Mennonite Youth Village, White Pigeon, Mich. MYV is an example of the four children's welfare programs. Next page: Viola Helmuth, Mennonite Home for the Aging, Rittman, Ohio. The Board is continuing to provide services for the aging, and in new communities.

SMITH'S

Literature interweaves with all evangelism

In April, 1962, Jacob Funk, from Manitoba, Canada, who previously spent several years in Argentina and Peru, returned to Argentina and became a colporteur on a VS basis. He travels by motorbike and hauls a small trailer full of Bibles and books.

On May 5 Allen Martins moved to Brasilia, Brazil, to put up fixtures and build up the inventory of the bookstore. The store officially opened on August 18.

The "Livraria Evangelica" celebrated its third anniversary in Campinas, Brazil, on May 23, 1962. Before this bookstore had been established, people had to go to Sao Paulo, 65 miles away, to buy Bibles, Christian literature, and records. Kenneth and Grace Schwartzentruber assumed responsibility for the Campinas store from the Allen Martins on May 1.

Ernesto Suarez, Salto, Argentina, arrived in the United States on June 12 to attend the International Writers' Seminar in Wisconsin for the summer. He is director of the Spanish monthly, El Discipulo Cristiano.

Warren Lambright, Middlebury, Indiana, and Gene Stoltzfus, Aurora, Ohio, arrived on June 16 to spend the summer as colporteurs in British Guiana. Along with selling literature, the two VS-ers gave each person they met a set of Herald Press tracts.

In June the Dhamtari, India, hospital school of nursing instructors accepted "Introduction to the Old and New Testaments" as a basis for teaching two classes in the hospital. The Bible school books were translated and prepared by missionary Marie Moyer and her committee.

In June the circulation of *El Discipulo Cristiano* reached 3,200. This Spanish language evangelical monthly goes in quantity to Spain, Mexico, Puerto Rico, Argentina, the United States, Honduras, Paraguay, Uruguay, Colombia, Cuba, and Brazil.

In July the Mennonite Publishing House, Scottdale, Pennsylvania, sent Bible story books to Erma Grove, General Board missionary to Ghana. Erma was working with a translator who was reading Bible stories to an influential man in a village near Amasaman.

Edwin I. Weaver, General Board missionary in Nigeria, by August 1 had received 546 packages of books in his "Books Abroad" program. He had received at least 100 packages of books before he started to keep count. Total weight of the books had reached 2½ tons. The books included Bible story books, Sunday-school commentaries, devotional books, and devotional monthlies.

October 14 was designated as Literature Sunday in Dhamtari, India. Preceding that day and afterward, interested persons taxed the facilities of the Dhamtari reading room.

On February 16, 1963, Kenneth Schwartzentruber inaugurated the third of a chain of Mennonite bookstores in central Brazil. The new store was at Ribeirao Preto. Kenneth also manages the Campinas store.

Ghana missionaries request reading room

On December 11, 1962, Carson Moyer, General Board missionary at Somanya, Ghana, wrote to the General Board:

"We are considering opening a reading room here at the clinic. Do you have any advice for us?

"We thought that we could possibly stock it with used books. We have a few from the past year and if it develops here, we would hope to get more, as well as possibly some from our home churches."

Urie Bender, secretary for literature evangelism, replied, pointing out to Carson how carefully one must move to provide good literature.

"Your idea of using used books certainly has merit. However, one would have to be very careful in the selection of materials for your reading room. We should not consider used books just because they are available at little or no cost, but rather because they have a specific message.

"I would suggest that you move slowly in building up an inventory of materials until you ascertain which are the most useful and most frequently read. When you have analyzed the types of material that are most attractive to potential readers, then you can concentrate heavily on these types.

"In some areas, a reading room functions best if men are divided from the women. In other countries it doesn't matter.

"The reading room, if possible, should be light and cheerful with seating considered comfortable in your country, as well as worktable space.

"Some missionaries or national leaders have developed small lending libraries with reading rooms. A definite distinction must be made in the way these two functions are operated, but they can be taken care of by the same persons and through the same facilities."

Carson wrote later, in March, 1963, "We think it best to rent a room in the main part of Somanya, where the people walk the street with nothing to do in the evenings. We hope to have someone regularly in charge of it from 4:00 to 9:00 p.m."

El Discipulo Cristiano

appreciated in Spain

One writes, "I am a Bible school student, and am grateful for your new magazine. When returning home for vacation, I found all the issues you had sent, and I confess reading them all with pleasure."

A pastor of another denomination writes, "We are most grateful to God and you brethren for sending us 25 samples of *El Discipulo Cristiano*, a magazine that is most appreciated by the brethren in this church, for the many blessings it brings to us. We want to thank you for this backing that you have been giving us, since here we are lacking of good literature due to restrictions which our government places, and need them to instruct us in the way of the Lord."

If the experience of 2,000 years has taught us anything, it has shown that personal witness alone has not kept pace with either the need or opportunity. And our day of exploding population faces us with a dilemma of embarrassing proportions. Unless we find and use every means available to sow the seed of the Gospel, failure to meet challenge will be written across history. Here is where modern tools of communication may enter the gap with electronic and mechanical means to blanket region upon region with the message we share.—URIE A. BENDER, SECRETARY FOR LITERATURE EVANGELISM.

Missionary Allen G. Martin (right) and the capacity crowd, Brasilia, Brazil, bookstore's grand opening.

The church witnesses in North America

Plans for a new church building in Corpus Christi, Texas, were completed and approved by the city in April, 1962. The Prince of Peace Mennonite Church, which J. Weldon Martin ministers to, organized and held its first church council meeting on April 25. Ground-breaking services were held May 6. Dedication services were held in October.

On May 1 David Alderfer, host of the Aspen, Colorado, Hospitality Center, reported that in its first five months of operation over 200 had registered in the guest book. Many talked about their spiritual experiences, read or received literature. Wednesday evening prayer meetings were held. The center was dedicated on June 10, 1962.

Pastor Paul Conrad of the Calvary Mennonite Church, Mathis, Texas, reported in May that his church lacked only $380 of completing its past year's budget. This is a step toward complete congregational financial responsibility and toward a rapidly reducing General Board subsidy.

A church was born at Columbus, Ohio, on June 17. When James Lark conducted summer Bible school at Burnside Heights in Columbus, seven were ready for baptism and church fellowship. Paul and Martha Yutzy, Plain City, Ohio, are in charge of the work.

In September more students enrolled in Home Bible Studies at the General Board than in any previous month in its history. The increase made a total of almost 10,000 enrollees for the first nine months of 1962.

The Sarasota, Florida, Centre opened October 1 to channel the services of winter visitors to the underprivileged and migrants in Greater Sarasota. Menno Plank, Arthur, Illinois, accepted the directorship of the Centre; he moved there on September 1.

Dedication services were held on February 3, 1963, at Emmanuel Mennonite Church, La Junta, Colorado. Pastor David Castillo preached in Spanish; Eugene Schulz, in English.

The sixth witness workshop was held at Springfield, Illinois, February 6-10. Nelson E. Kauffman, secretary for home missions and evangelism of the General Mission Board, directed this and the five before it. Similar workshops had been held in Indianapolis, Indiana; Columbus, Ohio; Pittsburgh and Philadelphia, Pennsylvania; and Portland, Oregon.

Men aided at Hope

Tobe E. Schmucker, superintendent of Hope Rescue Mission, South Bend, Indiana, tells about M. (name withheld to conceal identity).

M. is 33 years old, married, and the father of four children, all under 14 years of age. For the past 10 years he has worked for the Air Force. He openly acknowledges he did not give God room in his life.

Through alcohol M. sought an escape from the burdens of life. Finding that it afforded only passing comfort, he did succeed in staying sober for about seven months.

But then all his apparent reform evaporated in a siege of drunkenness. This time he knew he had really hit bottom. Unless some miracle occurred, no hope was left.

M. found the confines of the rescue mission almost more than he could endure. But his desire to find hope amid the despair around him gave him strength. He realized that he needed Christ.

Many hours were spent counseling with him and his wife. He took an interest in God and Bible study.

After a few months he felt it increasingly urgent to get back to work. His family badly needed his support.

But alcoholics must learn lessons of patience

and endurance. After many anxious days, he was hired by a local service station. Although the hours are long, M. feels the job is an answer to prayer.

M. is a quiet, reserved person, but his face reveals the happiness and peace that come from Christ.

Witness workshoppers meet with the man on the go

Ten men and two women visited Springfield, Illinois, February 6-10. They went to bus and train depots, cafes and state offices, hotel lobbies and bowling alleys, newsstands and hamburger grills.

They met with a banker, a man recently released from the state penitentiary, a young mechanic at Allis-Chalmers' training school, and others, hurrying to the job or to home, to lunch, or to another city.

Over a cup of coffee at the Greyhound bus station, Bill Kauffman, a farmer from Willow Springs, Illinois, talked with a man, bitter against his parents. But Bill pointed the man to Christ.

Five of the ten men were pastors. But the other five were farmers, a drainage and tile businessman, a salesman, and a high school junior. The two women were an instructor in surgical nursing at a hospital school of nursing and a housewife.

Not all their experiences in the workshop were fruitful. One person replied to a workshopper, "The church has nothing to do with me; I won't have anything to do with it."

Another workshopper said, "I went out one time and my first three or four contacts were duds. I went back to my room at the Governor Hotel and prayed. Then I went out again. In five minutes I was communicating."

The real crisis of our age can be understood as the tension between the coming of the kingdom of God and the time span available to the church to witness to her Lord throughout the community in which she lives, as well as to the ends of the earth. It is her witness in and to her community that becomes the focus of missions.—NELSON E. KAUFFMAN, SECRETARY FOR HOME MISSIONS AND EVANGELISM.

Notes and devotions for witness workshoppers, Hotel Governor, Springfield, Ill. A new method, workshops, force men and women to communicate Christ.

Service workers search ways to serve better

Twenty-two senior high students participated in the second senior high work camp season, administered by the General Mission Board, June 4-18, 1962. Campers worked at Rocky Mountain, Amigo, and Little Eden campgrounds.

A new VS unit of four persons opened at Pathway School, Narberth, Pennsylvania, on August 27. The school admits only children suffering from aphasia and brain damage.

The Life Experiment Team of five persons, all VS-ers, began its year of service on August 28. The group encouraged and taught MYF groups in a program of youth witness.

VS-ers and a hostel for school children were ready by September 1 at Anzac in northern Alberta to care for 24 children, who attended school there last year. The children, who came by railway which makes only two round trips per week, needed a home away from home while at school.

Thirty-five VS-ers attended orientation September 5-14 at Elkhart, Indiana; this was the largest group of VS-ers ever to leave for assignments at one time.

Carlos and Mabel Lugo, Aibonito, Puerto Rico, were pioneer VS-ers to assist missionaries from the Franconia district in Mexico City, Mexico, last October.

John and Lydia Stauffer, Tofield, Alberta, became unit leader and housemother at the La Junta, Colorado, VS unit January 22, 1963. John had served as minister and bishop since 1935. The Stauffers were one of a number of semiretired couples willing to make themselves available to counsel and live with young VS-ers.

William T. Snyder, executive secretary of Mennonite Central Committee, reported on March 31, 1963, the close of the fiscal year of the General Board, that 172 Mennonite Church personnel were serving with MCC, the inter-Mennonite overseas relief agency, "Percentagewise," he said, "12 per cent are working in mental health services; 4 per cent, Menno Travel Service; 12 per cent, Akron administrative staff; 20 per cent, overseas relief; 24 per cent, Pax; and 28 per cent, MCC VS."

On March 31, 1963, Dick Martin, assistant director of I-W services for the General Board, reported that 696 Mennonite Church young men were in I-W. He broke down into four categories the types of service these men were doing: 8 per cent, Pax and overseas VS; 18 per cent, Voluntary Service; 11 per cent, other church-related assignments; 63 per cent, earning I-W service.

New units refresh VS program

As churches mature and carry on to meet the needs of their own communities, and as communities find ways of meeting the needs of their own citizens, Voluntary Service units close out and move on to new locations.

This year new units were developed at Mexico City, Mexico, and Claremont, New Hampshire, in co-operation with the Franconia district; Anzac and Marlboro, Alberta, with schoolteachers and a hostel for Cree Indian children who had no educational opportunities, in co-operation with the Alberta-Saskatchewan district; in Pueblo, Colorado, to supplement the small Mennonite congregation there; at Narberth, Pennsylvania, in a home and school for children with aphasia, a handicap that affects communication; at Maumee, Ohio, in the General Board's Sunshine Children's Home for severely mentally deficient children; in an exploratory project in Nigeria; and in Sarasota, Florida, assisting winter vacationers in using their time for Christ.

The most unusual new unit was the itinerant Life Experiment Team. Five Mennonite youth, committed to finding life together and to share Him with youth and congregational leaders, visited

Mennonite communities in Eastern United States and Canada.

I-W's learn to share

Ray Bauman, I-W in Cleveland, writes, "When one begins working in a service assignment, he is plunged into a new world of opportunities and contacts. He has the responsibility of sharing the living Christ with individuals by the testimony of his words and life.

"I first met T. (name withheld to conceal identity) in the fall of 1962 when he started working at the hospital as an orderly. I got acquainted with T. and observed him daily because his locker was right across from mine. On the surface T. seemed to be a 'happy-go-lucky' type of fellow, but underneath I sensed unrest in his life. Actually T. is a sinner who needs Jesus Christ in his heart.

"Although T. is in his middle twenties and married, he openly boasts about his extramarital affairs. One day as I was coming into the locker room, I heard another I-W man testifying to T. I said to T., 'You had better listen to Robert because he is telling you the truth.'

"T. replied, 'I know he is; now I'm waiting for you to preach to me.'

"As I moved toward T., who was sitting at the small table in the locker room, I noticed a 35-cent pocket novel with an obscene picture on the cover beside him on the table. The Spirit of the Lord gave me these words: 'The trouble with you is that you are glorifying the flesh when you ought to be glorifying God. God created man to honor, obey, and glorify Him, but instead, man has glorified himself.'

"With a look of conviction, he replied, 'You're right.'

"Several weeks later in March, 1963, I asked T. after work, 'Do you go to church anywhere?'

"He answered, 'No, but I should.'

"I told him that the important thing was not church membership but having the Lord Jesus Christ in his heart.

"I must yet bring T. to decide for Christ. Pray that the Spirit of God will prepare T.'s heart to receive Jesus."

The service program meets the physical, emotional, and spiritual needs of people which otherwise would be unmet. A VS unit establishes opportunity for mutual sharing with the persons they serve so that they might learn to know Christ as Lord and become members of a Christian fellowship group which can continue to meet their need. VS-ers, I-W's, and other service workers testify to the love and power of God and witness against the evil of our world.—RAY HORST, SECRETARY FOR RELIEF AND SERVICE.

I-W Ellis Sommers and fifth-grade vacation Bible school class, Fort Wayne, Ind. I-W's search for ways to relate to local churches.

Broadcasts reach the world's ears

In July 1962 "Luz y Verdad" was released in Argentina for the first time. A commercial station, Radio Antartida, in Buenos Aires accepted the broadcast which covers Buenos Aires and outlying areas. Buenos Aires, South America's largest city, is the eighth largest in the world.

In August "Way to Life" broadcast released over WINS New York City was discontinued. The new owners did not want to sell radio time for religious broadcasting. "Luz y Verdad" continued to be released to Latin listeners in New York City over WBNX.

"Luz y Verdad" celebrated its fifteenth anniversary on August 26. In its 15 years the releases grew from one to 34. The service was held at Metropolitan Mennonite Church, Summit Hills, Puerto Rico.

During August Ivan and Leah Magal visited Belgium, West Germany, Austria, Czechoslovakia, Poland, Hungary, and Switzerland. Ivan, speaker on the Russian broadcast, "Golos Drooga," reported, "After talking with many, it is clear that our radio broadcasts are widely heard throughout eastern Europe. Newspaper reports of jamming of radio programs apply chiefly to political programs. Religious programs which are concerned with spiritual matters and leave politics alone as a rule receive little interference."

J. D. Graber, General Board secretary for overseas missions, reported on October 20 that plans were being made to have P. J. Malagar in India produce sample Hindi programs for possible release to India from the Far East Broadcasting Company in the Philippines. Currently India does not permit Christian broadcasts over their state-owned stations.

During November and December over 4,000 listeners in Jamaica and British Guiana requested copies of the 1963 "Way to Life" calendar. Under normal conditions listener response numbers about 100 monthly.

By February 1963 the General Mission Board, through its broadcasts office, was printing 12,000 "Mennonite Hour" and "Heart to Heart" talks weekly for distribution. In a year's time over 500,000 were sent out, many on a subscription basis of $1.00 per year.

Listeners over the world write

A prisoner in Japan testifies, "I heard 'The Mennonite Hour' here. Now I want to study the Bible in my own hand. My home is Catholic, but until now I did not understand and do not feel saved. Is it bad for a Catholic to seek salvation in a Protestant church? I want very much to study truly."

A listener to the Spanish broadcast, "Luz y Verdad," responds, "Today I am writing to beg that you pray for me because it has been a long time that I have heard the messages but did not pay attention. My heart was very hard because, even though you asked through the message that I accept, I did not want to. But today, thanks to God, I have come to know the truth and am ready to follow faithfully as He leads."

A German listener writes, "Your radio messages bring us much joy. We have found the Saviour through them."

A listener in the Caribbean area writes, "I am a constant listener to your program on WIVV. It means much to the people in the West Indies."

Broadcasts stimulate church building

"We have no church. Please come and build one here and lead us in our faith life," writes the leader of a group of boys at Tomamai, Hokkaido, Japan. The boys banded together for Bible study after hearing the Japanese "Mennonite Hour" program.

In this town of 10,000 not a single Christian church exists. The nearest is 30 miles away.

Fukushima-san, the leader of the group and president of the student council at his school, recently wrote, "Since many of the members of the Good News Club are entering high school, the fourteenth meeting of the club held in the latter part of March must be the 'last' meeting for the time being. At that time we had a review of our recent studies. Questions we thought about again were: Who is God? What is the Scripture? What is sin? Am I a sinner? What was Jesus' mediation? What does the cross mean to us? What is salvation?

"Even if the present group must end for now, our high school group will continue our meetings soon. It is a very happy thing and almost a coincidence that our new class sponsor also knows about Christ and will encourage us, we believe."

Radio plans spot broadcasts

After 12 years of "Mennonite Hour" broadcasts in English, General Board radio personnel are evaluating additional programs for communicating with "the man on the street," who has little or no interest in Christianity. Using two different sources for programing, plans call for 30-second and 60-second "spot" programs which attempt to raise questions, arouse curiosity, or capture the listener before he can dismiss the broadcast.

The two programs will be tested in two different United States cities of similar characteristics, with interviews before and after several months of programing to evaluate effectiveness.

A spreading Iron Curtain now bars one third of the world's people from missionary endeavors. Rising nationalism makes the efforts of the Christian church increasingly difficult in new nations. Secularism and carnality have engulfed the interests of the West. Radio is the one missionary arm of the church that can go through curtains and reach people in their own environment.—Lewis E. Strite, Secretary for Broadcasting.

Hiroshi Kaneko, codirector of radio evangelism, Obihiro, Japan. He does all the office work connected with broadcasting and follow-up in Japan.

Personnel and Financial Summary

FISCAL YEAR
April 1, 1962, to March 31, 1963

	Workers	Money Spent	
Overseas Missions*			
Algeria	4	$11,580.89	
Argentina, Central Provinces	18	63,420.79	
Chaco	6	14,476.52	
Belgium	2	16,769.53	
Brazil, Sao Paulo	14	42,744.01	
Araguacema	8	22,304.78	
England	4	6,761.19	
France	2	7,785.32	
Ghana	9	22,868.47	
India, Madhya Pradesh	14	93,590.18	
Landour	11		
Bihar	11	67,794.89	
Israel	4	13,710.22	
Italy		10,261.37	
Japan	22	70,448.31	
Nepal (Excluding Pax)	4	7,581.99	
Nigeria	15	29,870.45	
Puerto Rico	37	88,999.07	
Spain		1,098.75	
Uruguay	10	44,133.26	
General		39,253.15	
Total	206		$675,453.44
Home Missions	38		177,996.21
Health and Welfare	555		32,754.08
Literature Evangelism			30,481.71
Relief and Service			
General		$9,430.61	
Mennonite Central Committee Support		185,279.19	
Voluntary Service	197	133,766.16	
I-W Services		25,113.04	
Total			355,589.00
Broadcasts	23		369,651.98
Service Departments	43		144,375.52
Student Services			4,311.31
General Fund			10,456.29
Forwardings			11,154.54
Grand Total	1062		$1,810,230.08

Contributions

Missions	$903,321.95	
Relief and Service	238,544.92	
Broadcasting	333,882.27	
Total		$1,475,749.14
Special Designated		119,058.90
Grand Total		$1,594,808.04**

*Not including district-supported programs.

**The difference ($215,422.04) between the amount of money spent and the amount of contributions was made up by endowment and other income and transfers from beginning balances in missions and charities funds.

Phuoc, Luc, Hung, and Lich were the first four believers of the Saigon Mennonite Mission. They stand here on Easter morning, 1963, after Hung and Lich were baptized.

CHURCHES IN VIETNAM—(Continued from page 744)

Evangelical Church of Vietnam and serves the rural population of Khanh Hea province. Mobile clinic work in outlying villages of the province had to be limited during the latter part of 1961 because of security problems; so most of the medical aid is now given through daily outpatient clinics at the hospital and inpatient care.

Before the Nhatrang hospital was opened, MCC maintained a medical and Pax team at the Banmethuot Leprosarium of the Christian and Missionary Alliance.

In November, 1961, MCC undertook a short-term program of material aid for refugees in the country of Laos through its Vietnam unit. It is estimated that there are about 50,000 refugees in Laos, many of whom are in resettlement villages. Although the United States government supplies the basic needs of these refugees, there is need for additional food and for bedding. The first MCC relief shipment consisted of meat and blankets. T. J. Andrianoff, a missionary of the Christian and Missionary Alliance, is temporarily representing MCC in Laos.

The Church in Vietnam

By James K. Stauffer

Eastern Board Missionary to Vietnam

In 1961 the Evangelical Church of Vietnam celebrated its fiftieth anniversary in connection with its annual conference in Saigon. Bright banners, slogans, and lights decorated the main church building. Some of the early Christians and missionaries were present to recall the struggles and victories of bygone days. It was a time of great rejoicing and sincere praise to God.

The Christian and Missionary Alliance is the parent society of this young church. They comprised the sole Protestant witness in this land for forty-five years with the exception of the Seventh-day Adventists. In 1956 the World Evangelization Crusade entered, working mainly among the tribespeople in Central Vietnam. The following year we arrived to begin witnessing in Saigon, the capital city of over two million, which has only a few Protestant churches. The Southern Baptists entered in 1959 as well as several other independent workers.

The church in Vietnam faced many restrictions under the French regime. They experienced hardships during the years of civil war that followed. They have seen much of death and destruction.

Strong Points

This church has a strong emphasis on evangelism even though it is done mostly by the pastors and organized witness groups. Each local congregation has a "witness band" and each district a full-time itinerant evangelist. Bible vans and motor launch make periodic and extended trips to sell literature and preach in markets, etc. Regular radio programs are produced for broadcast from the Christian radio station in Manila and on the local government stations.

Another milestone came in 1962 when the first Vietnamese foreign missionary was called and commissioned to serve in Vientiane, Laos. The Vietnamese have been evangelizing the tribes in their own land for several decades.

Along with this goes a simple acceptance of the Bible, and a firm belief in the power of prayer. In the early period of the church there were numerous miracles performed—mainly physical healings. A definite stand is taken for holiness of life and separation from sin and worldliness.

All ages are represented in this church of between thirty-five and forty thousand baptized members. Of this total, about one third are tribespeople.

Problems

The early pastors were supported by the mission. This has been difficult to get away from because of the war and its disruption of economic life. According to the social customs, it is not considered proper for a pastor to work with his hands. Part-time "white-collar" jobs are hard to obtain. Thus, when mission support was cut off, many pastors were barely able to eke out an existence. To seek other means of support was also equated, by some, with backsliding, and as a result many have given up the ministry. Perhaps this reflects a basic flaw in the method of recruiting and training their church leaders.

Another problem arises with the second- and third-generation Christians. Many have grown up with the idea that since their parents are Christians, they automatically become Christians, too. Thus, they miss the all-important new birth experience.

There is a tendency toward a "privileged class" feeling among the Christians. Perhaps this stems from a lack of emphasis on the horizontal relationship of the Christian life—"love your neighbor as yourself." For example, a village suffers from a flood. The pastor may write to MCC and request relief supplies, a double portion for the Christians, a single for the unbelievers.

There is plenty to be desired in the area of ethics and standards of honesty, too. But here again is a problem that is deeply rooted in the culture and tradition of the people, and we need to exercise patience and restraint when passing judgment.

• • •

As our Mennonite fellowship grows, we are desirous to keep a healthy relationship to this church. We are learning much from them. We want to be an example in areas in which we feel they fall short. Most of all, we want to establish a genuine spiritual unity even though we may differ in organization, policy, and practice.

Pray for the four young men who have been baptized into our fellowship. Several others have believed, and some will soon be ready for water baptism also. Some are already facing opposition from their families. May they have faith not only to *stand* but also to *go forward* as witnesses in their homes and to their friends.

MISSION NEWS

Overseas Missions

Algiers, Algeria

Neighborhood men and young boys gather at the apartments of missionaries Robert and Lila Rae Stetter and Marian Hostetler on Saturday evenings to see educational films. More than 30 crowd into a small room.

Pray for Robert Stetter and Pax man Wesley Borntrager in their contacts with these men.

Katmandu, Nepal

Nepali nurses wanting training in midwifery will affiliate at the Dhamtari Christian Hospital in India, missionary nurse Lena Graber reports.

Lena serves at Shanta Bhawan hospital at Katmandu. She says, "We can teach midwifery here, but we do not have enough cases for the students to learn properly. So we are planning to send them to our Mennonite hospital in Dhamtari, India, next January and February."

This exchange of students will be another link between the Mennonite church in India and Nepal. Lena says, "It is wonderful how in so many ways our church in Dhamtari has been able to help us."

Presently training at Shanta Bhawan are seven senior nurses, six juniors, and a new group of nine, who started on July 1.

"I can't tell you in words the challenge the nurses are to me!" writes Lena. "To see them learn and develop into well-poised nurses is rewarding. I wish I could say Christian nurses. . . . However, I am sure that by the time they are graduates they will know what it means to be a Christian.

"Several have told Sister Premi (another nursing instructor) that they have a great desire to study and learn more about Christianity. Unfortunately at present we are not able to push such teaching much. Therefore, we are constantly faced with the importance of walking before them as we ought.

"The law of the land does not allow them to openly be His disciples. Pray for these girls and others throughout Nepal who want to follow Christ."

Taguatinga, Brazil

On Sept. 1 the fourth bookstore operated by General Board missionaries will open in Taguatinga. The other three stores in Brazil are at Brasilia, Campinas, and Ribeirao Preto.

Allen Martin signed the papers and deed on Aug. 1 and paid about $1,500 down on the Taguatinga store property. During August the contractors are finishing the store, cleaning and painting it, and putting in the windows.

To manage their resources wisely the three General Board literature missionaries —Allen Martin, Kenneth Schwartzentruber, and David Hostetler—are working on a unified inventory stock control system among the present three stores. The system will help them spot "fast-moving" stock, as well as the "slow" or "dead" stock, which they want to minimize.

Besides the store at Taguatinga, Allen arranged with some Presbyterian pastors for a "book deposit" in Uberlandia. The "book deposit" was inaugurated on Sunday, Aug. 11.

Allen reports that terms of the contract call for books to be sold in a separate room in the Presbyterian Church in Uberlandia. The caretaker and his wife will be in charge.

Books will be provided through the Livraria Crista Unida Ltda., the Mennonite bookstore chain.

If the Uberlandia "book deposit" flourishes and is a successful marketing venture, Uberlandia may have a full-service bookstore later, operated by the General Board missionaries.

The Chaco, Argentina

The Albert Buckwalter family arrived in the Chaco on Aug. 2 for their third term of missionary service among the Toba Indians. During his furlough last year Albert studied linguistics and anthropology at the Kennedy School of Missions, Hartford, Conn.

He says, "Certainly I would not return here except that I felt compelled by the Lord Jesus Christ to live out His will. Whatever I say or do in this place has no more authority than that which any other man may do in this place, except that it reflect the spirit of Christ.

"The greatest thing I can do here or any other place is to lead others to see for themselves that the Man Christ Jesus, written about so long ago, is the right idealist to follow at any time, and is in fact the only One who can remake a person and save him from himself.

"Let me work and witness among the Tobas in such a way that they will be able to peer across the barriers that forever separate us and recognize that Jesus Christ is the Lord of both theirs and my life!

"May all of us pray for us to that end."

Tokyo, Japan

Carl Becks, missionaries under the General Board, arrived here by ship on Aug. 13. They will be in language school before traveling to Hokkaido for their third term of missionary service.

Hokkaido, Japan

Two General Board missionary families, recently returned from North American furloughs, have now settled in Japan.

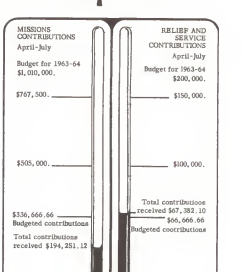
The Joe Richards family is at 533, 6 chome, 6 jo, Misono, Sapporo, Hokkaido, Japan.

The Ralph Buckwalter family is at Nakagawa-gun, Hombetsu-cho, Hokkaido, Japan.

Elkhart, Ind.

The General Board has received word that five missionaries have arrived in the United States for furloughs.

Your Treasurer Reports



A family wrote from Pigeon, Mich., "Enclosed is a check for $30 to help meet the deficit for this year, as mentioned in the Gospel Herald. We want to see the mission program go forward, not backward.

"Our congregation took an offering for this work last Sunday, but it had not been announced ahead of time and we were not prepared to give much then, so are sending you our contribution now. God bless you in your responsibilities."

From Glen Ellyn, Ill., a brother wrote, "I read your 'Reports' in June 25 Gospel Herald and I am sending a check for $20 to help the cause along."

We thank God for this kind of commitment to the spread of His church. We seek to be faithful as a General Mission Board in the use of the funds which God provides through His church, and we continue to rely on Him to provide them.

—H. Ernest Bennett.

Daniel Diener, Overseas Mission Associate teacher to Nigeria, and his family, arrived in the United States on Aug. 10.

Jonathan G. Yoder, medical missionary to Nepal, and his family, and Anna Lois Rohrer, missionary-dietitian to Nepal, arrived in the United States on Aug. 12.

Accra, Ghana

Carson Moyers, missionaries to Ghana, will fly from Accra and will arrive in New York on Sept. 5.

Carson and his wife, Dr. Ellen Moyer, have served in Ghana since 1959.

After an initial period of medical orientation and language study, the Moyers opened and developed a clinic at Somanya, Ghana, where Ellen met her patients six days a week.

A recent visitor described it, "She and her nurse give injections and prescribe medicine for a line of people that seems to last all day. Some come by bus; others walk for many miles. Many need hospitalization and she must send them at least 50 miles away."

The government of Ghana plans to build a hospital at Somanya. The General Board has agreed to operate it. Dr. James Snider, recent missionary arrival in Ghana, will be its medical director.

In addition to being business manager of the hospital, Carson carried pastoral oversight of six to eight village churches. His work included training lay leaders in these churches.

He also administered elementary schools operated by the church in the district. However, this work is diminishing; the government is assuming increasing responsibility for these schools.

New York, N.Y.

Willis Kaufman, Overseas Mission Associate teacher to Nigeria under the General Board, and his family, are scheduled to fly from New York today, Aug. 27. They will arrive in Etinan, Nigeria, on Aug. 28.

Willis will teach at Qua Iboe Secondary School. His field address will be Qua Iboe Secondary School, Etinan, via Uyo, Eastern Nigeria, West Africa.

Salunga, Pa.

The Eastern Board has received word that the following missionaries arrived on the field.

In Somalia—Fae Miller on July 28; the Wilbert Lind family, Aug. 5; the David Shenk family, Aug. 6; and Lydia Glick, Aug. 6.

In Tanganyika—Elva Landis on Aug. 7; Clara Landis, Aug. 21.

In Ethiopia—the Dr. Rohrer Eshleman family on Aug. 16.

Recent Eastern Board missionaries arriving in the United States for furlough were:

The Paul M. Gingrich family, from Ethiopia, on Aug. 2. Furlough address: 2541 Marietta Ave., Lancaster, Pa.

The LaMar Stauffer family, from Honduras, on Aug. 11. Furlough address: 118 Running Pump Road, Lancaster, Pa.

Robert and Alta Garber, from Ethiopia, on Aug. 20.

Nazareth, Ethiopia

A special summer course at Nazareth Bible Academy opened July 15 with an enrollment of 32.

Seattle, Wash.

Charles and Ruth Shenk and family, Goshen, Ind., flew from Seattle yesterday, Aug. 26, for their second term as missionary evangelists in Japan under the General Board.

Blanche Sell, Souderton, Pa., went with them. She will go on to India, via Japan, for her third term as missionary nurse under the General Board. Blanche will fellowship with the missionaries in Japan for a short time before going on to India.

Upon arrival in Japan the Shenks will engage in language study in Tokyo. They will then move to Hokkaido, where Charles will work with the Shibecha church.

In India, Blanche will work in leprosy clinics in Madhya Pradesh. During previous terms she served as a nurse at Dhamtari Christian Hospital.

Markham, Ont.

Elvin and Mary Snyder, Markham, left Aug. 24 for their third term as missionary evangelists in Puerto Rico under the General Board.

Elvin will continue to serve as pastor of the Cayey church. His other duties will include moderator of the Puerto Rico Mennonite Conference, conference secretary of literature, teacher at Mennonite Bible Institute at Aibonito, and overseer of the bookmobile on the island.

Correction

Addona Nissley is serving at the Coamo Mennonite Church in Puerto Rico and not at the Cayey church, as reported in the Aug. 6 **Gospel Herald.**

Rocky Ford, Colo.

Construction of the new Rocky Ford Nursing Home was officially launched on Sunday, July 14. Actual work started the following week.

The home, north of Pioneers Memorial Hospital, will be administered by the General Board. Pioneers hospital is also

British Honduras Program Transferred to Eastern Board

The Mennonite assistance program in British Honduras changed administrative hands as of June 1. The Eastern Mission Board, Salunga, Pa., will continue and in some areas expand the work begun by the Mennonite Central Committee, Akron, Pa.

The boards of the two agencies approved the transfer after hearing reports and recommendations from Orie O. Miller and Ira J. Buckwalter, representatives of the two organizations, who recently returned from a deputation visit to British Honduras.

From the first interests in British Honduras, MCC and the Eastern Board worked conjointly in developing an assistance and witness program. Primarily MCC provided the general administration; the Eastern Board supplied leadership personnel and some funds.

Mennonite Migrants

Mennonites from Mexico began settling in British Honduras in 1958. The immigrants were from two groups, the Rheinland and the Kleingemeinde, and have a long history of migrations from Germany, to Russia, to Canada, to Mexico, and now to British Honduras.

MCC and Eastern Board men made several visits to British Honduras in the interest of assisting these Mennonite immigrants. They discovered that urgent needs were to develop credit facilities, to develop a market for their farm products, and to receive medical aid.

North American Mennonite Aid

In October, 1960, the first North American couple arrived in Belize, British Honduras capital, to set up a hostel to accommodate Mennonite farmers from the Old Colony and Kleingemeinde settlements while they were in the city selling their farm products and conducting business.

As a means of further aid to Mennonite farmers in marketing, the Mennonite Center store opened in January, 1961. It served as a market for dressed chickens, eggs, and vegetables produced by Kleingemeinde Spanish Lookout Colonists, who are located 65 miles west of Belize.

At Orange Walk, 60 miles north of Belize, MCC placed a nurse to minister to Old Colony Mennonites at Blue Creek and at Shipyard communities. Agricultural experimental work was also begun by a Pax man.

Hurricane Hattie

"Hurricane Hattie" smashed through Belize in late October, 1960, flattening houses and unroofing others. The concurrent tidal wave washed many houses off their foundations and swept others away.

Mennonite Disaster Service responded to the need for reconstruction work by sending a team of 12 men. Sixteen others joined them later. Part of the group constructed shelters for the homeless at Hattieville, 16 miles west of the city.

The Amish Mennonite Aid Committee also responded to this need; they sent a couple to distribute clothing in Hattieville to needy people. Their work was also in close co-operation with MCC.

Toward the Future

The Eastern Board has agreed to continue the program begun by MCC, and expand it to include a greater Christian witness.

Tentative plans for expansion include a branch trading and hostel facility at Orange Walk. A couple is needed to assume responsibility there.

A doctor and several nurses are being offered by the Eastern Board and Amish Aid to staff the small medical centers at Hattieville and San Filipe. And several I-W men will be channeled into the already existing but small agricultural demonstration program.

It is hoped that a couple can soon be found and sent to British Honduras to give over-all leadership.

The Eastern Board will continue to cooperate closely with Amish Mennonite Aid, whose work has developed into a missionary witness with the erection of a church building at Hattieville.

administered by the General Board.

Construction of the 30-bed home will cost $289,915. "No church-contributed funds will be allocated to the home; it is entirely a community building project," says Ezra C. Bender, General Board secretary for health and welfare.

"Tentative completion date is Jan. 10, 1964," says Victor Esch, administrator of Pioneers Memorial Hospital, who is overseeing its construction.

La Junta, Colo.

Luke A. Birky, administrator of the Mennonite Hospital, was advanced to membership in the American College of Hospital Administrators, a professional society, at its 29th annual convocation ceremony on Sunday, Aug. 25, in New York City.

The College, now in its 30th year, was founded for the purpose of providing recognition to men and women who are doing outstanding work in their professional careers as hospital administrators.

Ezra Bender, secretary for health and welfare for the General Board, says, "The College is a professional organization with high standards for admission. Two years ago Luke was accepted as a nominee. It was necessary for him to be a nominee two years. Then he became eligible to apply for membership. This involved taking a four-hour written examination and an oral examination."

Membership by church administrators in the College denotes a step toward the achievement of high standards in the General Board's hospital program.

Broadcasting

Aibonito, Puerto Rico

During August Luz y Verdad messages were on the theme, "The Power of the Gospel." Each program included two personal testimonies of persons who shared what the Gospel had done in their lives.

A testimony was given on the broadcast by a nurses' aide at Mennonite General Hospital, Aibonito. She said, "By means of the power of the Gospel, I have been able to understand very clearly the error into which I have been submerged.

"Having been reared in a home where the only religious belief known was spiritualism, the power of the Gospel came to my life as a light in the midst of darkness. In spite of opposition and tribulations because of my decision to follow Christ, the power of the Gospel has always manifested itself in such a way that I have been able to gain the victory and continue faithful to Him."

Harrisonburg, Va.

Dr. Carl Kreider, dean of Goshen College, Goshen, Ind., will be guest speaker on the "Mennonite Hour" and the "Way to Life" broadcasts on Sept. 1 and 8. He will speak on "It Is Good to Work" and "Our Riches" on those dates, respectively.

Dean Kreider in his talk on riches says, "We are perverting God's plan when we selfishly use wealth for ourselves. The growth of wealth in the present generation has been given to us that we might use it in spreading the Gospel of Jesus Christ."

Ella May Miller on "Heart to Heart" during September will speak on "Mother Goes to School," "Homemakers Share," "World Neighbors," and "Sunday Morning Chaos."

Hokkaido, Japan

Kaneko-san, the Bible correspondence course instructor in the Japanese radio office, served during August on an evangelistic team which concentrated its efforts where the "Mennonite Hour" is heard.

He looked up radio contacts and hoped through this to bring people into church fellowships.

Pray for each of these efforts.

Switzerland

Don Reimer, a Pax man who served as technician for the German broadcast, has returned to Canada. Regina Werner, radio secretary, is now recording the broadcasts until a permanent replacement can be found.

Akron, Pa.

Vincent Harding, Mennonite Central Committee Peace Section representative in the South, will be a guest on the "Mennonite Hour" on Sunday, Sept. 22. He will be interviewed on the subject of race relations by David Augsburger, a member of the radio staff.

Harding, who has served in the South for two years, has attempted to be a reconciling link between the estranged Negro and white communities. Prior to his assignment in the South, he served as associate pastor of an interracial Mennonite church in Chicago.

The interview will be part of two broadcasts (Sept. 22 and 29) on the subject of integration.

Home Missions

Peoria, Ill.

The Illinois Mennonite Mission Board has encouraged the First Norwood Church at Peoria to begin building its educational wing.

The Norwood church was started in June, 1960; it is composed entirely of people from the community. Sponsoring churches are the Ann Street and Pleasant Hill Mennonite churches.

Lester L. Sutter, pastor, says, "Membership is presently at 21, but attendance ranges between 50 and 70 on Sunday mornings."

Downey, Calif.

John T. Kreider, pastor, reports that the congregation recommended at a special meeting that the church's name be changed from Faith Mennonite to Faith Community Church.

He says, "The name no longer carries the word 'Mennonite' but the content of doctrine and theology will. Our aim is to build a strong Mennonite church in this community."

Overseas Relief and Service

Akron, Pa.

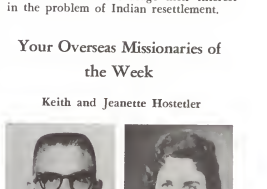
Dr. Jacob Loewen, an anthropologist on the Tabor College faculty, Hillsboro, Kans., left on July 11 for Paraguay to make a six-month study of the Chaco Indians. His study will include research on the Indians' way of life and their value system.

Since September, 1961, an Indian settlement board has administered the program of resettlement of the 4,500 Indians who live near the Mennonite colonies. The need for Loewen's visit grew out of the board's concern for preserving the good traits of the Indians' way of life, rather than forcing them to adopt Mennonite patterns and culture. Upon completion of his study, Loewen will make recommendations to the board.

Loewen also plans to visit the University of Asuncion and Paraguayan government officials to encourage their interest in the problem of Indian resettlement.

Your Overseas Missionaries of the Week

Keith and Jeanette Hostetler



Keith and Jeanette Hostetler, Harper, Kans., left Aug. 15 for a three-year term of missionary service in Nigeria under the General Board.

As Overseas Mission Associates, Keith will teach science in a public high school and Jeanette will teach sociology. Keith attended Goshen College and graduated with B.S.M.E. and M.S.M.E. degrees from Kansas State University. Prior to going to Africa he worked as an agriculturist in Kansas. Jeanette, formerly a member of the Methodist church, received her B.A. degree in sociology from Kansas State University, and prior to going to Africa, taught school in Manhattan, Kans. The Hostetlers will participate and serve in the Nigerian Mennonite Church during their term.

Deputation Schedule

Sunday, Sept. 1, to Sunday, Sept. 8

Colorado

Paul Erb
Denver (Rocky Mountain Conf.), Sun., Sept. 1.

Maryland

Paul Erb
Pinto, Sun., Sept. 8, a.m./p.m.

B. Charles Hostetter
North East (Sandy Cove Bible Conf.), Sun., Sept. 1, Mon., Sept. 2.

OPEN LETTER

(Continued from page 743)

glory. I fail so much in this. Maybe you don't.

May the Lord grant you many rich blessings "above all that . . . [you] ask or think" and may those of the world see that your affections are not on things of this earth but on the things above, as you joyfully go on in His strength.

In this selfish age many are unhappy, dissatisfied, fearful, and trying to find peace. If they see it in us as God's children, which should be so, they will want to know how they too may have it. And it truly is not in any experience, or whatever else people may seem to trust in, but it's alone our union with the Lord Jesus Christ. He is the Answer. As we grow older, we begin more and more to realize this truth, don't we?

God bless you all.

Your cousin.

LOST GENERATION

(Continued from page 740)

Again and again she saw where her own father, a doctor, could not help these women because of their taboos.

Finally the conviction grew upon her that, in a country where there are many thousands of people to every doctor, where only a fifth of the children born ever lived to be a year old, she could ill afford to waste her life in frivolity and harmless pranks. She was needed, and that was the stimulus that changed the course of her life.

The lostness of many people is in the fact that they are living useless lives. Their lives have no exchange value, above and beyond themselves. They contribute to nothing that will add to the welfare and happiness of other people.

The Lost Sheep

The Parable of the Lost Sheep implies that we are lost when we are aimless. Few passages of Scripture move the heart with such deep feelings as do those which have their setting in the shepherd life of ancient Israel. For they bring to mind pictures of the out-of-doors, the hillsides and brooks, the rocks and gorges. Out of such pictures there comes the echo of words that have grown priceless with meaning. "The Lord is my shepherd; I shall not want," or the words, "I am the good shepherd." The sheep is in many respects a stupid animal, utterly dependent on the shepherd to make his way across the difficult and dangerous terrain.

But our condition is that we are lost sheep. This is the way Jesus saw people, and this evoked His deepest compassion upon them: they were "as sheep not having a shepherd" (Mark 6:34). This is man's true condition and abiding need—he is lost as a sheep is lost without his shepherd. He wanders about without purpose or direction; so, this picture says, we are lost when we are aimless.

Aimlessness characterizes so much of our living in these days. We work, but do we work for the right things? We move with great speed, but do we move in the right direction? We succeed, but are we succeeding in worthy goals? The fact is that with all our work, speed, and success, we are not clear as to what it is for which we are working, where it is we are going, or what is the goal toward which we would arrive.

An important speaker arrived at a certain city, and he was quite late for his appointment. He raced off the train and piled into a waiting taxi, saying, "Step on it!" The driver did: screeching around corners, slipping under red lights, and weaving in and out of the traffic. Finally, after about fifteen minutes of this, the passenger asked the driver, "Aren't we soon going to get there?" The driver replied, "Get where? You never said where you wanted to go. You said, 'Step on it,' and that is what I am doing." This reminds us that progress has little to do with speed, but has much to do with direction.

Directionless, aimless living is what characterizes our generation. And all our speed cannot hide the fact that being directionless and aimless we are lost, as sheep not having a shepherd. It is because of this fact that a man, successful in his profession, can come toward the end of his career and say in all seriousness: "Where am I after sixty years of living? What have I accomplished? What have I done with my possibilities? Where am I spiritually, mentally, and morally speaking?"

How many people are haunted by that ghastly feeling that all their lives they have been going nowhere, that all of their work and activity has added up to an unimpressive cipher. This is the bitter fruit of aimlessness. This is the nature of the lostness which characterizes our generation. Where, then, are you going in your life? To what worthy aim or purpose are you committed? Who is your shepherd? Have you ever taken time enough seriously to ask yourself these questions? You are lost when you are aimless.

The Lost Son

The Parable of the Lost Son implies that we are lost when we are godless. We have just said that we are lost when we are aimless; and that we are aimless when we are as sheep without a shepherd whom we follow toward a steady and fixed purpose. But to say this more pointedly, Jesus changes the figure from the shepherd and his sheep to a father and his son, which describes the third aspect of our lostness. In a later chapter we will trace something of the spiritual pilgrimage of that young lad. Now let us observe that his life in the far country without his father is another aspect of our own lostness as we seek to manage the affairs of our lives without God.

We are made for God: we bear upon our spirits the stamp of His own image. Deep within us all there is a wistful longing, an insatiable hunger for the spiritual treasures which only God can give. Men will express these longing and hungers in many queer and unexpected ways. It may take the form of an excessive desire for material gain, as it was for the son who said to his father, "Give me the portion of goods that falleth to me." Or it may take the form of a quest for sensate pleasure, as was true of the son in the far country who dissipated himself in riotous living.

But behind these erratic excesses, whether ancient or modern, there is nothing less than a spiritual hunger that has never been met. Man may run the whole gamut of sensate pleasure or material comfort only to discover that these things do not permanently satisfy. Through personal experience in these matters Augustine came to understand this for himself, that godlessness could never satisfy what is deepest in the human spirit. This understanding, which came out of his own bitter experience, was reflected in his own words from one of his recorded prayers: "Thou madest me for Thyself, and my heart is restless until it repose in Thee."

We are lost when we are godless. But we can believe that there is a God and still be godless. We can address words to Him or sing praises to Him and still be godless. We can even be respectable and agreeable people and still be godless. Not that we should not do or be all these things, but the godly life is not a matter of surface appearance only.

Godlessness means that your daily life is organized, your important decisions are made, and your life goals are set as though God did not exist, as though He had no preferences in the specific choices that you make from day to day. Can you honestly say that you carry on the business of your life with God as an active partner in all your important affairs? Can you say that God is the center of your work as well as your worship? How, indeed, can God be truly the center of your worship if He is not the center of your work? We are lost when we are godless, and godlessness is much more common than we think it is.

The Lost Brother

The Parable of the Lost Brother implies that we are lost when we are loveless. In this fifteenth chapter of Luke we read further about a son who stayed at home—

brother to the one who left for the far country. We will have occasion later on to look more deeply into his problem. But we can say here and now that he, too, was lost. He was lost, but not in the same way that his brother in the far country was lost. If we can trust his own self-judgment in the matter, he had not disobeyed his father or wasted his money; he had served his father all through those years.

But there is something more about this brother that we need to notice at this point. Here we observe not so much what he did or did not do, but we look beneath all that to the attitudes which he had. We can see it all in full color in the way Jesus tells it. When the prodigal returned, the elder brother was "angry and would not go in." He was angry, both at his father and at his brother.

He may have had piety, but he had very little pity; he may have obeyed his father's law, but he did not share his father's love. He had drawn the circle of isolation around himself. He had cut the ties that bind human hearts in fellowship and love.

So we say that some are lost because they are useless, and some because they are aimless, and some because they are godless. But the elder brother was lost because he was loveless. And many there are who follow in his train. For there are many among us in our day who are lost because they are loveless. There are many among us—and would we not have to include ourselves a great deal of the time?—who are moved by a loveless spirit. But make no mistake about it, a loveless spirit indicates that we are lost and have cut the ties that bind us to one another and to God.

So, in these four masterful parables we find a realistic and honest portrayal of man's true condition and abiding need. We are all of us a part of a lost generation.

As a lost coin we are useless. As a lost sheep we are aimless. As a lost son we are godless. As a lost brother we are loveless. In so far as these facts are true of us, we too are lost. Spiritual health and salvation come in facing the true facts about ourselves, and in finding our way back to God.

(The above is a chapter taken from the book, **Lost and Found**, by Russell L. Mast, published by Herald Press and available at $2.50.)

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Beiler, Daniel and Mary (Bontrager) Sarasota, Fla., first child, Jason Lamar, July 29, 1963.

Birky, Harley and Miriam (Moyer), Kouts, Ind., fourth child, first son, Craig Alan, July 25, 1963.

Brubacher, Lewis and Lois (Yoder), Evanston, Ill., a daughter, Elizabeth Ann, Aug. 3, 1963.

Eshleman, Sam J. and Ruth (Keim), Sugarcreek, Ohio, third child, second son, Jerry Dean, July 30, 1963.

Helmuth, Ralph and Linda (Rocovits), Louisville, Ohio, first child, Ricky Charles, July 3, 1963.

Hershberger, Winford G. and Rosa M. (Stauffer), Grabill, Ind., second child, first son, Kent Allen, July 12, 1963.

Hooley, William D. and Edith (Troyer), Burr Oak, Mich., second child, first son, John Henry, Aug. 7, 1963.

Horst, Ezra G. and Geraldine M. (Rutt), first child, Galen Lamar, July 29, 1963.

Hurst, Glenn E. and Arlene (Martin), East Earl, Pa., second living child, Diane Marie, June 27, 1963.

Kuepfer, Clendon and Ruth (Schmidt), Brinton, Ont., second child, first son, Robert John, July 5, 1963.

Lehman, Harold Eugene and Beulah (Kinsey), Wellsville, N.Y., sixth living child, third living son, Harold Eugene, July 29, 1963.

Nissley, Lonnie Gene and Alma (Yoder), Blountstown, Fla., fourth child, third daughter, Mary Elva, Aug. 3, 1963.

Pfile, Larry and Judy (Clark), Davis, Ill., second child, Kimberly Ann, July 22, 1963.

Phoenix, Doyle and Deloris (Roth), Grants Pass, Oreg., second child, first son, James Eldon, July 30, 1963.

Ropp, Leroy and Edith (Gnagey), Wellman, Iowa, fifth child, second son, Lamont Leroy, July 12, 1963.

Schrock, Herman M. and Katherine (Blough), Haven, Kans., third child, second daughter, Sonya Kay, June 6, 1963.

Schwartzentruber, Leonard and Delphine (Lichty), Baden, Ont., first child, Douglas Leonard, April 11, 1963.

Stoltzfus, Elam R. and Miriam (Yoder), New Columbia, Pa., first child, Jon Michael, Aug. 7, 1963.

Toman, Clarence and Fern (Weber), Guernsey, Sask., fifth child, third son, Barry Lee, July 25, 1963.

Umble, Henry, Jr., and Martha (Engel), Coatesville, Pa., first child, Steven Allan, May 2, 1963; received for adoption, July 11, 1963.

Yoder, Alvin D. and Irene (Miller), Newport, Ky., first child, Daniel Eugene, May 20, 1963.

Yoder, Harold and Ruth (Miller), Easton, Pa., third child, second son, Kent Michael, July 7, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Arner—Hoffman.—Stanley Arner, Louisville, Ohio, Beech cong., and Nancy Hoffman, N. Canton, Ohio, E. Nimishillen Church of the Brethren, by Merlin Shull and Newton S. Weber at Beech, July 13, 1963.

Benner—Beidler.—Paul K. Benner, Telford, Pa., Finland cong., and Faith L. Beidler, Quakertown, Pa., Haycock cong., by Stanley Beidler at Haycock, June 22, 1963.

Blough—Miller.—George Blough, Goshen, Ind., Clinton Frame cong., and Violet Miller, Middlebury (Ind.) Church of the Brethren, by Vernon E. Bontreger at the minister's home, Aug. 9, 1963.

Glick—Hostetter.—Robert L. Glick, Atmore, Ala., Byrnville cong., and Anna Hostetter, Cottage City (Md.) cong., by Lloy A. Kniss at Cottage City, May 4, 1963.

Headings—Yoder.—Richard L. Headings, Lebanon, Oreg., E. Fairview cong., and Dorothy J. Yoder, Mill Creek, Pa., Allensville cong., by Ivan M. Headings, father of the groom, at Allensville, Aug. 2, 1963.

Hostetler—Christner.—Ervin L. Hostetler, Roanoke, Ill., Linn cong., and Barbara E. Christner, Tower Hill, Ill., Mt. Herman cong., by Christy Christner at Mt. Herman, June 26, 1963.

Knepp—Lengacher.—Kenneth Lee Knepp, Indianapolis, Ind., Berea cong., and Amanda Dolores Lengacher, Grabill, Ind., Cuba cong., by Edd P. Shrock, grandfather of the groom, at Cuba, July 27, 1963.

Leichty—Stutzman.—Ronald Leichty, Wayland, Iowa, Bethel cong., and Karen Kay Stutzman, Milford, Nebr., E. Fairview cong., by A. M. Miller at E. Fairview.

MENNONITES: WHO AND WHY by LeRoy Kennel. A brief pamphlet telling who the Mennonites are, where they came from, and why they believe what they do. Why another book on Mennonites? This one has an approach that is different from all the rest. It does not view them as objects as in **Mennonite Life** or speak to unbelievers as in **An Invitation to Faith** or tell what we do as in **Introducing the Mennonite Church.** It is not directed to Mennonites as **What It Means to Be a Mennonite** and gives more detail than **Who Are the Mennonites?** This is a book which can be given to a fellow Christian who wants to know more about the Mennonite belief and how it came to be.

25¢ each; 23¢ each per doz.

Moyer—Landes.—Benjamin K. Moyer, Lansdale (Pa.) cong., and Paulette W. Landes, Schwenksville, Pa., Upper Skippack cong., by Daniel Reinford at Upper Skippack, Aug. 10, 1963.

Rudy—Groh.—Glen Rudy, Geiger cong., New Hamburg, Ont., and Elizabeth Groh, Wanner cong., Hespeler, Ont., by Harold Groh, father of the bride, assisted by Wayne North, at Wanner, July 20, 1963.

Schrock—Hostetler.—Abe Schrock, Sarasota, Fla., Bay Shore cong., and Ellen Hostetler, Eureka, Ill., Bay Shore cong., by Norman Derstine at Roanoke, Aug. 3, 1963.

Schwitzer—Oswald.—Gary Schwitzer, Milford (Nebr.) cong., and Sharon Elaine Oswald, Milford, E. Fairview cong., by A. M. Miller at Milford Rest Home, May 29, 1963.

Stoltzfus—Graber.—Aden Stoltzfus and Pauline Graber, both of Hartville (Ohio) cong., by L. A. Wyse at Hartville, July 5, 1963.

Stutzman—Wengerd.—Olen Stutzman and Edna Wengerd, both of Hartville (Ohio) cong., by L. A. Wyse at Hartville, July 20, 1963.

Wenger—Sauder.—Daniel Landis Wenger, Lancaster, Pa., Mellinger's cong., and Erma H. Sauder, Goodville (Pa.) cong., by Paul G. Landis at Philhaven Hospital Chapel, Lebanon, Pa., Aug. 10, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Blosser, Lizzie Alma, daughter of Samuel and Leah Blosser, was born Nov. 9, 1877; died at the Westview Nursing Home, Elkhart, Ind., Aug. 2, 1963; aged 85 y. 8 m. 24 d. Surviving are 3 sisters (Arvilla—Mrs. Don Buzzard, Mrs. Clestia Hess, and Mrs. Eva Bauman). She was a member of the Prairie Street Church. Funeral services were held at the Yellow Creek Brick Church, Aug. 4, in charge of Howard J. and John Zehr; interment in Yellow Creek Cemetery.

Gee, Glint, son of Byron and Phoebe (Mohr) Gee, was born near Waldron, Mich., Dec. 26, 1895; died July 25, 1963; aged 67 y. 6 m. 29 d. On Feb. 14, 1917, he was married to Gladys Heckel, who survives. Also surviving are 2 sons (Russell and Richard), 5 grandchildren, and one brother. Funeral services were held at the Salem Church, July 28, in charge of Earl and Walter Stuckey.

Gerber, Moses R., son of Daniel B. and Rachel (Ropp) Gerber, was born in Minnesota, April 16, 1898; died at Stanford, Ont., July 19, 1963; aged 65 y. 3 m. 3 d. On Nov. 18, 1920, he was married to Rachel Jantzi, who survives. Also surviving are 6 children (Donald, Wesley, Morris, Alice—Mrs. Clarence Leis, Marion—Mrs. Irvin Swartzentruber, and Dorothy—Mrs. Willis Bender), 4 brothers (David, Amos, Daniel, and Solomon), one sister (Elizabeth—Mrs. Rudy Nofziger), and 13 grandchildren. Two daughters preceded him in death. He was a member of the Poole (Ont.) Church, where funeral services were held July 22, in charge of Herbert Schultz, Christian Brunk, and M. H. Roth; interment in church cemetery.

Gordon, Annie Mulligan, was born Sept. 2, 1862; died June 11, 1963. Funeral services were held at the Stephens City (Va.) Church, in charge of A. T. Rollins and M. C. Showalter. (Her exact birth year is not certain.)

Grove, Alta May, daughter of Menno B. and Lavina (Burkhart) Weaver, was born near Newton, Kans., Sept. 2, 1894; died at Denver, Colo., July 21, 1963; aged 68 y. 10 m. 19 d. On Feb. 1, 1917, she was married to Fred H. Grove, who survives. Also surviving are one daughter (Ruby Mae Johnson), one grandson, 2 brothers (Lester and Dave), and 2 sisters (Ruth Kenagy and Ethel Harbott). She was a member of the Limon (Colo.) Church. Funeral services were held at the First Baptist Church, Limon, July 24, in charge of Marcus Bishop and Valentine Swartzendruber; interment at Limon.

Hunsperger, Cora, daughter of Joseph and Sarah (Kilmer) Shoup, was born in Holmes Co., Ohio, Nov. 26, 1876; died in Elkhart Co., Ind., Aug. 7, 1963; aged 86 y. 8 m. 12 d. On Feb. 27, 1897, she was married to Frederich Hunsperger. Surviving are 3 children (Andrew, Arvilla, and Alvin), 5 grandchildren, 11 great-grandchildren, and one sister (Mrs. Harvey Eschliman). She was a member of the Olive Church, where funeral services were held, in charge of D. A. Yoder.

Keener, Walter D., son of Philip and Anna (Diffenderfer) Keener, was born near Manheim, Pa., May 15, 1892; died as the result of an automobile accident, July 30, 1963; aged 71 y. 2 m. 15 d. **Keener, Ada B.,** daughter of Christian and Lavina (Bender) Longenecker, was born near Mt. Joy, Pa., Feb. 6, 1894; died in the automobile accident with her husband, July 30, 1963; aged 69 y. 5 m. 24 d. They were married on Oct. 14, 1915. Surviving are 10 children (Edwin L., Samuel L., Mary—Mrs. Mervin Miller, Walter L., Virgie L., John A., Harold L., A. Lincoln, Helen—Mrs. James Hess, and Barbara—Mrs. Harold Reed) and 52 grandchildren. Mrs. Keener is also survived by 5 brothers and 4 sisters (Dora—Mrs. Henry Ebersole, Phares B., Mrs. Mary Miller, Anna, Elam B., Bender, Amos B., Earl B., and Rosa —Mrs. Herbert Lesher). On Aug. 3, 1937, Walter was ordained deacon at the Elizabethtown Church, where they both held their membership at the time of their death. Funeral services were held at Elizabethtown, Aug. 3, in charge of Clarence Lutz, Martin R. Kraybill, and Samuel Longenecker; interment in Erisman's Cemetery.

Moyer, Frank L., son of Benjamin C. and Mary (Landis) Moyer, was born Aug. 3, 1888; died at Harleysville, Pa., June 24, 1963; aged 74 y. 10 m. 21 d. On Jan. 11, 1908, he was married to Bertha Alderfer, who survives. Also surviving are 9 children (Marvin A., Abram A., Frank A., Jacob A., Edna—Mrs. Harvey Kratz, Amanda—Mrs. Jonas Kratz, Ruth—Mrs. John Marczuk, Naomi—Mrs. John Krall, and Kathryn—Mrs. Russell Halteman), 2 brothers (John L. and Wilson L.), 37 grandchildren, and 17 great-grandchildren. He was a member of the Salford Church, where funeral services were held June 29, in charge of Henry L. Ruth and John Lapp; interment in Salford Cemetery.

Nase, Joy Ellen, daughter of Eleanor (Graber) and the late Richard Nase, was born Dec. 31, 1959; died of cancer Aug. 4, 1963; aged 3 y. 7 m. 4 d. Also surviving are the grandparents (Mr. and Mrs. D. Graber and Mr. and Mrs. C. Lester Nase). Funeral services were held at the College Chapel, Goshen, Ind., Aug. 6, with Howard J. Zehr officiating; interment in Prairie Street Cemetery.

Shimp, Clair K., son of John E. and Frances (Krantz) Shimp, was born in Lancaster Co., Pa., Feb. 1, 1898; died, after a brief illness, at the Lancaster General Hospital, June 24, 1963; aged 65 y. 4 m. 23 d. On Feb. 16, 1929, he was married to Verna A. Lefever, who survives. Also surviving are 3 children (Mabel—Mrs. Robert Breneman, Elsie—Mrs. Mervin Bontrager, and Clair L.), 3 grandchildren, and one sister (Mabel—Mrs. J. Lloyd Kreider). One sister preceded him in death. He was a member of the Willow Street Church, where funeral services were conducted June 26, in charge of Jacob Harnish, John Breneman, and Mervin Mellinger.

Sweigart, Jacob Reiff, son of Chambers and Anna (Reiff) Sweigart, was born in Lancaster Co., Pa., May 18, 1876; died at the Schowalter Villa, Hesston, Kans., July 20, 1963; aged 87 y. 2 m. 2 d. On Feb. 10, 1900, he was married to Hannah G. Sweigart, who died May 11, 1963. Surviving are 4 sons (Joseph S., Milton S., Simon S., and Lee S.) and 7 daughters (Esther —Mrs. Ernest Fenno, Alice—Mrs. Bill Campbell, Laura—Mrs. Elmer Thompson, Ada—Mrs. Walter Bricker, Margaret—Mrs. Harold Baker, Mrs. Minnie Pippinger, and Jane—Mrs. Floyd Kauffman). One son preceded him in death. He was a member of the Pennsylvania Church, Hesston, Kans., where funeral services were conducted July 23, by Donald King and Allen Erb.

Wyse, Edward Christian, son of Stephen and Barbara (Schantz) Wyse, was born Nov. 27, 1882, near Noble, Iowa; died at Mt. Pleasant, Iowa; aged 80 y. 7 m. 18 d. On Dec. 13, 1906, he was married to Katie Freyenberger, who survives. Also surviving are 2 brothers (Elmer and Noah) and 2 sisters (Mrs. Amanda Krabill and Emma—Mrs. Lee Swartzendruber). His parents, 3 sisters, and one brother preceded him in death. He was a member of the Bethel Church, where funeral services were held, in charge of Willard Leichty, Vernon Gerig, and Simon Gingerich.

Yoder, Silvanus Stoltzfus, son of Jonathan and Leah (Stoltzfus) Yoder, was born in Lancaster Co., Pa., Feb. 8, 1873; died at Goshen, Ind., July 5, 1963; aged 90 y. 4 m. 27 d. On Dec. 24, 1896, he was married to Susan Troyer, who died in May, 1936. Surviving are 5 children (Rhea, Mrs. Ruth Kortemeier, Jonathan, Samuel, and Paton), 11 grandchildren, one great-grandchild, and 2 sisters (Mrs. Malinda King and Mrs. Lucinda Hartzler). He was a member of the College Mennonite Church, where funeral services were held July 9, in charge of John Mosemann and Robert Detweiler; interment in Forrest Grove Cemetery.

ALCOHOL AND YOUR LIFE by Loren Lind and Willard Krabill, M.D. Takes an objective look at the pros and cons of alcohol on the social and physical lives of modern youth. The authors are honest in reporting wine in the Scripture and are more convincing because of it. This pamphlet is directed to teen-agers and adults. Conclusion of the book: It's your life, which road do you want to walk in light of the prospects?

35¢ each; 30¢ each per doz.

Zehr, Ben A., son of Christian S. and Phoebe B. Zehr, was born at Flanagan, Ill., Dec. 16, 1891; died suddenly at his home July 31, 1963; aged 71 y. 7 m. 15 d. He moved with his parents to Manson, Iowa, where he resided until death. On Dec. 6, 1914, he was married to Katie Birkey, who survives. Also surviving are 3 brothers (John, Clarence, and Elmer) and 2 sisters (Lena—Mrs. Aaron Sutter and Cora). He was preceded in death by a daughter (Beulah), his parents, 2 brothers, and 2 sisters. He was a member of the Manson Church, where funeral services were held, in charge of Nick Stoltzfus.

Zink, Lillie, daughter of John and Anna (Troyer) Dupler, was born June 6, 1883; died at the Oreville Mennonite Home, Lancaster, Pa., July 14, 1962; aged 79 y. 1 m. 8 d. She was married to Benjamin Zink in 1903. Surviving are 5 children (Mrs. Parke Kreider, Mrs. Frank Beisle, Mrs. Elmer Weaver, Raymond, and Paul), 3 sisters, 2 brothers, 21 grandchildren, and 31 great-grandchildren. Funeral services were held at the Oreville Home, July 18, in charge of Landis Brubaker, Ira Miller, and Henry Frank; interment in Good's Cemetery.

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ITEMS AND COMMENTS

BY THE EDITOR

The spreading use of wigs for women "now taking place throughout the world" was denounced in Rome by a national Catholic magazine. At the same time, another Catholic publication attacked what it terms the "indiscriminate and shameless" use of trousers by women. *Cosi*, organ of the Catholic Order of Daughters of St. Paul, cited leading Italian bishops who had decried "the shameless habit of modern women covering their natural hair with wigs of every color and description. This is but another aspect of the moral and spiritual decline taking place among vast numbers of the world population," *Cosi* said. "It symbolizes the desire to substitute artificiality for the natural attributes God has given all human creatures."

* * *

Most of the major cigarette companies have decided to stop advertising in college newspapers. . . . Canadian tobacco manufacturers have shifted commercials to late evening hours on radio and television. . . . The Montreal-Ottawa Conference of the United Church of Canada appealed to ministers to give up smoking.

* * *

Evangelist Billy Graham, in London for a brief holiday, saw in the current British vice scandal a "note of encouragement" for religious leaders. "The thing that has encouraged me is the moral shock," he said in an interview. "It shows that the British have more moral and spiritual strength than many people thought." During his time in London, Dr. Graham was scheduled to meet with local clergy and lay leaders about the possibility of another major crusade in London in 1965. Also in the planning stage are crusades in Paris and in Dortmund and Frankfurt, Germany.

* * *

Pope Paul VI assured President Kennedy at a historic meeting in Vatican City that he would pray for the latter's efforts to end racial discrimination in the U.S. In a 40-minute private audience, the supreme pontiff of the Roman Catholic Church and the first Catholic president of the U.S. discussed the problems confronting world peace, the possible contribution of space exploration to mankind, and a wide variety of social issues. It was noteworthy, observers at Vatican City said, that the pope had publicly given comfort to the president in facing the great problem in the U.S. today: racial discrimination.

* * *

Sectarianism and racial injustice were cited at the Church of the Brethren's annual General Conference in Champaign, Ill., as the two principal causes of disunity in Christendom today. Addressing the delegates on church unity was M. Guy West, pastor of First Church of the Brethren, York, Pa. Although on both of these issues church groups "are making gains," he said, "the progress is too slow and the resistance is inexcusably persistent and strong."

* * *

Billy Graham concluded a month-long European Crusade with a final rally in Neckar stadium in Stuttgart, Germany, attended by some 45,000 persons, with 1,500 responding to his appeal for "decision for Christ." Officials said 150,000 had attended the Stuttgart crusade.

* * *

Pope Paul VI has set Sept. 29 as the date for the start of the Second Vatican Council's second session, the Vatican Radio announced. It said that Roman Catholic bishops around the world were being informed of the pontiff's decision in a message from Amleto Giovanni Cardinal Cicognani, Vatican Secretary of State and head of the Council's Co-ordinating Commission.

* * *

More than $2 billion annually is realized by the sale of pornographic literature, photos, and movies in the U.S., a House Post Office subcommittee was told in Washington, D.C. Charles H. Keating, Jr., a Cincinnati attorney and chief counsel and cochairman of the national organization, Citizens for Decent Literature, made this point in testimony before the subcommittee. "We have no hesitancy to enforce narcotics laws," Mr. Keating said. "But the pornography problem is even more deadly. There is no cure for the pornography addict." Russia, he said, "is completely devoid of this type of sex instruction in perversion." In the Soviet Union, he said, the sale of obscene literature and movies is prohibited.

* * *

An outspoken Texas Baptist editor has chided religious leaders—himself included—for having to be reminded by the president of the U.S. that they face moral obligations in the civil rights struggle. In an editorial in the current issue of the *Baptist Standard*, Dr. E. S. James said he "was about as ashamed as he has ever been in his life" as President Kennedy, at a White House conference of churchmen, described the race issue as a moral problem. "Why was it necessary for the head of the national government to have to ask for the help of ministers in finding a solution for a moral problem? Why did not we ministers of the Gospel act first and seek the moral support of government?"

* * *

A new hallucination-causing drug named "lysergic acid" commonly called "LSD" may become "a far greater threat to mankind than alcohol," some 100 religious leaders attending an institute on alcoholism were told in North Conway, N.Y. Dr. Ebbe Curtiss Hoff, dean of graduate studies at the Medical College of Virginia Hospital, warned that in the next decade LSD could replace alcohol as "the chemical comforter" for the addict.

* * *

Teaching the Darwinian theory of evolution in public schools does not violate Constitutional guarantees of religious freedom, California's attorney general ruled in San Francisco. Stanley Mosk said religious content of matter taught in public schools "is not a valid test by which to measure the scope or limits of academic freedom."

* * *

Members of the U.S. Supreme Court have been receiving a heavy volume of mail since their June 17 decision banning the use of the Lord's Prayer and Bible reading as part of the formal opening exercises of public schools—almost none of it complimentary. This was revealed in Washington, D.C., by Associate Justice Arthur J. Goldberg who made the wry comment that "I can only hope that this great mail, which illustrates the depth of our feeling on this issue, also represents a deep devotion of our people to religion."

GOSPEL HERALD

Tuesday, September 3, 1963
Volume LVI, Number 35

Immortal

When trees and rocks and hills
Shall pass away
By age or fire,
We shall live on
In richer life,
Never to die.

—D.

General Conference Meets at Kalona

By Arnold Cressman

The Spirit of God did speak again in many ways at General Conference, 1963. Moderator John R. Mumaw did an excellent job of leading the conference through a maze of decision-making under God and in a time of unprecedented need for action. There were many comments about the good spirit of brotherhood and freedom to discuss the issues before conference. Probably there was more willingness in this conference than any for a long time to get on with the real business of General Conference and leave more and more of the specifics to the district conferences.

There was the beginning of a break-through in face to face confrontation when the delegate body divided into six groups to wrestle with the question of a "Christian Philosophy of Change," the title of a message given by Paul Erb. But the groups were much too large. Those who came to General Conference directly from the MYF Convention recalled how 3,000 MYF-ers were broken down into 175 small talk-it-over and cell groups. They had the feeling that General Conference still needed to sharpen this tool considerably before it would really be effective. Yet it was a good beginning.

A news reporter felt that the conference was obsessed with change. The exciting thing was that delegates and speakers were not lamenting change; they were wrestling with it. The preparation for battle to meet unhealthy change was most evident. And the willingness to discover what good changes God is working among us was most wholesome. People were not throwing up their hands in the face of change nor were they giving easy answers. In all of the discussion there seemed to be a certainty that we as a Mennonite Church do have a solid hold on the unchanging things, and that our Biblicism and clarity about the lordship of Christ will stand us in good stead.

"World" was a key word. A strategy of penetration, or more clearly infiltration, was being verbalized. Both sides of the paradox, "Come out from among them" and "Go ye into all the world," were held in realistic tension. There was certainly a sense of need to get out of the ghetto and about our mission in the world. This came through in many messages, notably in John M. Drescher's, Don Augsburger's, and Paul Lederach's. Some delegates and speakers expressed a healthy

(Continued on page 772)

FIELD NOTES

P. A. Friesen, Hesston, Kans., former missionary to India, suffered a stroke, Aug. 19, and at present is quite helpless. Pray for him.

Mennonite Publishing House announces an opening for a secretary to the Publishing Agent. The job includes general office responsibilities, such as typing, filing, dictation, making appointments, and publication cost breakdowns. Contact Nelson Waybill, Personnel Manager, Mennonite Publishing House, Scottdale, Pa., for further information.

Albert and Ella Kling, of the Mt. Joy, Pa., congregation, observed their sixty-first wedding anniversary on Aug. 17.

J. C. Wenger, Goshen, Ind., was in charge of the organization of the Rich Valley Church on Aug. 18.

The Millheim, Pa., congregation was organized as a church under the Allegheny Conference, July 14. The service was in charge of Harry Shetler. Dedication service was in charge of Elam Glick and Marvin Freed. Winfield Ruth preached the evening evangelistic sermon. The name of the church has been changed to Valley Mennonite Chapel.

Christian Nurture Conference, Aug. 31 to Sept. 2, for Western Ontario Mennonite Conference, was held at Maple View Mennonite Church, Wellesley, Ont. Speakers included Ivan J. Miller, Grantsville, Md., and Arnold Cressman, Scottdale, Pa.

The address of Roy D. Roth, Logsden, Oreg., beginning Sept. 18, will be c/o Prof. Dr. Egon Kraus, 29 Oldenburg i. O., Uhlhornsweg 13, Germany.

Allen Snyder, of the Bloomingdale, Ont., congregation, celebrated his ninetieth birthday on Aug. 24.

Ralph and Martha Palmer are having printed an order of 450,000 "Peace and Pardon from the Bible." The booklets are now being processed by the Herald Press, Scottdale, Pa. They have been encouraged by several people writing in for packages of these tract booklets for distribution in their own communities or for use in traveling. If you would like samples of these, write to Ralph Palmer, 309 Lucas Creek Road, Denbigh, Va.

Annual Spanish Fellowship at Landisville, Pa., 2:00 p.m., Sept. 8. Speaker is George Gonzales.

Arnold Cressman, Scottdale, Pa., at Zurich, Ont., Sept. 4, and at Baden, Ont., Sept. 7.

The Executive Committee of the Conservative Mennonite Conference is as follows: Alvin Swartz, Turner, Mich., moderator; Elmer Jantzi, Au Gres, Mich., assistant moderator; Ivan E. Yoder, Bellville, Pa., secretary; Alvin Mast, Greenwood, Del., fourth member; and Tobias Byler, Apple Creek, Ohio, fifth member.

Rocky Mountain Mennonite Conference was held Aug. 31 to Sept. 2, at Denver, Colo. The theme of the conference was "Stewards of the Gospel." This was the title of the conference sermon preached by Paul Erb, Scottdale, Pa.

La Junta, Colo., church is planning a sixtieth anniversary meeting of the founding of the church, Sept. 15. Allen H. Erb, Hesston, Kans., will be guest speaker.

Richard Weaver, Harrisonburg, Va., at Rockhill, Telford, Pa., Oct. 19, 20.

Dedication services will be held for the new Kern Road Chapel Mennonite Church, South Bend, Ind., Sept. 8, at 2:30 p.m. Howard Zehr, Elkhart, Ind., will bring the dedicatory message. Simon Gingerich, Wakarusa, Ind., will direct the act of dedication.

Home-coming will be held at Masontown, Pa., Oct. 27. This will be at the same time a plaque in memory of the first Mennonite Sunday school in the United States is unveiled.

Milton Swartzentruber will be serving as pastor of the First Mennonite Church, Vineland, Ont., beginning Sept. 1.

Stanley Beidler, Quakertown, Pa., will teach the Book of Deuteronomy at Cambridge, Honey Brook, Pa., Sept. 14, 15.

Attention, women of all ages—single, married, professional, business, or homemakers—plan for spiritual refreshment at a fall Women's Retreat or Fellowship. Retreat at Camp Hebron with Lois Eshleman, Ethiopia, and Alta Mae Erb, Scottdale, Pa., as meditation leaders, Sept. 26-28. Retreat at Camp Tel Hai with Margaret Bucher, Harman, W. Va., and Ellen Peachey, Washington, D.C., Sept. 27, 28.

Fellowship at Camp Black Rock with Vesta Miller, India, and Martha Keener, Refton, Pa., Oct. 4, 5. Retreat is a time for communion with God, self, and others apart from secular duties. The Fellowship is planned with similar purposes but an unlimited number of persons may register. Advanced reservations are necessary. Contact Mrs. Lloyd H. Weaver, 501 Strasburg Pike, Lancaster, Pa., or call 717394–9084.

Missionaries in Somalia report that the matter of teaching Islam in the mission schools has again been brought to the fore by fathers of some of the students. Some discussion of the matter has taken place by the deputies in the National Assembly. Pray that missionaries and their respective boards may be able to find God's will for them if it becomes necessary for them to allow Islamic instruction in the mission schools.

Daniel Kauffman, Scottdale, Pa., in a Stewardship Conference at First Mennonite, Hyattsville, Md., Nov. 16, 17.

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"Christian but Not Mennonites," Raymond Byler
"Cyclone Disaster in East Pakistan," Vernon Reimer
"Indian Mennonite Churches Give Aid"

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GOSPEL HERALD

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BOYD NELSON, *Missions Editor*
BERTHA NITZSCHE, *Assistant to the Editor*

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EDITORIAL

Impressions at Kalona

The facts of General Conference are found in the lead article of this issue. Here are a few over-all impressions.

Freedom and openness characterized the sessions. In the discussions there was a willingness and desire to speak to the issues of today and to share convictions. A spirit of mutual trust and concern seemed to permeate the meetings. In the small discussion groups as well as large delegate sessions this spirit prevailed. Mutual trust and common concern are some of the first requirements in making a conference a meaningful experience.

There was a strong sense of the need to reintrench ourselves in the faith. This was emphasized in particular in the conference message and in the adoption of the confession of faith. There was also the clear call throughout conference to move forth proclaiming the Christian Gospel to a lost world.

The unanimous adoption of the new Confession of Faith was a moving experience. Few generations of Mennonites have had the privilege of such an experience. For this alone the Kalona General Conference would go down in history as an outstanding and significant conference.

Sometimes church conferences deal primarily with the preservation of the faith. One note which was re-echoed more often than preservation was penetration. There certainly was a strong sense of the need to preserve the faith. It was the concern of conference and played an important part. However, this alone points to certain death. Thank God that the predominant theme was the call to carry the Gospel of Christ to the world. This was apparent throughout conference.

The conference sermon by J. C. Wenger was "Our Message to the World." Then in succeeding messages there was the continual emphasis to speak for God in the midst of change and in our contemporary community. Our eyes were lifted to see how we can harvest our potential for witness and service and to look at contemporary issues in church and state. The final message, "Christ, the Hope of the World," again carried our concern beyond ourselves to the world in need of Christ.

The budget was a real concern of conference and required considerable time and discussion. However, it was handled in such a way that, without a doubt, it proved to be a strengthening experience. Although much time was spent discussing the financing of General Conference, it served as an opportunity to better point out what General Conference is doing for the church. Facing finances and budget failure in such a frank way strengthened the position and work of General Conference.

Thank God for His guidance and the moving of His Holy Spirit during each session. In the days and years ahead may the church and the world be blessed because of the 1963 meeting of Mennonite General Conference at Kalona, Iowa.—D.

Great Unshakeables—IV

In God's holiness we have an unshakeable principle. The Hebrew writer speaks of us being made "partakers of his holiness" (Heb. 12:10). We are called to follow holiness without which no man shall see the Lord. Heb. 12:14.

God's standard has not changed. The highway to heaven is a holy road which the unclean shall not pass over. The New Testament teaches that Christians are to be saints, a holy people, delivered and cleansed from evil, and adopted into the family of God. We are indwelt by the Holy Spirit. Where He dwells there must be holiness.

It is cause for dismay when Christians become less sensitive to sin; when those who profess to follow Christ chase after the godless society. One of the most desolating sins of our time is the general conformity of the church to the spirit of the world in thought, ambition, and practice.

In I Corinthians 6 Paul writes that sinners of every class will be excluded from the kingdom of God. But he goes on to state that sinners of every kind are changed in Christ to live an entirely new life. He says (verse 11), "Ye are washed," meaning that the guilt of sin is gone. Then he says, "Ye are sanctified," or made holy, which is a positional as well as a progressional work. This means also practical holiness. Finally he says, "Ye are justified," or pronounced righteous.

But our generation cries, "It isn't holiness we want; it's happiness." But happiness follows on the heels of holiness. John Cumming in his *Sabbath Evening Readings* on Romans writes of the relationship of happiness to holiness. He says, "If happiness is in the ratio always of holiness, if obedience to the law be the very atmosphere of heaven, the very life of the saints, the very enjoyment of the blessed, then that man shows he is no Christian at all who desires the happiness of heaven, but repudiates its holiness. . . ."

Holiness of heart and life should characterize all who confess Christ as Saviour and Lord. The strength of the church is not in numbers, wealth, organization, but in holiness as the instrument of the will of God.

Three reasons are presented in I Corinthians 6 for a holy life. The first is that the Christian is the temple of the Holy Spirit. And where God's Holy Spirit dwells, there will be holiness. The Christian is indwelt by God's Spirit, is consecrated to God, and is then the special manifestation of God. It is true that God's work and glory can be seen to a great extent in nature. But more of God is seen in the child of God.

The Christian is called to holiness also because he is the property of God—first because he has the Holy Spirit and also because he is bought at a price. So he is not his own but God's.

Because of all this the Christian's duty is to glorify God. This is a reason for holy living. Everything we do is certainly not equally important, but it can be equally holy and bring God glory. Making tents may not be as great as writing Romans, but it can be done for God's glory.

There are three agents in holiness of life. First, the Word of God, which teaches and calls to the way of holiness. Second, the blood of Christ, which cleanses from sin and makes fellowship possible. And third, the Holy Spirit, who gives power for victory and convicts of sin.

In God's holiness we have an unshakeable principle.—D.

♣

Concentrations of Strontium-90 in Alaskans tested recently were four times that found in the average American, according to an article in *The Beaver*, a Canadian quarterly. Also, measurements of a few Swedish Lapps showed that they had Cesium-137 concentrations thirty to forty times as high as the average of the control group in southern Sweden.

These high concentrations are attributed to a diet consisting largely of reindeer and and caribou which have become "radioactive hot spots," the article said. This is the case in Canada, Alaska, northern Scandinavia, and northern U.S.S.R.

—*Fellowship*, April 1, 1963.

General Conference

(Continued from first page)

The place of Mennonite General Conference. The large auditorium is to the left but not on the picture.

impatience to clear the ground of irrelevances and inconsequentials so that the church can get on with its task in today's world.

General Council met on the day preceding conference. Only a very few of the representatives from each of the 21 conferences, various church boards, and related committees were absent. There were only two or three proxies. All of this anticipated the seriousness and dispatch that was to characterize the work of General Conference in the days following. General Council completed in two sessions its work of reviewing and advising concerning reports and recommendations which were to be presented to the 250 General Conference delegates.

One example of General Council's work was the recommendation to conference delegates that invitations from two districts to hold General Conference in their areas be accepted. Delegates later accepted the recommendation to hold the 1965 sessions in Ohio and to meet on the Pacific Coast in 1967. A more difficult problem that Council had to wrestle with was the budget dilemma. Here it became a kind of "ways and means" committee attempting to find some answer to the near impossible question, How can we do so much with so little?

Attendance and interest was good.

Kalona, Iowa, was the location of General Conference fifty years ago. In 1913 D. D. Miller was moderator and J. S. Shoemaker preached the conference sermon. In 1941, conference met at Wellman, just a few miles west of Kalona. On this occasion H. A. Diener was moderator and Allen H. Erb preached. Mennonites have lived in southeast Iowa for more than a century. In 1845 two Pennsylvania men, Joseph Swartzendruber and Daniel P. Guengerich, traveled to Iowa to "spy out the land." The next year (the same year Iowa became a state) several Amish Mennonite families moved into the Deer Creek area. A church was organized in 1851.

Today the commodious Iowa Mennonite School, where General Conference was held, gives some indication both of the growth in numbers and of the increased interest in education. Hillcrest auditorium, where public conference sessions convened, holds 1,400. Iowans had prepared for overflow crowds by linking the school chapel and the nearby church with a public-address system. These accommodate 200 and 350 persons respectively.

"The Purpose of General Conference," said Executive Secretary A. J. Metzler, "is to join the Mennonite conferences of the United States and Canada, and increasingly our sister conferences overseas, in a co-operative relationship involving mutual sharing, assistance, and the best use of combined resources for furthering the total work and outreach of our entire brotherhood."

Area Conference Caucuses met in various rooms and in the auditorium to discuss the proposed budget of $150,550. While this budget was realistic as far as expected receipts for the next biennium were concerned, it was over $50,000 short of what the 20 General Conference agencies and committees considered minimum to carry on an adequate program. The budget provided for the repayment of a $12,600 deficit incurred during the last biennium. Attached was a provision by which six of the agencies were to raise the additional $50,000 needed, by appeals to interested individuals and conferences for specific projects.

As area conference delegates met in caucuses, they addressed themselves to the question, What can the conference we represent do to meet the budget?

Never before had responsibility for the future of the General Conference program fallen so heavily and specifically upon the shoulders of area conference representatives. Having seen the need of raising the budget to pay for recent General Conference additions such as the stewardship program and an expanded peace witness, how was the urgency of the need to be communicated to the congregations at home? And how could a handful of representatives from a conference area pledge a whole conference to a substantial increase in giving?

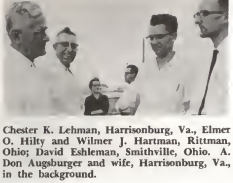
A. J. Metzler, executive secretary, and John R. Mumaw, moderator.

The seriousness and honesty with which caucuses did their work was amazing. One by one they came back with their commitments. When the pledges were tabulated, they totaled an unprecedented additional $45,000 above the proposed budget.

This made a new budget of $195,000 possible. When it was accepted, there was not a glib raising of uninformed and uncommitted hands. Rather, with near Joshuan deliberation, they were saying, As for me and my conference, we want the Lord's work to go on.

Three observations should be carefully noted. One, area conferences are not excited about additional special solicitation. They will much rather work hard on increase in total giving. Two, conferences want a radical restudy of General Conference program. They ask, What, under God, are the most needed programs for our time? Three, General Conference broken down into area caucuses addressed to a specific, relevant question is much more powerful to arrive at commitment and maybe even consensus than a ponderous total conference body. Probably

Fellowship, a real part of the conference.



Chester K. Lehman, Harrisonburg, Va., Elmer O. Hilty and Wilmer J. Hartman, Rittman, Ohio; David Eshleman, Smithville, Ohio. A. Don Augsburger and wife, Harrisonburg, Va., in the background.

future General Conference program planners should consider scheduled caucuses.

Capital Punishment and **Litigation** were two statements presented to General Conference for discussion by the Peace Problems Committee. There was a vigorous interchange on both issues, especially the first, which indicated that the Mennonite Church is by no means finished thinking on these subjects. The committee was asked to continue study and reporting.

A statement proposed by the Committee on Economic and Social Relations on the Use of Alcohol and Tobacco was adopted. Also a Mennonite Mutual Aid statement was adopted. It spelled out the meaning of Christian mutual aid and its expression in the life and witness of the church.

A New Mennonite Confession of Faith was adopted after considerable discussion in each of three sessions. In the 1961 conference at Johnstown, the sixth draft had been approved in principle after being thoroughly reviewed in group discussions. The committee, appointed in 1958, was asked to keep working. Now the ninth draft, carefully cross-examined by conference delegates, is approved. Considerable concern was expressed at one point in the discussion that our beliefs be stated comprehensively in every article. Committeeman J. C. Wenger wondered how Paul's epistles would have fared under similar scrutiny. "Paul didn't say," Wenger observed, " 'God forbid that I should glory in the cross of our Lord Jesus Christ' and also in His resurrection and in His second coming!"

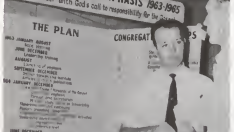
The committee said that the present statement should be regarded as supplementary to the eighteen articles adopted at Dordrecht in the Netherlands in 1632 and subsequent confessions. As in preceding statements, the full authority of the written Word of God, the Bible, is accepted. The current document, while theologically very little different from earlier statements, pays more attention to the congregation and to social issues.

A brief statement of Mennonite doctrine was presented with the complete Confession of Faith. It condenses the twenty articles into as many short sentences. This makes its use flexible. For example, it can be used liturgically.

A Spirit of Openness was felt by many to characterize the 1963 session. There was noticeably less provincialism expressed in stated viewpoints. What speakers dared to share publicly from their own convictions was significant. The tension between openness and the safety that is found in verbalized generalities was quite evident. But even where there were generalities, often the clear light of concrete specifics shone through. An example not only of calling a spade a spade but of holding it up to the light was Stewardship Secretary Daniel Kauffman's message on money.

Secretary of Stewardship Daniel Kauffman unveiled a two-year church-wide stewardship emphasis. This is the first time in the history of our church that one church-wide theme will be promoted by all general church agencies during a two-year period.

Addressing the assembly on "The Christian Steward in Contemporary Community," Kauffman limited himself to a discussion of the problem of money in



Stewardship Secretary Daniel Kauffman discusses the stewardship emphasis with Donald Jantzi, Catorland, N.Y.

the life of the layman. He examined the problem from four points of view: the meaning of money, money and the church, the layman and his attitude about church finances, and stewardship—a way to relate money and the Gospel.

A sixteen-member Stewardship Council was introduced and a commissioning service was led by Moderator John R. Mumaw. The Council is made up of one representative from each participating district conference and two members at large. Its purpose is to advise the Stewardship Secretary in developing a stewardship program for the church. Its members are responsible for stewardship education in their own districts. **Stewardship for Mission**, a manual and procedure guide to help local congregations establish a year-round stewardship program, was introduced earlier to the Council.

The Mennonite Commission for Christian Education will undergird the stewardship thrust by way of Christian education philosophy. Its specific theme will be "Stewards of the Gospel."

A New Worship Committee was created. This committee will absorb the functions of the former Music Committee. However, the Music Committee will be retained until the new **Church Hymnal**, scheduled for publication in 1969, is completed.

A Thorough Youth Nurture Study carried on by a subcommittee under the Commission for Christian Education during the last five years has been completed. General Council accepted a recommendation by MCCE to use two sessions at next spring's Council meeting for discussion on the nurture report. It is hoped that the eighteen or more recommendations accompanying the report will be accepted so that efforts to strengthen our youth nurture in home, church, and school can be carried out.

A New Series of Leadership Training Courses was announced by the Mennonite Commission for Christian Education. The first of these will be released for use in January, 1964. They also announced a Sunday School Centennial for Oct. 12, 13, 1963, at West Liberty, Ohio. The South Union congregation is the first to have had a continuous Sunday school for one hundred years. The next Sunday School Convention will be held at Harrisonburg, Va., Aug. 6-9, 1964.

Part of the Commission's report to General Conference was in the form of a personal testimony by Ron Guengerich on what the MYF Convention meant to him. The youth nurture program, including MYF, is an area of MCCE sponsorship. Life Team II was dedicated to serve youth groups for one year in the Midwest. MYFers and adults gave $5,700 at the Belleville Convention to this renewal program.

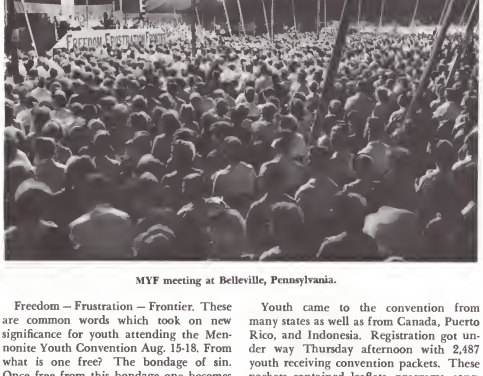
A Retirement Plan for Church Workers was approved by conference. Pastors, em-

(Continued on page 787)

Paul Gingerich of Ethiopia speaks to one of the children's groups.

Mennonite Youth Convention 1963

By Truman Hershberger



MYF meeting at Belleville, Pennsylvania.

Freedom — Frustration — Frontier. These are common words which took on new significance for youth attending the Mennonite Youth Convention Aug. 15-18. From what is one free? The bondage of sin. Once free from this bondage one becomes free to serve Christ. What causes frustration? The attempt to serve Christ in one's own strength and in one's goodness. What are the frontiers? We don't know—but we do know that they will open to us as we yield ourselves continually to the Holy Spirit to work; and to work in His power, not our own.

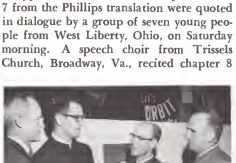
The Christian who commits himself to each new truth revealed to him, who relies on the power of God working through him, who gives himself to love and to trust can overcome his self-inflicted frustrations, be free from the bondage of sin and self-striving, and be used of the Holy Spirit on the frontiers of the kingdom of God.

The sixteenth annual Mennonite Youth Convention was held at the Kishacoquillas High School near Belleville, Pa., with the Big Valley area churches as hosts. The Steering Committee, composed of Elam Glick, chairman, Waldo Miller, secretary, and Erie Renno, appointed committees to prepare for the convention. These committees with assisting personnel of approximately 300 made provisions for the youth of the convention.

Lodging was provided for 2,100 persons in homes in the community including Mennonite, Amish, Brethren in Christ, and non-Mennonite residences.

Youth came to the convention from many states as well as from Canada, Puerto Rico, and Indonesia. Registration got under way Thursday afternoon with 2,487 youth receiving convention packets. These packets contained leaflets, programs, songbooks, and guides essential for the convention.

The theme for each day was introduced in the morning sessions which began at 9:00 a.m. in the big tent. One very inspiring part of the morning worship periods was the recitation of Romans 5, 6, 7, and 8. Friday morning, Romans 5 was quoted by Janice Kauffman and Leslie Leuppp of Archbold, Ohio. Chapters 6 and 7 from the Phillips translation were quoted in dialogue by a group of seven young people from West Liberty, Ohio, on Saturday morning. A speech choir from Trissels Church, Broadway, Va., recited chapter 8 in choric fashion as part of the final morning session on Sunday.



Steering committee: Waldo Miller, secretary; John M. Lederach; Elam Glick, chairman; and Erie Renno.

William Pannell, Detroit evangelist, led the youth each morning in a study of a passage in Romans. Each day he introduced the theme of the day by relating the conferees to the specific passage under consideration. With skillful use of the Word and simple language, Bill made Romans come alive and take on new meaning for the thousands of youth who gathered each morning in the tent. He pointed out that we are all sinners by nature through Adam. But Christ died that we might be saved—not from sin primarily, but from ourselves. To experience life in the Spirit we must die to ourselves through identification with Christ. "God is not interested in helping you to be good. You are not capable of being good. There is only one good God. If you want to be good, let God in you."

Following the Bible message each morning by William Pannell, the youth formed talk-it-over (TIO) groups in classrooms of the school building, in the auditorium, on the stage, in the tent, and wherever there was a convenient place to discuss how freedom, frustration, and frontier related to each one personally. Youth asked and discussed such questions as: "What really is freedom?" "Does frustration come from our failure to follow God?" "Do we have the love needed to relate effectively to minority groups?" Carol Steidler said, "I have learned in a new way that God really does love and is anxious to help me." According to Laurence M. Horst, a TIO group leader, "The call of the Lord and the sincere desire to follow were marvelously evident in the TIO groups."

Recreation was a part of convention activities. Volleyball, badminton, four-square, table tennis, and softball were provided on a "come-and-get-it" basis. New games were taught to interested persons in a workshop conducted by Mrs. Mary Newcomer. Much interest was shown in an athletic film with a definite Christian perspective entitled "Springboard" which was presented Friday and Saturday afternoons. Scenic mountain tours and airplane rides were enjoyed by many youth.

A special opportunity for counseling services was provided for the young people throughout the convention. Experienced counselors, Don Augsburger, Harold Bauman, Paul Landis, John Eby, Dave Brunner, and Dick Martin, were available for counsel on various problems.

The most pressing questions which arose in the talk-it-over groups were presented to the forums (one for high-school age and one for college age and above) which met on Friday and Saturday afternoons. On Friday the college level forum, which was led by a panel composed of Don Augsburger, Vel Gingrich, John Shearer, Harold Bauman, and Vic Stoltzfus (modera-

Life Team II. Seated l. to r.: Dale Helmuth, Judy Schmell, Ronald Leupp, Shirley Yoder, and Roger Glick. Standing: Dany Hostetler and Gene Herr.

tor), discussed the nature of Christian freedom and how it can be realized in the individual Christian life. It was agreed that only the person whose life was hid in Christ could be genuinely free. As a fellowship of believers the church aids the individual to find true freedom in Christ. Its purpose is not to restrict his freedom.

In keeping with the theme of the day, the forum on Saturday afternoon dealt with the problem of frustration in the life of the Christian. Frustration, it was pointed out, is usually the result of inability to find a solution to a seemingly insoluble problem. The answer to frustration was said to be the response of faith to knowledge in the experience of the believer.

Elimination quizzing in Romans took place twice daily. Each conference entered a team in the competition. The Ontario quiz team won by defeating the Ohio team in the finals by a narrow margin.

According to a member of the Ontario team, the greatest period of "frustration" during the entire contest was that time between the last question and the announcement of the winning team. As the winning team was announced, a tremendous applause arose from the audience. The value of these quiz contests becomes apparent when one realizes that hundreds of participants hide the Word of God in their hearts. Many gained an understanding of the Scriptures; and with understanding came assurance and authority. The experience of Ken Bechtel is typical of other quizzers. He said, "As I studied the Book of Romans, the Lord began in a very real way to teach me that the only way of life is by faith; that the Christian life is not stagnant, but grows from faith to faith."

Following the dinner hour and a time of reviewing acquaintances and making new ones, the crowd of between 3,000 and 4,000 young people gathered in the tent for the evening session of convention moderated by Gordon Zook, church-wide MYF president. The Spirit of God moved upon the audience as John M. Lederach, Hubbard, Oreg., brought the concluding messages each day. In his keynote message, "Our Contemporary Lord," he pointed out that "The living God is at work in the world today," and that "God is alive and real today. He lives, He loves, He cares." In his message, "Freedom from Bondage," he stated, "There is a bondage for those who seek freedom outside of Christ. God sends each a freedom through Christ, as we bind ourselves to Him." To help youth see "Really Now, What Is God Like?" John said, "God is like a Father and God is calling you because He has great desires for you."

In his last message of convention, "Our New Frontier, Life in the Spirit," Lederach used Acts 1 as a basis and confronted the youth with the question, "What do you want me to do, God?" To further help each one see the new frontier he said "We

John M. Lederach, Hubbard, Oreg.

must be in contact with needy souls. Without open channels there is no power."

Michael Shenk of Sarasota, Fla., was in charge of the singing throughout the convention. Sunday afternoon he directed the mass chorus of approximately 200 voices in three selections.

Several new MYF Cabinet officers were elected at the Saturday afternoon delegate session. Ronald Alderfer of Harleysville, Pa., was elected vice-president, to become president in 1965; Verna Hertzler, Mechanicsburg, Pa., was elected secretary; and Arthur Smoker, Malvern, Pa., was elected treasurer. All were elected for two-year terms. In a special service on Saturday evening, these new officers, together with the entire MYF Cabinet, were commissioned to serve the youth of the church. They were asked to remind youth that (1) Christ is a person and (2) youth are the church of today.

One of the high lights of the convention was the dedication service of Life Team II. Gene Herr introduced the Life Team and each one gave his testimony and commitment. Following this each team member participated in a dedication service led by Ray Horst. This inspirational service was a challenge for those present, to see the team given the responsibility to go forward in witness to other people. More than five

Winning Quiz Team from Ontario: Shirley Sauder, Esther Steckle, Margaret Diener, Vernon Lais (team coach), Edith Wambold, Linda Snyder, and Kenneth Wambold.

thousand dollars was contributed through offerings for the support of Life Team II throughout the coming year.

Although the '63 Youth Convention is formally over, the spirit of the convention lives on. In his closing remarks, Gordon Zook, convention moderator, stated, "This meeting is not closed; it is open-ended." We need to share our experiences of living with Christ with others who do not know Him.

Quotes from Convention

Bill Pannell

"We will always be slaves—the question is, Who will your master be?"

"Christ died that we might be saved from ourselves."

"Sin was not crucified at Calvary—you were."

"We must live on the highest plane. We must surrender to God's will continually as His will is revealed."

John M. Lederach

"Evangelism is one beggar telling another beggar where to find food."

"It is very important in the morning, which way you are going tonight."

"We have a Father, God, who loves and calls us home."

"It is not freedom to do as you like, but to do as God wants."

TIO Group

"Our reaction to frustration is in proportion to our spiritual maturity."

Seated l. to r.: Marian Kauffman, Arthur Smoker, Gordon Zook, Rachel Horst, Ronald Alderfer, and Willard Roth. Standing: l. to r.: Ray Horst, Lois Friesen, and Gene Herr. (Not on picture: Verna Hertzler, Sec'y.)

Vote "Yes" for Bible Reading

By Martha K. Kauffman

One of the recent problems in public education centers around the question of Bible reading. Our nation was founded by religious people who enjoyed freedom to worship and educate as they pleased. Today, influential people in our country believe that freedom apart from religion becomes a truer freedom. To refrain from Bible reading, they feel, will not offend anyone as they exercise freedom to one another.

Many Christians express concern, and rightly so, at this supposedly sudden trend. But to those who have some understanding of Christian educational history, this does not come as a surprise; for in a real sense God has long been taken from the public school philosophy. Academic, material, and social advancement has greatly molded American public education in the past several decades. In educational circles much discussion centers around moral and spiritual values, but too many educators fail to recognize the value of a Christ-centered life.

Today, many Christian parents and grandparents still think of school Bible reading as conducted in their day. But just how wholesome has Bible reading been in some school districts? Can selling football tickets, collecting milk money, or making announcements while devotions come over a loud-speaker honor God's Word? In districts where only the Old Testament has been permitted to be read, can a Christian teacher feel happy to see children involved in Santa Claus and Easter Bunny when Christ dare not be mentioned? What influence does a supervisor have in a Mennonite community, when he strictly enforces the law that the Bible shall be read "without comment"? How does a conscientious teacher feel when his job becomes jeopardized because he did personal work with students outside the classroom?

Again, when some teachers cheated their way through college, practice immorality, or have no time for Christianity, can their Bible reading be effective to the young ones entrusted to them? Furthermore, as we sense some of the trends that have led to the present crisis, could not this be a modern version of the days of Daniel?

You can vote "yes" for Bible reading in schools by supporting Christian schools. Our church should be most grateful for the privilege of operating schools that can begin and end the day with God. Teachers with their students can prayerfully read, discuss, and memorize the Bible. Subject matter can be approached from a Biblical viewpoint as a tool for future Christian service. In these days, the home, the church, and the Christian school (elementary included) need each other. Most of all, your individual vote is needed today!

A Prayer
FOR THIS WEEK

God of all peoples,

We uphold the followers of the Arabian prophet for mercy and for blessing.

Send your light upon their devious paths, that they may perceive the right Way; send your Word into their lands, that they may know the Truth; send your love into their hearts, that they may possess real Life.

Our God, pour your Holy Spirit upon us and revive the power of your Gospel in our hearts, that we may carry the message of your love to these who need it in this hour.

May we faithfully share the Way, the Truth, and the Life, which you have revealed to us. Amen.

—Fae Miller, Somalia.

Prayer Requests

(Requests for this column must be signed)

Pray for the spiritual renewal of the church in which God is glorified, Christ becomes precious, the Word of God is obeyed, and the Holy Spirit leads and unites.

Pray for P. A. Friesen, Hesston, Kans., who has suffered a heart attack and is quite helpless.

Our Readers Say—

In your July 23 editorial, you stressed a work plan to get money for missions. This is good and could help. I wish we would make it a reality. I fear we have lost our zeal for missions. It seems instead of missions we have gone into building large and stylish edifices and church structures. We have become so obsessed in our buildings that we must wonder where it is going to end. Our brethren in the past would have told us not to go into debt as we now do. Where is the simplicity we used to have? If this was good, why is it not now?—Irwin M. Leatherman, Pipersville, Pa.

Our Mennonite Churches: Clarence Center

The Clarence Center Church, located near Buffalo, N.Y., celebrated the fortieth anniversary of its organization on July 14, 1963. The church is a member of the Ontario Mennonite Conference.

In the morning program Melvin Gingerich and Irvin Burkhart were the speakers. In the afternoon Marjorie Wideman presented historical sketches, and Melvin Gingerich gave the main address. Greetings were given from various individuals and groups. The main address of the evening was given by J. B. Martin. The pastor, Edward Diener, served as chairman.

The congregation had its beginning by the migration of Mennonite families to this area in the fall of 1920. The church grew from 36 charter members in 1923 to 187 members in 1963. Sunday-school enrollment is 269. Irvin Burkhart was the first pastor in the summer of 1923. He was succeeded by Christ Ressler, Daniel Kaufman, Jacob Birky, Burton Weber, and Edward Diener, who has served as pastor for the past 19 years. Ministers ordained from the congregation now serving at other places are Jacob Weirich, Albuquerque, N. Mex.; LeRoy Yoder, Arcade, N.Y.; and John Murray, Kouts, Ind.

"Be Anxious for Nothing"

By Gerald Studer

Consider three demons that plague all of our lives—fear, anxiety, and worry.

The most famous insurance company on earth—Lloyd's of London—has made countless millions of dollars out of the tendency of everybody to worry about things that rarely happen. Lloyd's of London bets people that disasters they are worrying about will never happen. Thousands of people are willing to accept the bet and pay the premiums.

Worry is a disease. It is extremely contagious. Christians, with so great a God and Saviour as ours, should be immune to it, though we confess this is far from the case.

All life is a battle between faith and fear. Fear is the root of anxiety and worry, and fear had its beginnings in the Garden of Eden. Fear was the result of Adam and Eve's disobedience to God.

Let us be clear at once in distinguishing between worry and that legitimate concern which is not only normal, but even wholesome. The opposite of worry is not carelessness. The opposite of anxiety is not indifference. There is a place for fear if it is of the right kind, as when we read in the Scripture, "The fear of the Lord is the beginning of wisdom." There is a place for concern, and concern may have a good deal of resemblance to worry, but the differences are many and important.

Worry is a predisposing cause of bodily as well as mental ills. We often hear people say this or that person's illness is not organic; it is mental or emotional. This suggests that illnesses are either one or the other and that they are basically different. It is a helpful distinction to make in many cases, but they are not basically different. Quite the contrary—they are very closely related, and medical science is beginning to realize how much body influences mind, and mind the body.

Dr. G. Canby Robinson of the Johns Hopkins Hospital at Baltimore stated in an outstanding address at the New York Academy of Medicine that "the illness of a patient with organic disease could be caused by emotional tension." He could have said "the illness . . . by worry," for this is precisely what he meant. The number of so-called organic diseases is rapidly growing—of diseases that either are or can be caused by worry.

Our Lord had a great deal to say about the human tendency to fret and worry. He frequently brought this characteristic to people's attention and rebuked them for it.

Don't you remember the time Jesus was in the home of Mary, Martha, and Lazarus? Martha was busy getting lunch and Mary simply sat and listened to Jesus. Martha complained to Jesus about her sister, and Jesus replied: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:41, 42).

Or the time the disciples were worrying about what they would say if they were arrested and tried for being disciples of Jesus, and Jesus reassured them: "When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak" (Matt. 10:19).

Our Lord and the apostles have important things to teach us regarding our attitude toward those deep concerns of life that so often and so easily get out of control and turn into sinful, destructive, and dangerous worry.

I. Luke 12:22-24

Some time ago the U.S. Public Health Service issued a statement in connection with the prevalence of nervous diseases and the tendency of worry to weaken and shorten life. In this statement was the following observation, no doubt suggested by the words of Jesus: "So far as is known, no bird ever tried to build more nests than its neighbor. No fox ever fretted because he had only one hole in which to hide. No squirrel ever died of anxiety lest he should not lay by enough for two winters instead of one, and no dog ever lost any sleep over the fact that he had not enough bones laid aside for his declining years."

A long time ago the psalmist said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psalm 37:25).

Paul and Christ are not so unrealistic nor so unwise as to promise us our every need without asking for it or seeking it. But they do say in most solemn terms that there is never cause to worry if we truly trust God. Instead of worrying we are to pray when we are in need or concerned about anything.

Paul writes, "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God" (Phil. 4:6, RSV).

In the house of the famous English writer, Carlyle, in Chelsea, London, they show you the soundproof chamber, a sort of vaulted apartment, which Carlyle had built in his house so that all the noise of the street would be shut out and he could do his work in unbroken silence. One of his neighbors kept a cock that had the habit of crowing several times in the night and in the morning. When Carlyle protested to the owner, he pointed out that the cock crowed only three times in the night and that could not be such a terrible annoyance.

"But," Carlyle protested, "if only you knew what I suffer waiting for that cock to crow!" There are a lot of people like that in life—troubled about what could happen and waiting for something disastrous to take place.

Lincoln told the story of his circuit riding days, when he and his companions, riding to the next session of court, would have to cross many swollen rivers. On one occasion the Fox River was still ahead of them, and they had already crossed a number of smaller but high and rapid streams. One of his companions asked, "If these streams give us so much trouble, how shall we get over Fox River?"

When darkness fell, they stopped for the night at a log tavern, where they fell in with the presiding Methodist elder of the district who rode through the country in all kinds of weather and knew all about the Fox River. They gathered about him and asked him about the present state of the river.

"Oh, yes," he replied, "I know all about Fox River. I have crossed it often and understand it well. But I have one fixed rule with regard to Fox River—I never cross it till I reach it."

Christ says, "And which of you by being anxious can add one cubit to his span of life" (Matt. 6:27, RSV)? He is saying, Why worry about anything you either can't know or can't change? He is emphasizing how useless anxiety is.

A lay pastor in Korea tells the story of a young woman in his village who was preparing to pay her first visit to her parental home. From her parents-in-law she obtained three pecks of rice as a present for her parents. As she sat down in the sedan chair, she thought, "This rice, in addition to my own weight, will be too heavy for the chair coolies." So she placed the rice on her head and kept it there all the way, instead of laying it at her feet. We are just as foolish when we carry our worries instead of placing them in God's keeping as He asks us to do.

II. John 14:1, 27—Let not your heart be troubled. . . .

Dr. Frank G. Slaughter, M.D., author of *Your Body and Your Mind*, tells us that science has found that "anxiety . . . is accompanied by marked symptoms relative to the heart" (p. 43) and furthermore in bottling up our fears we "have learned to repress our emotions inside us. In so doing there seems little doubt that we are nurs-

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Way to Home Happiness

By Gladys Kennel

I met an old friend of my mother's in town the other day. We hadn't time to talk very much, but I was given an insistent invitation to visit by telephone to "catch up" on each others' lives.

I did call. Before the conversation had progressed very far, Great-grandma Zilla MacNeal said, "Do you know what Bill and I did last week? We've completed fifty-three years of happy married life. Isn't that something? Fifty-three years of happy married life!"

"Surely with fifty-three years of married life, you have some good advice for us youngsters [in comparison]."

"Oh, I do." Then she stopped. "But I am so poor at expressing myself. If we could just chat together, maybe you could help me say what I want to say."

Before we talked further on the subject, I pondered her emphatic, positive declaration of the happiness of their many years together. I've known the MacNeals as long as I've known family friends. I knew that good health, wealth, or fame was not the answer. For the MacNeals had none of these. The following suggestions given by these Christian great-grandparents reveal the genuine reasons.

"Is there any suggestion you prefer to list first?"

Zilla replied promptly, "Oh, yes. The one about not living with your in-laws. That's the first big mistake we made."

Make Your Own Home

Just as soon as possible after marriage create a home of your own. Zilla told me, "I dearly loved my mother-in-law. I had respect for my father-in-law. Probably that's why it took fifteen years before Bill and I actually were 'on our own.' Oh, I have pleasant memories of those years, but never, never enough to balance the heartache that we had those years.

"Our own daughter made the same mistake. We saw that she soon wasn't her cheerful, happy self. We asked no questions but suggested to the young folks that even with their very limited income they should start their own home even if it consisted of one room.

"The tiny apartment they found wasn't elaborate, but their happiness made up for lack of fancy surroundings. They have thanked us for pushing them into their own nest."

Take Time to Understand Each Other

Take lots of time to learn to understand each other. "This important business of living married just can't be selfish. You must want to understand each other. It doesn't just take a matter of months to really understand each other's desires. It's a long growing, changing process."

Then Zilla laughed and said, "Now don't you worry, Gladys, if someday you think you don't understand your husband. I'm not certain I understand mine after fifty-three years! But it is fun trying."

Make Your Home Christian

Church attendance was taken for granted in the MacNeal home. Being active in the various facets of church work has just been part of living for this family. Mrs. MacNeal truly felt a sense of loss when she could not attend services because of her quite elderly parents who were living with them.

A concern of this great-grandmother is the overabundance of church and school activities that are taking mothers away

(Continued on page 786)

BEFORE WE PUNISH

BEFORE we punish a child too severely for misbehavior we parents should stop and think. . . . "Have we done our best to bring out the best conduct in our child or are we mostly to blame for the behavior we are about to punish?

". . . Do we, the parents, rob our child of security by being out of harmony with each other? Do we deprive him of our love and companionship? Do we cause him to be jealous of a brother or sister? Do we neglect his health? Do we confuse him by making too many rules? Are we inconsistent, forbidding today what we approved yesterday? Do we fail to provide for enough play experiences? Do we show a bad example in conduct? Do we neglect spiritual training?"

True, a child needs firm control and at times he needs to be punished. But, first, he deserves the kind of home life that makes him feel good about himself and others—the kind of handling that inspires his very best behavior.

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FOR DISCUSSION

A Plea for "Funerals Without Fins"

By Robert Hartzler

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

It is two o'clock Tuesday afternoon. The church is jammed. But in spite of the unorthodox size of the audience, the sanctuary is ten times more quiet than it was in last Sunday's worship service. Hark! Here she comes. A sea of faces turns to greet the widow and her children leading the grim procession. "She's lost weight." "She's not well." "That dress never did fit her." Everyone is seated. In the thick silence the pitchpipe sings out like a nightingale. From the balcony come the plaintive strains of *Suppertime*. Amid numerous nose-blowings and stifled sobs the service grinds to the final Amen.

Now it begins. Tramp—tramp—tramp. The coffin is opened and the widow is forced to watch hundreds of people pay their last respects to her departed husband. Tramp—tramp—tramp. Oh, curses! Why didn't we plan in advance so we would have the courage to defy tradition?

Many so-called Christian funerals are more pagan than Christian. In terms of ritual and in terms of cost many Mennonite funerals are neither meaningful nor inexpensive. Why all this morbid sentimentality of dwelling on the physical remains? Do our funeral customs emphasize the mortal and material remains (the corpse, if you will) rather than the triumph of the Christian spirit?

As followers of Christ we believe that out of Christian love and respect the body should be interred with dignity and reverence. Viewing of the body by the public is not necessary at any time. If the family wishes to do so, it should be done privately. The burial service also should be private, consisting of a graveside service for the immediate family and close friends. *Close* friends, that is. Everyone is friendly at a funeral. A simple memorial service of music, Scripture, and prayer may be held at a later time, preferably the following Sunday .

The American way of dying is fantastically expensive. When you die, the final journey from the deathbed to the grave will probably be the most expensive ride you have ever taken. Your well-meaning relatives will more than likely bury your child's education with you.

The late W. W. Chambers, a funeral director of Washington, D.C., said, "The business is a mighty sweet racket." He got into it while working at a livery stable where he saw a poor, broken widow being sold a $17 casket for $250. "It had the horse business beat a mile," he declared. Mr. Chambers made coast to coast headlines in 1948 by insisting that he could embalm an elephant for $1.50.

In 1960 funeral costs in the U.S. varied from $2,000 plus to an $85 minimum. The average cost of funerals in the same year was just under $1,000. In the last decade living costs have risen about 25 per cent while funeral charges have soared 43 per cent. We spend two billion dollars annually on burial costs in the U.S., which is more than the annual hospital bill.

In European countries our funerals are regarded with astonishment. The average funeral in England costs about one tenth of what ours does. Who would have dreamed that the simple, hard-working, thrifty Mennonites would eventually need an insurance plan to ensure a decent burial?

What can be done? You can do one of two things: make strict legal arrangements in advance for a simple inexpensive burial, or will your remains to some institutional research. One thing more—you can add your voice to the chorus for the Christian rather than the American way of dying. Temptations to spend large sums on flowers, expensive caskets, and unnecessary services are inconsistent with the Christian faith. The soft lights, the innerspring mattresses, the prettying-up of the remains by cosmetics, and the fake grass at the cemetery *do not* add to the meaning of death. Christ expressed His faith through death as well as life. So should the Christian Church.

Wayland, Iowa.

A Look at Our Funeral Services

By J. Leon Martin

Some time ago I was talking with a Catholic lady from our community. She had attended the funeral service of a suicide who was a Protestant. She said that normally she dreads to attend a Protestant funeral because the services are too sad and sentimental. Then she hastened to add that she appreciated this particular service because the minister explained the Word of God in light of the situation.

I appreciated this comment on our funeral services from this lady. Perhaps the funeral sermons are too sad and sentimental for our people. There may be other folks in our community who dread to come to the funeral service for the very reason that it is too emotional. Naturally death brings sorrow, hearts are filled with grief, and the emotions are stirred due to the passing of a loved one.

But what is the purpose of a funeral service? Certainly it is not to exhaust the emotions of those who mourn. It should be an opportunity for the minister to explain the Word of the Lord in relation to death, whether the departed be Christian or not.

The funeral service is a worship service. It should be uplifting, not downgrading, for those who weep. The family of the departed should long to hear what God has to say to them at this time. They should find sufficient spiritual help from the sermon to see them through this trying experience.

But if the service fails to meet the needs of the people, then the church has lost a wonderful opportunity to point them to Christ—the only One who can give them grace to help in time of need. "Speak to me now in Scripture language alone," said a dying Christian. "I can trust the words of God; but when they are the words of man, it costs me an effort to think whether I may trust them" (Ralph Erskine). Maybe our funeral services need to be more in spiritual language and less in words of man, so that God can comfort those who mourn.

Castorland, N.Y.

A Testimony

By Allen H. Erb

I have been accepting some measure of pastoral responsibility in the Mennonite Church for over fifty years. All of these years I have shared other responsibility, such as farming, hospital administration, and church administration. Recently I accepted the call of interim pastor of the Little White Chapel Mennonite Church, Glendive, Mont. I served in this capacity from Feb. 16, 1963, to June 14, 1963. Here, for the first time, I was able to live Acts 6:4, "But we will give ourselves continually to prayer, and to the ministry of the word."

My first surprise was how my time was all occupied. It is a small congregation. My great reward was a flood tide of the glory of the presence of Christ, of the re-

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MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

How would you share Christ at a hospital, or a home for the aging, or with exceptional children?

Sharing Christ Means Doing "Small" Things

COMPILED BY EZRA C. BENDER, *General Board Secretary for Health and Welfare*

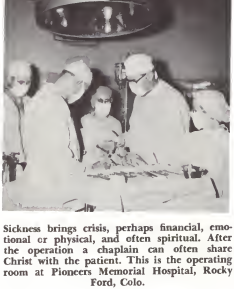
From the beginning God has been giving to man. This comes because He is love. He loved the people of the world and He gave His Son. His Son served and lived for the salvation of the world.

God gives us all some work to do—if not great deeds, then small ones—as a cup of cold water to one of His children. Jesus said, "And whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he shall not lose his reward" (Matt. 10:42, RSV). Jesus also said, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me" (Matt. 25:40, RSV).

What Are "Small" Things?

At Sunset Home, Geneva, Nebr., administrator A. L. Troyer says, "We have many opportunities of sharing the living Christ, of loving our neighbor as ourselves.

"We do many small things for our residents. We trim their toe and finger nails,



Sickness brings crisis, perhaps financial, emotional or physical, and often spiritual. After the operation a chaplain can often share Christ with the patient. This is the operating room at Pioneers Memorial Hospital, Rocky Ford, Colo.

do buying for them in town. One person combs the hair for a 99-year-old lady. They do other small things they cannot do for themselves. And they receive a hearty thank you."

What many of us take for granted we might think of as "small." Samuel Janzen, administrator of Mountain View Nursing Home, Glenwood Springs, Colo., says, "When people can no longer go to church, when pastors have forgotten to call on the aged, when congregations and families often forget them—then a Sunday morning Sunday-school class can be especially meaningful."

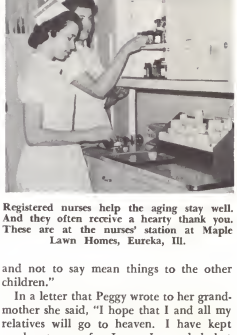
For example, Sam and his staff have designated Bible study time on Sunday morning at Mountain View. "The ambulatory residents of the Home have met together for a number of years for a 30-minute Sunday morning message. The group represents people of many different backgrounds. But this doesn't seem to matter.

"Everyone is made to feel a part and welcomed. The group has responded with warm appreciation for this spiritual ministry. It is evident to me that this has done much to develop the atmosphere of the Home and the attitude of the residents."

Christ has drawing power not only for men and women but for little children, too. Jesus said, "And I, when I am lifted up from the earth, will draw all men to myself" (John 12:32, RSV).

At Kansas City Children's Home the workers have many opportunities to show the love of Christ to the children each day as they live and work with them. One child care worker said, "I wonder just how much they grasp from all the songs, stories, and verses which they learn in chapel and devotions."

But God does speak to them. One night after reading to the girls the story of Christ's death and resurrection, Linda prayed, "Help me not to be so ill-tempered



Registered nurses help the aging stay well. And they often receive a hearty thank you. These are at the nurses' station at Maple Lawn Homes, Eureka, Ill.

and not to say mean things to the other children."

In a letter that Peggy wrote to her grandmother she said, "I hope that I and all my relatives will go to heaven. I have kept my heart open for Jesus. I am glad that He took my sins from me."

And another night after singing "The Love of God," Bettiann remarked, "That makes me feel like crying." I believe she felt the message of the song.

Disappointments in Sharing

Through the doors of our hospitals and homes passes a cross section of the communities which our nurses, staff, and administrator-teams serve in the name of Christ. The old, the young, the well-to-do, the poverty-stricken, the confident, the frightened, the religious, the irreligious, the peaceful, and those whose lives are riddled with conflicts come to us.

Frequently they are also looking for help in the deeper levels of their lives. Sickness brings crisis, perhaps financial, emotional or physical, and often spiritual. But there are those for whom the spiritual crisis did not bring victory.

John P. Oyer, chaplain at Pioneers Memorial Hospital, Rocky Ford, Colo., reports, "I remember the man who responded to my introduction by saying, 'The chaplain? Am I that bad?'

"His religion was the Masonic Lodge and the Golden Rule. He was the hero because he had risen to meet the challenge. But for the Christian, Jesus is the hero!

"He saw the difference, but he preferred his own righteousness.

"But behind his claim, 'I've always tried to live a good clean life,' lies the question of this legalist, 'What lack I yet?'"

Mature adults in hospitals are not the only ones with whom it is difficult to share Christ. Children's home environments and the reactions which they have developed present, at times, impenetrable walls. But

what initially is disappointing may later improve.

At Kansas City Children's Home, a child care worker reports, "Life hasn't been easy for Michael. He is an eleven-year-old boy who finds learning difficult. He has a hard time getting along with others. He is one of those who especially needs love and acceptance. Yet he is one whom it is hard to just naturally love.

"There were times when Michael voiced his feelings about life with such statements as, 'I wish I were dead,' 'I'm going to kill myself.' While most of this is probably intended to bring some sort of reaction from me, yet children have committed suicide.

"Christ has given me a desire to live and to do His will. This is what I tried to share with Michael when I told him, 'The reason you aren't dead is because God loves you and He has something He wants you to do.'

"There are signs now that Michael is responding slowly to the love which Christ makes possible."

Fund-raising—Outlet for Sharing

Community people may not be willing to take on work of fund-raising in their already crowded schedules. When a community home for the aging or a community hospital needs remodeling or a new wing, community leaders are involved from the beginning. They are on the ground floor—as members of the community advisory committees. And the grassroots response—the people whom the community leaders represent—is usually favorable.

For example, when the Maple Lawn Homes had a campaign last winter to raise money for a new building, we wondered, "Why would a community raise over $100,000 in a month's time for a Mennonite institution?"

But during the campaign we heard these statements, "I postponed my vacation in order that I might help with your campaign" and "For forty years we have had the services of the Mennonite Home, and now we have the opportunity to express our appreciation in a tangible way."

Another person said, "I don't know what it is, but there is something different about your Home."

The administrator of Maple Lawn Homes, Earl Greaser, and I wondered about this response. But the nurses' aides and orderlies who patiently answer Raymond's question for the tenth time, or graciously respond to Miss Stevenson's constant ringing of her bell have a definite ministry to the one who is ministered to.

A cheery smile and a few words of encouragement at the right time may be more meaningful than a sermon. Reading Scripture and having prayer with George at bedtime, or pausing while passing out the mail to sing a song with Blanche are other ways of lifting the load for someone.

And in doing all these things, the nurses' aide or the orderly finds his own burdens lighter because he has helped to lighten those of another.

Says Earl, "All of these small extras make for good community relations.

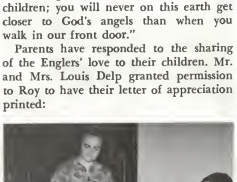
"But they really take on new significance when Mrs. Smith, for example, says, 'I want to become a Christian and join your church.' "

Sharing with Exceptional Children

Out of brokenness, two persons—Mr. and Mrs. Roy Engler—resolved to accept other unfortunate children like their own. Together they developed the idea of building and operating a home for children who could never be normal. Thus began a new venture in the care of severe mental retardation—the Sunshine Children's Home at Maumee, Ohio.

The Englers have said, "These are God's children; you will never on this earth get closer to God's angels than when you walk in our front door."

Parents have responded to the sharing of the Englers' love to their children. Mr. and Mrs. Louis Delp granted permission to Roy to have their letter of appreciation printed:



Boys need to learn. Teachers and child care workers can share Christ with them during their learning experiences. This is at Kansas City Children's Home.

"Having placed our ten-year-old daughter, Mary Louise, at the Sunshine Home is really an answer to our prayers. I believe only a parent who is faced with this problem can fully understand the heartaches of having to part with a child who you know needs the greatest amount of loving care.

"Mr. and Mrs. Engler know our gratefulness to have Mary Louise in their care as we do visit regularly each week and don't want to lose that contact with a child we love so very much. You see, we are faced with a big problem at home due to frustrations and screaming whenever Mary Louise was at home. She attended school for retarded children, but the minute the bus dropped her off you could hear her for blocks. We finally realized she was not contented under normal circumstances and what do we do now? It was suggested that our only answer was Columbus State School. We prepared ourselves for the saddest event of our lives, but after two long days and nights without eating or sleeping we went back to get her and to bring her home, as I knew I couldn't face life with her so far away.

"The day after we came home our wonderful neighbors had been to a Lions meeting at which Mr. Engler spoke and gave out brochures. Mr. Delp and I went out immediately to put Mary Louise on the long waiting list. Mrs. Engler knows how long we waited and prayed for the day Mary Louise would be admitted. The day she went out to live wasn't a sad experience, but one we had to face. How wonderful I felt when Roy called to say she was sleeping soundly and no problems at all after I left. Spending a day a week out there I knew the patience of the employees, the wonderful food prepared for each type of child, the cleanliness of the Home, not to forget to mention the friendliness of the Engler children. I feel we are a part of that big wonderful family and I intend to do all I can to help in any way possible.

"My husband, son Mark, and I are living a more normal life now and are thanking God every day for helping us find the 'Sunshine Home.'

"I don't believe there are words that can express the wonderful spirit and help the Mennonites have been to Mr. and Mrs. Engler. They are indeed grateful to you folks, just as we are to you and Mr. and Mrs. Engler. It certainly would be a pretty horrible thought if that Home were to cease when the good Lord calls Mr. and Mrs. Engler. It's a big job and I am one who knows so little of what they have lived through with all their trials and heartaches.

"We are great believers in prayer; so we feel God was just waiting to fill that position with the very best kind of people, the 'Mennonites.'

"We'll always be humble and grateful to you and hope we can help out whenever we are needed."

And Mr. and Mrs. Richard Toplin wrote to Roy telling him what the Sunshine Home meant to them.

"In July of 1961, we were told our only child, a son, was suffering from cerebral atrophy, a progressive malady which gave him only one to three years more of life.

"After recovering from the shock of such heartbreaking news, our thoughts were to keep him with us for that short span of time. As his condition worsened with each passing day and as he experienced more discomfort and pain, which

we were powerless to relieve, he became more irritable, completely disorganized from a regular schedule of sleeping and eating, and extremely difficult to care for. We had been advised by a specialist at the University of Michigan to place him, due to the severity of his condition.

"We cared for him a year following the diagnosis, during which time we had few nights of uninterrupted sleep, distraught days as well, as he cried a good deal of the time. There were problems too numerous to mention: feeding, fluid balance, evacuation, sleeping, etc. On top of the physical strain of carrying a child who cannot support his weight, lack of adequate sleep, and work that is endless, there is the added emotional strain of seeing your child dying by degrees and knowing there is nothing medical science, nor you, can do to help.

"After months of deliberation and hesitation, we decided to place Chad. It is the only solution to having a normal life from here on, in our opinion, as we had stopped going to many places, due to the difficulty of transporting him. Your nerves become frazzled from the strain and lack of rest and you feel hostility toward each other, as you cannot feel it, directly or openly, against your helpless child.

"Looking at this situation sensibly, and not because of shame or embarrassment, which is ignorance of the widespread problem, out of our desire for a fairly normal existence for ourselves and our child, and out of realization of the utter futility of *ever* helping a child like ours, in the least way, we could bring ourselves to place our baby.

"Without looking further, after we had once seen the Sunshine Home, though we had made numerous inquiries into other places, we applied to the Englers' home for a place for Chad. In our estimation, no other facility of its kind could begin to compare to this lovely, cheerful, and well-kept home. We definitely feel it is unique in its classification. Besides the cleanliness, the wonderful care, the friendly rapport between the Englers and their staff members, where could you find a home that is guided and led by such love and understanding as is the Roy Engler's? You CANNOT, in our fullest estimation.

"When you have always kept your child clean, neat, and well-dressed, it means a great deal to know that he will be kept the same even when you are no longer caring for him yourself. To know that you can visit, without restriction, is in itself psychologically sound, for it abates your desire to visit too frequently; this arises from the knowledge that you are never banned from seeing your child and with this knowledge comes the realization that the Home is always as neat and as clean as when you visit; otherwise, they wouldn't want nor allow frequent visitors.

"Sunshine Home is a 'home away from home' for our little boy—where we know he gets the attention and care we could no longer give to him 24 hours a day, with the burden resting on just the two of us. It has been a tremendous physical and mental relief since we placed him; there is no guilt in admitting this fact. We, frankly, do not see how persons with a similar problem can function properly with the child in their own home.

"The other important feature we appreciate is the wonderful food and its careful preparation. It is nutritious, varied, and delicious. We are appalled by the tremendous amount of time and energy the Mennonites have given to the Home. The

Pausing to read a magazine to a resident at a home for the aging may be more meaningful than a sermon. This is at Rittman, Ohio.

home-canned food, which is numerous, is just one of the many charitable works they are responsible for. We can honestly say that never have we known such an unselfish group of people—nor, in this day of selfishness, greed, and worldly lusts, did we realize that so many men and women, the Mennonite sect, were more concerned about their neighbor and helping others, than they were concerned about their own personal desires. It seems unbelievable to us, and to others, we're sure, that such persons still exist and *live* their creed; but here it is, personified in the Mennonite perpetuation of the Sunshine Home.

"In closing, may we say our gratitude cannot be properly expressed nor even shown, perhaps, as we feel it—to the Englers, to you, the Mennonites, to the staff at Sunshine Home, for the great service and very personal favor you do for us and for so many other parents.

"This last thought we wish to express may say it for us: if it hadn't been for the Sunshine Home being what it is (because of all of you making it so superior in every aspect), we feel we couldn't have parted with our beloved son. You made

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Missions Today

Missions in the Budget

By J. D. Graber

October first is the beginning of the new church year. Most congregations on a regular planned giving basis have adopted the Oct. 1 to Sept. 30 fiscal year. The budget distribution of estimated giving within the congregation adopted for the fiscal year actually regulates the allocation of money given during the year.

Mission giving must find its place in the budget. This is an appeal to the finance committee that lays out the planned allocation of expected income for the year. The appeal is for budgeting missions high enough. Congregation members should note carefully, when the budget is adopted, whether the amount planned for missions is high enough in relation to the total giving. What is decided at that point determines the year's allocation.

Fifty-fifty is a good proportion. This means that a congregation plans to give as much for causes outside the congregation as they spend on themselves. How will your congregation's planned giving in the forthcoming fiscal year measure up to this ideal? Be sure to check on this when your finance committee presents its budget.

How much for self and how much for world need? This is really the crucial question. Our church institutionalism and complex organization requires a great deal of money. No one will say that all we are doing is not good. The issue to face, however, is that so much of our giving outside the local congregation still serves ourselves. Our organized and institutionalized church program requires more funds each year; certainly very much more than it did a decade or two ago.

Giving for outreach and service to others is the only giving that can really be called mission. Let us not deceive ourselves into thinking we are giving to the primary task of the church in the world when so much of our giving merely serves ourselves! Let us scrutinize and analyze our planned giving for the forthcoming fiscal year carefully. Be sure to plan the mission giving large enough.

Elkhart, Ind.

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The claims of the work are supreme; none can touch it, to help it, without personal blessings; none may neglect it without spiritual loss.

MISSION NEWS

Overseas Missions

Johar, Somalia

The Johar Intermediate Boarding School opened July 15 with an enrollment of 49. Johar, the newest Eastern Mission Board station in Somalia, is located 50 miles north of Mogadiscio.

The school provides for grades 5 to 8. The Harold Reeds and Mary Gehman are teaching; two Somalis from the North have been assisting the teachers. There are also two English classes for local adults in the late afternoon.

David Miller has been supervising the construction of the school plant.

Belize, British Honduras

Honduras overseas VS-er Paul Hess was transferred to British Honduras on June 12 to assist national farmers in co-operation with the government agriculture service, as well as to seek ways of assisting the German Mennonite colonists. He is located at Orange Walk, 60 miles north of Belize.

The British Honduras program is administered through the Eastern Mission Board.

Salunga, Pa.

The Dr. J. Lester Eshleman family arrived in the United States Aug. 15 for a probable six-month furlough. Their address is Route 4, Hagerstown, Md.

Dr. Eshleman had been serving the Tanganyika Mennonite Church at the Shirati Hospital for the past four years. The Eastern Board co-operates in supplying personnel for this hospital.

Mogadiscio, Somalia

Missionaries in Somalia report that the matter of teaching Islam in the mission schools has again been brought to the fore by fathers of some of the students. Some discussion of the matter has taken place by the deputies in the National Assembly. The Minister of Education has requested the mission director to report for an interview.

The mission schools are administered by the Eastern Mission Board.

Salunga, Pa.

The Somalia Mennonite Mission eagerly awaited the arrival of a new generator from England to double the capacity of electricity on the Jamama compound.

The new generator would enable the X-ray equipment to be operated at the Jamama Hospital and would release the present generator to be used at the new school at Johar.

A letter received at the Eastern Board office, Salunga, from the R. A. Lister Company in England states, "We are sorry to inform you that we have been advised that the generator was destroyed by fire while being transshipped to Genoa."

Broadcasting

Harrisonburg, Va.

Lewis Strite, president of the broadcasts committee, spoke Aug. 13 to a large gathering at the Mandeville Mennonite Church in Jamaica.

Heading up the mission program in this area are the Warren Metzler and Belnavis families. The Belnavis' were reached several years ago through the "Way to Life."

Strite reported outstanding interest on the part of the Jamaicans at the various places he and his family visited. He also spoke twice on Sunday, Aug. 18, in the Kingston area.

Chicago, Ill.

Radio station WMBI, located at 1110 and 90.1 on the dial, will again broadcast the "Mennonite Hour," beginning Sunday, Sept. 8, at 3:30 p.m. It had been off during the summer months.

Chinle, Ariz.

Stanley Weaver, director of the Navaho broadcast, reports the following which happened while he attended the Fluted Rock Bible Conference, planned and carried on by the Navaho Indians.

"One morning as we were eating our breakfast a middle-aged Navaho man walked up rather shyly and after passing the time of day said he hears the 'Navaho Gospel Hour' every morning and really enjoys it.

"The thing that blessed us most was that he lives at Joseph City, Ariz., a town considered by most people to be a Mormon town. But here at least is one family who loves the Lord and looks forward to the 'Navaho Gospel Hour' broadcast each day."

Brooklyn, N.Y.

God used a headache to attract a Spanish listener in New York City.

She writes, "Last night I heard your program over WBNX. I had a terrific headache and I was dialing around the radio trying to find a Gospel service—even in English—so I could forget about my headache for a little while. It was then when I found your program, Luz y Verdad."

Indianapolis, Ind.

Cleo A. Mann, pastor of the First Mennonite Church of Indianapolis, writes of a recent "Mennonite Hour" listener.

New Law in Nepal Will Affect Missionary Activity

A new set of laws went into effect on Aug. 17 by His Majesty's Government of Nepal. "The new law on religion affects missionaries seriously," says Jonathan Lindell, executive secretary of the United Mission to Nepal, with which the General Mission Board and Mennonite Central Committee co-operate.

The new law places restrictions on matters of religion about as tightly as can be done. Missionaries and service workers, through the organization of the United Mission, will need to face the new law to see if they can continue to work in Nepal.

The law applies to other missions besides the United Mission, to the church, and to national Christians sprinkled here and there in the country. Some national Christians work in United Mission projects or other missions, and some in other places of employment.

The text of the law reads:

"1. No persons shall propagate Christianity, Islam, or any other faith so as to disrupt the traditional religion of the Hindu community within Nepal, or convert any adherent of the Hindu religion into these faiths. A sentence of imprisonment for three years shall be awarded to any person attempting to convert another. In case conversion has already been effected, imprisonment for six years shall be awarded to the person converting another. If the case is against a foreign citizen, he shall, in addition [not clear], be expelled from the country. In case any adherent of the Hindu religion converts himself into any of the above-mentioned religions he shall be imprisoned for a maximum period of one year; and if he is a foreign citizen, he shall, in addition [not clear], be expelled from the country. In case only an attempt has been made to be converted, a fine of Rs. 100 [approx. $20] shall be imposed. In case conversion has already been effected, it shall be invalidated, and such a person shall remain in his Hindu religion.

"2. No person shall sell, give away, or otherwise relinquish his rights on, or mortgage, any immovable property to any foreign citizen, foreign corporate body, or foreign nation without the prior approval of His Majesty's Government. In case such rights have been relinquished and taken up, the property shall be confiscated and shall accrue to His Majesty's Government.

"3. In the case of Sections 1, 2, and 3, complaints may be filed at any time. In other cases where a time limit is prescribed, action shall be taken accordingly."

All missionaries and Pax men in Nepal have been informed of the law. They have been asked to think about the law carefully and with earnest prayer.

The United Mission entered Nepal ten years ago. The agreement is that it is "subject to the laws of Nepal." This agreement runs to 1968. The ancient laws and newer constitutions up to this time forbade "converting" from the traditional religions.

Missionaries and service workers have felt that they could teach and witness in limited forms but not to baptize or lead in forming the church. They have felt that Nepal is in a period of flux and that more changes were coming, which might well bring more freedom in religious matters.

"A week ago last Sunday evening a young lady and her brother came to our service as a result of hearing the 'Mennonite Hour' program. She had attended Asbury College and he had attended Bob Jones and Cincinnati Bible School. It was at Cincinnati that he had been a regular listener."

Mennonite Disaster Services

Akron, Pa.

The executive committee of Mennonite Disaster Service has designated Feb. 13, 14, 1964, as the date for the MDS annual meeting. It will be held in Region I (eastern United States). It will be open to all MDS unit members and other interested members.

The annual meeting of the MDS Section (elected representatives from the various regions) is scheduled for Jan. 15, 1964, in Chicago. It will be held in connection with the Mennonite Central Committee annual meeting.

In other news from Akron, MDS has agreed to supply volunteers to help build the new kitchen-dining hall at MCC headquarters in Akron. Construction will begin this summer.

Willis Detweiler, MCC assistant treasurer, in presenting a proposal to MDS, stated that VS-ers will provide volunteer labor to reduce building costs. He requested that MDS also give consideration to providing workers, such as masons, electricians, plumbers, and finishing carpenters, to work under the supervision of the general contractor.

The first floor of an old home is now being used as a kitchen and dining area, but it has become too small to handle the regular staff members and the growing number of people who attend the seven annual orientation schools.

Overseas Relief and Service

Akron, Pa.

Of the 36 persons who entered Mennonite Central Committee service Aug. 12 after orientation at Akron, six were from the Mennonite Church.

The 36 workers will join the almost 600 other MCC workers in various projects in the United States and Canada and 30 countries overseas.

The new Mennonite Church service workers are: Jerry Nitzsche, Bancroft, Nebr., Pax man to Nepal; Paul and Mary Ellen Lehman, Boswell, Pa., teachers to Newfoundland; Bonita Martin, Goshen, Ind., VS-er to Prairie View Hospital, Newton, Kans.; Eleanor Yoder, Goshen, Ind., VS nurse to Haiti; and Freda Hartzler, Goshen, Ind., to Menno Travel Service, Amsterdam, The Netherlands.

Leopoldville, The Congo

Archie Graber reports that traveling conditions in the Congo are presently rather unpleasant, due to unreasonable demands of some Congolese soldiers.

Graber, a Congo Inland Mission missionary, is presently on loan to Mennonite Central Committee and the Congo Protestant Relief Agency to work with refugees.

Graber writes, "After unloading a truckload of food and building material in Kabeya village, where all are refugees, we were on our way to Luluabourg. After driving some twenty miles, we were made to stop by six armed soldiers. We handed each a Gospel of John. The commander asked if he could go with us to the crossroad. We were glad to oblige. He requested that the chauffeur helper, who was riding in the front seat with us, get out and give him the seat.

"When we arrived at the crossroad, we were to turn right for Luluabourg, but the commander said, 'Turn to the left and take me to my camp.' I said it was five o'clock and that Luluabourg was very far away. He replied, 'I am an officer and a commander; do as I tell you.' 'How far?' I asked him. 'Only four kilometers,' he said. But it was seven, and the roads were terrible. I thought of the words in Matt. 5:41, "Whosoever shall compel thee to go a mile, go with him twain.'

"The last trip, one of our chauffeurs was made to go 40 miles out of his way with a load of soldiers."

Akron, Pa.

Canadian Mennonite Central Committee representatives and staff members reviewed recent developments in the formation of the proposed Canadian Mennonite Council, a nationwide, inter-Mennonite agency, on Aug. 8.

The MCC executive committee was asked to approve final plans for construction of a relief center and office at Kitchener, Ont. The recommendation to build, which came from the Nonresistant Relief Committee and the Conference of Historic Peace Churches in Ontario, was approved, but the committee counseled that planning for the erection and operation of the center should reflect sensitivity to the changing needs and possible closer co-operation among Canadian groups.

MCC remains ready to counsel and negotiate with the proposed Canadian council on the administration and ownership of the new center.

Consideration of the project led to broader discussion on co-operation among Canadians. This developing co-operation would enable the Canadian churches to work with continued, and perhaps increased, effectiveness in relief and service. Additionally, it would provide a base for increased activity in peace, Mennonite Disaster Service, and other undertakings.

The MCC executive committee reaffirmed that the Canadian brotherhood is an integral part of MCC; eight members of the central committee and a number of volunteers are Canadians. It also expressed readiness to co-operate with Canadian Mennonite organizations, particularly with the emerging Canadian Mennonite Council.

J. B. Martin, Waterloo, Ont., a member of the central committee, participated in the discussion.

Grande Riviere du Nord, Haiti

Following the invasion of Haiti by Haitian exiles on Aug. 4 and 5, the magistrate advised the Grande Riviere du Nord voluntary service unit to evacuate. The VS unit is administered by Mennonite Central Committee.

A national army escort was secured for the trip to Cap Haitien on Aug. 7. One soldier was placed in each car.

Several days later the unit was escorted back to Grande Riviere du Nord at the request of the government.

Information of the evacuation was received from unit leader Arlin Hunsberger who telephoned the Akron office of MCC on Aug. 13. The trip to Cap Haitien was a measure taken by local Haitian authorities to insure the safety of the VS-ers.

MCC continued with plans to send two nurses to Haiti who were scheduled to leave on Thursday, Aug. 15. Both units in Haiti—Hospital Albert Schweitzer and Grande Riviere du Nord—plan to remain at their posts; none of the VS-ers feel that they should leave their assignments.

Although many Americans left Haiti in May due to the political upheaval, the service units remained because of the need and the fact that they were not in danger. However, MCC is staying alert to happenings and will take precautions to insure safety of its workers.

Your Overseas Missionaries of the Week

The Charles Shenk Family

Charles Shenks left from Seattle, Wash., last week for their second term as missionary evangelists to Japan under the General Mission Board.

The Shenks will be engaged for several months at Naganuma Language School in Tokyo. Then they will move to Hokkaido, where they will work with the Shibecha church. The Shenks, who first went to Japan in 1957, have four children—Steven Charles, 12; Gloria Jeanne, 11; Barbara Sue 10; and Ken, 4. Charles graduated from Eastern Mennonite High School, Harrisonburg, Va., later attended Messiah College and Eastern Mennonite College, and then received his B.R.E. degree from Goshen College Biblical Seminary, Goshen, Ind. Mrs. Shenk also graduated from Eastern Mennonite High School; she has attended both Eastern Mennonite and Goshen colleges.

Akron, Pa.

Forty-six exchange visitors (trainees) arrived in Akron on Aug. 15; two from Tanganyika are scheduled to arrive on Sept. 10 for a total of 48. After a period of orientation, they will go to their sponsors in various parts of the United States and Canada.

Nineteen are from the Netherlands and sixteen from Germany. Other countries represented are Paraguay, three; France and Tanganyika, two each; and Algeria, Greece, Mexico, Jordan, Sweden, and Switzerland, one each.

New countries represented this year are Sweden, Mexico, and Tanganyika. The girl from Sweden was introduced to the program through an international work camp in Germany, while the trainees from Mexico and Tanganyika are from Mennonite missions.

This is the fourteenth group to come to North America under the Mennonite Central Committee trainee program since its beginning in 1950. The trainees, assigned to two different homes or institutions for six months each, become a part of their sponsoring families and work on the farm, in the home, or in an institution.

For the first six-month period, seven will work in hospitals, three in homes for the aged, one in Menno Travel Service (Akron), and one in the Ephrata clothing center. The rest will do farming and housekeeping, except for a teacher, a social worker, a librarian, and a mechanic.

Sponsor applications are now being accepted for the second term which starts the middle of February, 1964. Persons or families interested should apply immediately to Emma Schlichting, MCC, Akron, Pa.

Working with Churches in Thailand

MCC Information Services

In the period from 1840 to the end of World War II, the Presbyterian Church of the U.S.A. was the primary foreign missionary society active in Thailand. The Church of Christ in Thailand, with about 20,000 members, is largely the result of their work. The Presbyterians established many institutions in Thailand, all of which are now under the care of the Christian Church of Thailand. MCC has sent workers to three projects of this church—Prae Hospital, McKean Leprosarium, and Sampantagit Farm.

The Prae Christian Hospital in north central Thailand offers services to the 300,000 persons in the surrounding area. An MCC doctor, two Thai doctors, and a full staff of nurses and other workers operate this 34-bed hospital. The MCC doctor's coming enabled the hospital to stay open because the government requires a doctor with a first-class medical license to be present at all hospitals. The doctor's wife is teaching English and music at the local mission school.

Another MCC doctor is serving at McKean Leprosarium in Chiangnai. Here are 600 patients at the hospital and about 2,500 in segregated villages. The hospital program includes occupational training for patients, including the making of silk cloth, wood carving, and animal husbandry.

Two Pax men are working at a church experimental farm project, Sampantagit Farm, in Chiengrai. The project is attempting to improve production of 1,200 acres of land in an economically depressed area and to settle Christian families on the land in a co-operative farming enterprise. The Pax men are assisting with the experimental introduction of new crops, mechanical repairs, animal husbandry, and teaching in the farm school.

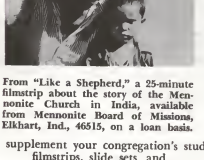
In Partnership

South Asia and its peoples present a challenge to the Christian Church. When compared to the many who are loyal to Islam, Buddhism, and nationalism, the number of Christians in the area seems small.

Announcing for Your Congregation—

1963-64 South Asia Mission Study

Now Available
For Youth and Adults:
God Builds the Church in South Asia
For Children: Yishu Sahai
Leaders' kits and pupils' materials available from
Herald Press, Scottdale, Pennsylvania
or your nearest Herald Press bookstore



From "Like a Shepherd," a 25-minute filmstrip about the story of the Mennonite Church in India, available from Mennonite Board of Missions, Elkhart, Ind., 46515, on a loan basis.

To supplement your congregation's study, filmstrips, slide sets, and films are available. For more information on titles and availability, write to Mennonite Board of Missions, Elkhart, Indiana.

However, the doors for Christian service have thus far remained open. MCC's aim in South Asia is to help strengthen young churches through a partner relationship. It is hoped that, through these projects in Vietnam and Thailand, the churches will be encouraged in their efforts to help meet the spiritual and physical needs of their people.

SHARING CHRIST

(Continued from page 782)

that most difficult of all situations possible for us."

Our Goals

The General Board and its administrator-teams at its twenty locations want to administer health, welfare, and social service projects and institutions as an expression of Christian compassion. In as many places as possible, we want to relate our services to other areas of witness and outreach of the brotherhood and other mission agencies.

We want to maintain a high level of Christian service and professional excellence in the administration of projects and institutions and to strive to achieve the goals established by generally accepted licensing and approving agencies.

We want to promote and encourage the brotherhood to enter those professions and occupations related to human need and to provide opportunity for expression of Christian compassion.

To administer all projects in such manner as to develop as much self-responsibility as possible in those who are served is another goal.

Another significant goal is to relate our institutions and programs as closely as possible to the community and people served.

Will you pray with me to that end—and that Christ may be glorified through all that the workers do in our hospitals, homes for the aging, and homes for children?

* * *

Technically trained, spiritually qualified persons interested in exploring the sharing of Christ in an employment context in any of the church-administered institutions are invited to write to Dorsa J. Mishler, Mennonite Board of Missions, Elkhart, Ind., 46515.

*

A bill abolishing the mandatory death sentence for persons convicted of premeditated murder was passed by the New York State Senate in a vote of 55 to 2 on April 2.

The measure makes a jury's recommendation for leniency binding on the courts in all murder cases.

—*Fellowship*, April 15, 1963.

HOME HAPPINESS

(Continued from page 778)

from their children. She reminds us, "The years go quickly. Choose carefully activities away from home."

Make the Best of Circumstances

When Bill and Zilla were first married, they had no income to call their own. The father-in-law doled out the money on request. "How would you young folks of today enjoy that?" The MacNeals don't pretend that this was ideal. But Zilla said that she tried to make the best of the situation.

"Don't fuss and fret for what your husband can't provide. A cheerful, clean home is within the reach of each of you." As Zilla talked on, I suggested that she was talking about that word "contented." "Why, yes. That's exactly what I'm saying. Be contented."

Don't Try to Make Over Your Marriage Companion

Great-grandma MacNeal reminds me that it isn't always the wife who tries to change her companion. It works both ways. "I soon learned that Bill didn't like housework. He learned that I did not enjoy gardening as much as he did. We did not make a battle of it. He never insisted that I help in the garden and I didn't request help in the house. But, you know, Bill helped in the house when really needed and I did some work outside too!"

Enjoy Your Marriage Companion

"And don't be afraid that someone might discover that you still love each other!" Those of us who know Bill and Zilla realize that they live this advice. Zilla told me of a letter she received recently from a woman telling how she appreciated the love and respect that Bill and Zilla show toward each other.

This great-grandma doesn't pretend that she and her husband never had a difference of opinion. But Zilla said she couldn't remember of any time when an argument wasn't settled before they slept. "I just couldn't sleep. I always thought how it would be if one or the other of us would suddenly be taken before morning."

Take Time to Live with Your Children

When I asked Mrs. MacNeal if they had planned the size of their family (three living, one dead), she quickly answered, "Why, it never entered my mind. We were married, children were welcome, and we took what God gave to us.

"We couldn't give our children expensive gifts; we didn't have them to give. But we certainly had happy times together. How well do I remember Daddy (husband Bill) reading to the children! They really looked forward to it. They were quite grown up before they were too busy to have Bill read to them."

Their daughter Bertha remembers with pleasure the Bible story reading with her mother in her early years.

"Now you parents take the time to go on walks and have picnics with your children. Why, that doesn't cost much at all and the memories are priceless!" said Zilla emphatically.

Life did contain work along with the picnics. Great-grandmother MacNeal told of a workable plan to make big tasks fun. "Get some refreshments ready. Then give the work a fancy name such as 'super shelling party.' Be ready to tell stories as you work. Before you think it is possible, the work will be done and it will be time to serve the refreshments."

When I talked with the MacNeals the other day, I asked if there were more suggestions. "I just must share this: Don't give advice to your married children unless they ask for it. My, it is hard not to say something at times. We've lived so many years and like to think we've learned some wisdom along the way!"

Zilla wanted me to include "tattling"—that we parents must never encourage it; not only childhood tattling, but bringing home stories about each other after marriage. "We've learned that this policy saves many hard feelings within the family."

Easy rules? No. These great-grandparents don't pretend that they are easy. But they know they work. For if they aren't workable, how could Zilla have said so sincerely, "Just think, fifty-three years of happy married life. Isn't that something?" Yes, it is indeed.

Parkesburg, Pa.

BE ANXIOUS FOR NOTHING

(Continued from page 777)

ing to our breasts the twin vipers of hypertension and coronary heart disease which may ultimately cause our destruction" (p. 45).

We have not learned how to limit ourselves to only those things for which we are responsible and leave the rest to God. The man sitting beside the stove in the little Western Union office dropped his newspaper as a man came in and handed him a message. "That's one of them little places 'way up northwest, isn't it?" the stranger asked.

When the telegraph operator agreed that it was, the man continued: "Well, according to the papers, they've been having a terrible snowstorm up there lately—roads all blocked up and everything. More than likely the message will never get through to the man it's intended for after you've sent it."

The operator looked up impatiently. "I'm not running both ends of the line. I'm responsible for only this end. Probably there's someone at the other end who knows his business without my trying to carry his worries for him."

How many of us try to take care of both ends of the line—ours and God's!

III. I John 4:18—There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

There is a virtuous fear which is the effect of faith; and there is a vicious fear which is the product of doubt and the enemy of faith.

Fear hath torment to both our bodies and our minds and hearts. Dr. W. C. Alvarez, the stomach specialist at the Mayo Clinic, says that 80 per cent of the stomach disorders that come to them are not organic, but functional. Wrong mental and spiritual attitudes throw functional disturbances into digestion. Most of our ills are caused by worry and fear and it is my experience that faith is more important than food in the cure of stomach ulcers.

Worry is not merely a weakness; it is wickedness. It is atheism. It says God has abdicated and that we have to hold the world together by our worrying. The opposite happens. Worriers wreck their world as well as their lives. Worry is sin against God and ourselves. Cast it on Christ and His cross; then you will live by cheer rather than by fear.

We have constantly to be battling fear. It will attack us on one point and, if we succeed in defeating it there, it will attack us somewhere else. But it can always be defeated and it is always conquered the same way.

On the front of the mantel in the Ancient Hind's Hotel in Bray, England, is a legend all may read: "Fear knocked at the door. Faith answered. No one was there."

We seem much more at home with fear than we do with faith and confidence in God. A steam packet was crossing a stormy bay when the engine suddenly stopped and for a few minutes the situation was one of real peril. An old lady rushed up to the captain and asked anxiously, "Is there any danger?"

"Madam," was the uncompromising reply, "we must trust in God."

"Oh, sir," wailed the inquirer, "has it come to that!" Many people are willing to trust in everything—except God.

IV. Matt. 6:34—Sufficient unto the day is the evil thereof.

"One day's trouble is enough for one day" (Phillips).

Christ is not saying there will be no troubles tomorrow; He is rather saying that tomorrow will be time enough to give

your concern to them. Don't mortgage today by giving time and thought to what you can do nothing about.

We may need to remind ourselves of these things pretty often before we will succeed in changing the patterns of our life and thought.

People under considerable responsibility are particularly prone to take upon themselves concerns that are really not a part of their job. It sounds commendable that a man should take his job so seriously, but is it? In taking it so seriously he injures his own ability to cope with the job by weakening his stamina through the drain of worry and profitless anxiety.

Bulstrode Whitlock, Cromwell's envoy to Sweden, was one night so disturbed in mind over the state of his nation that he could not sleep. His servant, noticing his master's perturbed tossing and turning, said:

"Pray, sir, will you permit me to ask you a question?"

"Certainly."

"Do you think that God governed the world very well before you came into it?"

"Undoubtedly."

"And do you not think that He will govern it quite as well when you are gone out of it?"

"Surely."

"Then, pray, sir, excuse me; do you not think that you may trust Him to govern it as long as you are in it?"

Envoy Whitlock had no answer for this and so turned over once again and fell asleep.

Scottdale, Pa.

A TESTIMONY

(Continued from page 779)

ality of the light of the Holy Spirit and the rich food of the Word of God. This food I found for myself and by it I was constrained to come out to the church. Furthermore, a deep passion of love possessed my soul for the welfare of each member of the church. Oh, how their problems entered my life! This love led to a deep burden that pulled like a great magnet. I could not escape an agonizing desire that came upon me as a heavy weight.

Also, I had to earnestly discipline my life so that I would study the Bible and pray as the Scriptures indicate the pastor should.

As our dear Mennonite Church is now launching into a supported ministry, is not the greatest temptation to our present generation of pastors to neglect doing the thing that their support releases them for —prayer and the ministry of the Word?

My testimony is that the most strategic need for laborers in the Mennonite Church today is pastors. If I had my life to live again, by the grace of God. I would seek to be a better pastor. I dearly love the congregation at Little White Chapel, and not only that, but I rejoice in their love for me. Love brings joy.

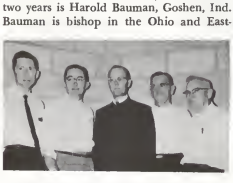
GENERAL CONFERENCE

(Continued from page 773)

ployees of our schools, mission boards, publishing house, homes for the aged, and other church institutions will be eligible to participate in a retirement program administered by a board under General Conference. Employer and employee can contribute to a fund, which will be invested in growth securities, and from which retirement payments will be made. There will be no loss of coverage when a participant moves from one church position to another. The plan will be especially helpful to church workers who have little chance to build up retirement reserves.

A Retirement Plan for Church Workers was approved by conference. Pastors, employees of our schools, mission boards, publishing house, homes for the aged, and other church institutions will be eligible to participate in a retirement program administered by a board under General Conference. Employer and employee can contribute to a fund, which will be invested in growth securities, and from which retirement payments will be made. There will be no loss of coverage when a participant moves from one church position to another. The plan will be especially helpful to church workers who have little chance to build up retirement reserves.

The Moderator Elected for 1963-65 is Roy S. Koch, West Liberty, Ohio. Koch served as assistant moderator during the last biennium and is currently the moderator of the Ohio and Eastern Conference. The moderator-elect (replacing the previous office of assistant moderator) for the next two years is Harold Bauman, Goshen, Ind. Bauman is bishop in the Ohio and Eastern Conference and pastor to students at Goshen College. John Rudy, Biglerville, Pa., is new General Conference treasurer.



New Executive Committee: John Rudy, Biglerville, Pa., treasurer; Harold E. Bauman, Goshen, Ind., moderator elect; Roy Koch, West Liberty, Ohio, moderator; A. J. Metzler, Scottdale, Pa., executive secretary; and Paul Erb, Scottdale, Pa., fifth member.

Also of Interest:

Because of certain tax exemption and legal involvements, General Conference voted to incorporate under the laws of Pennsylvania.

In a telegram to President Kennedy, General Conference expressed its concern about race relations and nuclear testing (full text follows).

The Mennonite General Conference assembled in biennial session at Kalona, Iowa, Aug. 20-23, 1963, sends to you this communication of concern along with our prayers in your behalf.

We are grateful to God for the strength and wisdom He has given you in the pursuit of world peace and of justice in human relations. We are especially thankful for recent developments leading to the signing of a nuclear weapons test ban treaty and express our hope that the treaty may be ratified by the Senate. We earnestly pray that high priority may be given to other initiatives toward peace and world order.

We also express our strong support for proposed measures designed to assure equal opportunity and justice for all citizens regardless of race or color. We believe it is especially urgent that these measures include provisions removing the humiliation and inconvenience suffered by our fellow citizens of Negro and other minority groups in regard to access to public accommodations.

We assure you of our continuing prayers that God may guide you to administer the affairs of state according to His will.

Mennonite General Conference:
John R. Mumaw, Moderator.

Delegates addressed a letter to member and eligible conferences making up General Conference. Drafted by the Resolutions Committee, the message urged regional conferences to concern in five areas: change, statement of faith, reconciliation, Christian stewardship, and General Conference support.

The document calls conferences

—to confront the twentieth century daringly;
—to make truth live by seeking its translation into new and more thorough expressions of commitment;
—to express redemptive love immediately and specifically for persons who are objects of hatred, discrimination, and oppression;
—to practice true Christian stewardship aggressively; and
—to support General Conference understandingly.

Excerpts from the letter follow.

Change: We are in the midst of some of the most swift-moving and astonishing

changes of history. However, the church is called to be God's instrument of change for good. The most elemental, creative, regenerative, and therefore changing force in the universe is to be mediated and released by the Holy Spirit through the church.

We call our conferences to a daring confrontation of the twentieth century. Let us be armed with a dynamic faith in our changeless God, which faith will express values by which men may really live. Let us commit ourselves to a witness that will, by the Holy Spirit's working, bring Christ into focus. Let us be possessed by a love which fears no sacrifice.

Statement of Faith: Acceptance of a fresh statement of what we believe the Scriptures say to us places a new responsibility upon our conferences to furnish leadership in order to give it living expression today. This statement is needed, not so much as a creed to be defended, nor as a record for our archives. Rather, we urge upon you most prayerfully to make truth live by inspiring a fresh study and understanding of our beliefs, and by seeking its translation into new and more thorough expressions of commitment.

Reconciliation: Where has the church been during the past one hundred years while a whole race of people, involuntary immigrants to our country, waited for someone to give reality to a proclamation and substance to a hope? We urge upon our conferences to seek the creative guidance of the Spirit in helping congregations find immediate and specific ways in which our practical testimony of redemptive love shall be clearly heard, understood, and experienced by peoples who are the objects of hatred, discrimination, and oppression.

Christian Stewardship: The concept of Christian stewardship has long been given the courtesy of having Biblical roots. But crass materialism, which is hardening its rule over our American culture, has eaten its way into the life and practice of our brotherhood. Our lust for things, our materialistic measures of success, and our limited use of material resources for what we say is primary, all witness to a partial understanding and a partial obedience to this truth. Let us prayerfully acknowledge that our real faith and devotion to God are measured by our response to God and in the things committed to us.

Scottdale, Pa.

Thought for the Week

Too often we rake the muck with such devotion God Himself cannot get our attention to give us something better.—D.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottdale, Pa.

In the Beginning God, by William M. Logan; John Knox; third printing 1961; 90 pp.; paper; $1.50.

Genesis and Evolution, by M. R. DeHaan, M.D.; Zondervan; 1962; 152 pp.; $2.50.

Creation or Evolution, by David D. Riegle; Zondervan; 1962; 63 pp.; $1.00.

Science and Religion, by Harold K. Schilling; Chas. Scribner's Sons; 1962; 272 pp.; $4.50.

These four books are a sample of the many flooding the market that have to do with the relationship between Genesis and the evolution hypothesis.

Logan in his paperback exposition of Genesis 1—11 (one of the Aletheia series) approaches the subject as a theologian. In his opening chapter he declares his attitude as follows: "If it should be announced tomorrow that all previous geological theories have been proved wrong, and that earth came into being in a period of six days of 24 hours each, my faith would be neither strengthened nor weakened." Having taken care of this problem by ignoring it, he proceeds to preach five heart-searching sermons on Genesis. Despite his tacit acknowledgment of "higher criticism" as carrying some weight, he remains thoroughly Christian in his theology, reaffirming the historic beliefs in creation, original sin, salvation by grace, and the incarnation.

Dr. DeHaan is not so content to let sleeping dogs lie, but in ten angry chapters anathematizes all who believe in anything but a literal, prosaic interpretation of Genesis 1. Any attempts at reconciling the modern ideas with the Gospel are "wholly false and erroneous . . . the biggest piece of nonsense ever attempted . . . foolish drivel . . . a dangerous, vicious mistake." He insists that "the Bible is the only* book of absolute sciences . . . astronomy, physics, biology, chemistry, geology, mathematics, mechanics, or psychology, it speaks with the same infallible final authority."

DeHaan then seems to forget the premise he has tried to establish in chapters 1—10, namely, that it is dangerous and vicious to "theologize" Genesis, and proceeds to do it himself for the next eleven chapters. Here he shows his talents as a radio preacher quite ably, even if some of his flights into allegory would make John Bunyan jealous. Example: God's creation of the birds becomes the sounding board for denouncing "social parlors, poolrooms, moving pictures, church suppers and castoff clothing sales, Halloween parties, and father and son banquets."

Riegle, a Nazarene M.A. who teaches high-school science, shows a little more sympathy with scientists and their problems, but really says little that was not already hashed over last century, even though he adds a few twentieth-century data on the evolution side. He still admits only the two alternatives of the old Scopes trial—either you believe "evolution" or you believe "the Bible." But he never seems to establish a good definition of what either of these positions really is. For instance, he spends a great deal of time showing that natural and human phenomena could not just have "happened by chance." But this would not give any satisfaction to a reader who believed that the Creator used the process of evolution to bring us and our world into being. Such a person is still an "evolutionist," but does not attribute the world to blind chance. But all in all, Riegle discusses his subject with more humility than DeHaan, and he at least acknowledges some recent advances in science.

Dr. Schilling's book is the hardest to evaluate, perhaps because of the originality of his approach. He is primarily a scientist and an educator, and the organization of his book is marked by the sober, disciplined approach one would expect in a physics teacher. He is also an active churchman, and has a brother in the Christian ministry.

Schilling sees himself as a peacemaker between the religious and scientific communities. Too often, he feels, they waste valuable time and energy fighting each other, while a needy world awaits their help. He takes great pains to show the "humanness" of both communities, which he regards as the source of strengths and weaknesses in both camps. From this foundation he continues to spin out analogies between the disciplines, working back and forth—using a description of scientific procedure to shed light on the meaning of religious concepts and practices, then reversing the process to explain science by reference to theology. He makes it plain, of course, that not everything is "analogous."

One of Schilling's axioms is that, to be fair, the best in science needs to be compared with the best in theology and religion. The "best" that he chooses to represent in theology is a statement of faith that omits some historic tenets of Protestantism. For him the really enduring beliefs of our religion are the "experiential" ideas. By this he does not mean merely the experiences of the individual Christian, but of the Christian community as a whole. Thus the Exodus events, the life of Christ, and concepts such as of God as a Father he regards as permanent, "experienced" elements of Christian belief, whereas a belief in angels, devils, etc., he regards as "postulated" or "theoretical." This does not rule such ideas out, but puts them more on a par with such concepts as electrons, neutrons protons, in physics. These theoretical concepts, says Schilling, are not to be considered as "true" or "untrue," but are considered in the light of their "usefulness" to explain and predict what we discover or could be discovering on the experiential plane. Thus physicists have found it useful to have two theories of light—one describing it as moving particles, the other as waves of energy. It seems impossible that both ideas could be "true," yet both

have led to valuable discoveries in optical science.

In religion, says Schilling, the same can be true. Theologies may clash on the "theory" level, but the basic experiences of religion can be verified as similar in content, whenever individuals begin to share their heart-experiences.

Schilling's book can be read profitably by all who will not regard him as attacking their own religious ideas. It is not a doctrinal book, but a cry for understanding. By showing where both science and religion fit into the spectrum of human knowledge, he hopes to help both scientists and church people to a healthier relationship with each other. He will have to be forgiven if he looks at creeds in a different light than we are accustomed to, for he is writing out of what seems to be true Christian concern.—Ted Morrow.

* Bold face is his.

Oxford Bible Atlas, edited by Herbert G. May, assisted by Rev. Hamilton and G. N. S. Hunt; Oxford University Press; 1962; 144 pp.; cloth, $4.95.

Both in contents and in techniques, this is an up-to-date and authoritative reference work for scholar, student, and layman. The book is in four parts: (1) an introductory article by H. G. Mays on "Israel and the Nations," which provides the geographical and historical orientation necessary to an intelligent use of the Bible Atlas. The article discusses climate, geography, history of Israel, and also the wider related world of Egypt, Mesopotamia, Persia, Greece, Rome, etc., and includes two tables of dates. (2) The maps occupy the center 50 pages, and use double-page spreads that run to the edge to give maximum size maps. There are 26 maps in five colors, using latest techniques to give 3-dimensional effect. Along with most of the maps is text related directly to the map on the same, double-spread page. The maps included are the usual full range of maps covering the history of Israel as well as a number of physical maps. (3) A final article on "Archaeology and the Bible" follows by R. W. Hamilton, which throws light on the geographical, historical, chronological, and cultural backgrounds of the Old Testament and New Testament periods. This article and the first article are illustrated with 75 photographs. (4) Last there is a 26-page Gazetteer that includes every name on the maps (and others too) with Bible references and brief historical comments. The Gazetteer forms a concise dictionary of Biblical geography.

The maps in the new Oxford Annotated RSV Bible are taken from this atlas.

A good atlas is a necessary tool for Bible study, and this is a very good and up-to-date one. The layout of material is designed for convenience, the center section of maps that have the pertinent comments on the same page (double) as the maps. The elimination of margins on the maps gives larger maps. The maps are excellent. The size of the book is convenient for both bookshelf and desk (7¼ x 10¼). The Gazetteer is the best I've seen in any atlas. For RSV users, this (Gazetteer) is based upon RSV text but lists also KJV, ARV, ERV, and modern names. (This is an advantage since older ones, as the Westminster, do not have RSV listings.) The photographs are excellent. The Westminster Historical Atlas (about twice in size) has a longer text and a few more maps, but this is in every other way as good an atlas. The price is reasonable, especially in England (about $2.00 cheaper).

For those who want something that is "evangelical" in flavor, this atlas may be a disappointment; however, I found nothing objectionable. The scholarship is excellent and in the main stream of archaeological-Biblical studies.—Robert Lee.

The Doctrinal Conflict Between Roman Catholic and Protestant Christianity, by Mario Calocci; Denison; 1962; 269 pp.; $4.50.

In all the publicity given today to the efforts of the Vatican to woo Protestants back to the authority and rule of the pope, our people need to remember that the basic doctrinal conflicts between Romanism and evangelical New Testament Christianity still remain, and Rome is evidencing no slight indication of changing her doctrinal position. The infallibility of the pope and the dogmas of the church make her inflexible in her basic positions—on tradition, mass, Mariolatry, purgatory, and church.

This book does not really say anything new. There is little if anything new to say, except that the Catholic clergy are permitted some privilege of discussion and the authoritarian position of the hierarchy is being revolted against in many places. Romanism is not the monolithic institution that is often supposed, in which all believe alike. There are liberal as well as conservative Catholics, but the pope is still in their minds the absolute authority and when speaking ex cathedra cannot err. The present Council is by Catholics and for the Catholic Church, even if some Protestants are invited as observers. The Roman church is losing its hold on many people.

The author was a former Roman Catholic and professor of a seminary in Rome, and is now a Lutheran professor at Augsburg College; so he knows Romanism from the inside, yet he is not bitter in being firm. He is fair and not extreme in his statements. He has accepted Lutheran theology, but does recognize some problem with infant baptism. The Lutheran concept of infant baptism is vastly different from the Roman concept. Recognition is given to the Anabaptists, who also gave Luther trouble.

Every Sunday-school library should have at least one such book, of which there is an increasing number of good ones. With the Roman Ecumenical Council in session, this book could be read with great profit, so

A New Himnario Evangelico

CANTICO NUEVO

This hymnal is the result of eight years of work by a committee composed of official representatives of the Disciples of Christ, Mennonite, Methodist, and Waldensian churches. It contains an enormous amount of entirely new material for the evangelical congregations of the Spanish language. The publishing of this hymnal is another step forward toward the enrichment of the life of the Spanish Church. Herald Press is the distributor for the North American continent.

Delbert Erb was a member of this committee. This hymnal includes several selections from the Spanish Herald Summer Bible School Series. These are 560 pages, 475 songs, plus responsive readings, and index. **$2.30**

Send your order to:

Mennonite Publishing House Scottdale, Pa.	**Weaver Book Store** Lancaster, Pa.	**Weaver Book Store** New Holland, Pa.	**Herald Book Store** Souderton, Pa.
Golden Rule Book Store Kitchener, Ontario	**Golden Rule Book Store** London, Ontario	**Menno Book Store** Bloomington, Ill.	**Gospel Book Store** Goshen, Ind.

that people do not feel that the differences are becoming less, and so that they may know what the real issues are. The Roman Catholic Gospel and the New Testament Gospel are oceans apart. This difference the author makes clear. We have a responsibility to know Romanism, in order to present the good news of salvation to our neighbors living in its darkness.

—Nelson E. Kauffman.

Deputation Schedule

Sunday, Sept. 8, to Sunday, Sept. 15

Indiana

Daniel Diener
Elkhart (Belmont), Sun., Sept. 8, p.m.
Wilbur Hostetler
Benton, Sun., Sept. 8, p.m.

Kansas

Paul Erb
Hesston, Sun., Sept. 15, a.m.
Hesston (Hesston and Pennsylvania congregations at Hess Hall), Sun., Sept. 15, p.m.

Maryland

Paul Erb
Pinto, Sun., Sept 8, a.m./p.m.

Ohio

Anna Lois Rohrer
Wadsworth (Bethel), Sun., Sept. 8, p.m.

Field Notes —— CONTINUED

New members: ten by baptism at Zurich, Ont.; 12 by baptism at Logsden, Oreg.; one by baptism at Ann Street, Peoria, Ill.; one by baptism at Perkasie, Pa.; two by baptism at Scottdale, Pa.; one by baptism at Belmont, Elkhart, Ind.; two by baptism at Evangelical Mennonite, Fort Dodge, Iowa.

Ford Berg, Leola, Pa., manager of the Weaver Book Store, Lancaster, Pa., was stricken with pulmonary congestion, Aug. 20, while with his family visiting Mrs. Berg's parents, and is hospitalized at Jackson, Minn. The family requests your prayers.

Musical program at Orrville Mennonite Church, Orrville, Ohio, under the direction of Lester Wyse of Hartville, Ohio, Sept. 8, at 7:30 p.m. Special groups participating will be a mixed chorus, a men's chorus, and a ladies' double sextet.

Family Life meetings at Boyertown Mennonite Church, Boyertown, Pa., Sept. 7, 8, with Grant and Ruth Stoltzfus as speakers. Saturday meeting at 7:30 p.m., Sunday afternoon 2:00, and evening at 7:15.

Change of address: John A. Lehman from Boswell, Pa., to Belleville, Pa. P.O. Box, 5801.

Evangelistic Meetings

Newton Gingrich, Markham, Ont., at Preston, Ont., Nov. 3-10. **C. F. Derstine,** Kitchener, Ont., at Stahl, Johnstown, Pa., Sept. 1-8, and at Clinton Brick, Goshen, Ind., Sept. 15-22. **David Zehr,** Ailsa Craig, Ont., at Bethel, Elora, Ont., Oct. 13-20.

Calendar

Indiana-Michigan Mennonite Mission Board Meeting, Goshen College Church, Goshen, Ind., Oct. 5, 6.
Commission for Christian Education meeting, Masontown, Pa., Oct. 25, 26.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.
Indiana-Michigan Winter Ministers' meeting, Hopewell, Kouts, Ind., Dec. 3, 4.
Ontario Mennonite Bible Institute, 800 King St., Kitchener, Ont., Oct. 28 to March 27, 1964.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Allebach, Robert C. and Martha (Clemmer), Fort Wayne, Ind., first child, Robert Brent, June 29, 1963.

Amstutz, Doyle and Ella (Geiser). Apple Creek, Ohio, third living child, first living daughter, Pamela Jo, July 25, 1963.

Beiler, Merle and Arlene (Zimmerman), Elverson, Pa., fourth child, first daughter, Gina Doreen, July 28, 1963.

Brubacher, Sidney and Martha (Buehler), Elmira, Ont., second child, Kevin Richard, July 1, 1963.

Bruker, Paul K. and Dora (Herr), Manheim, Pa., first child, Gwen Renee, July 4, 1963.

Eeten, Harry and Carol (Nafziger), Bloomington, Ill., first child, Teresa Lee, July 12, 1963.

Frey, Merle E. and Evelyn (Prowant), Wauseon, Ohio, fourth living child, third son, Donald Lynn, July 17, 1963.

Goodhall, J. Arden and Evelyn (Alderfer), Goshen, Ind., fourth child, third son, Deryl DeVon, Aug. 7, 1963.

Knox, John and Margaret (Hostetler), Tampico, Ill., second child, first son, Rodney Dale, June 14, 1963.

Kropf, Jacob and Darlene (Baker), Atkinson, Ill., second daughter, Lois June, June 17, 1963.

Kropf, Owen and Lily (Hostetler), Tampico, Ill., ninth living child, fourth son, Rodney David, Aug. 1, 1963.

Leaman, Dr. Ivan B. and Mary Ellen (Eby), Somalia, third child, David Edward, Aug. 2, 1963.

Martin, Harold W. and Bertha M. (Weaver), Mt. Joy, Pa., fifth child, second son, Elvin Lee, Aug. 2, 1963.

Miller, Erwin Jay and Jennis (Hershberger), Kalona, Iowa, fifth child, third daughter, Janette Mae, Aug. 8, 1963.

Moyer, Carl and Helen (Hossler), Manheim, Pa., first child, Denise Ann, June 11, 1963.

Mullet, Henry and Eudora (Christner), Kalona, Iowa, fifth daughter, Rachel Elaine, July 17, 1963.

Myer, David H. and Betty Jane (Reed), Quarryville, Pa., first child, Gregory Lynn, Aug. 6, 1963.

Ressler, Maynard B. and Edna (Martin), Newcomerstown, Ohio, seventh child, third daughter, Twila Ferne, Aug. 3, 1963.

Schrock, Ivan and Mary (Kauffman), Berlin, Ohio, fourth child, second son, Robert Brent, July 22, 1963.

Schrock, Levi Eugene and Norma (Unruh), Wakarusa, Ind., fourth child, third son, James Lee, Aug. 8, 1963.

Schrock, Menno and Mary (Miller), Willis-ton, S.C., eleventh child, seventh daughter, Marita, Aug. 2, 1963.

Schrock, Raymond Y. and Cora (Yoder), Goshen, Ind., sixth child, fourth daughter, Marcia Joy, Aug. 4, 1963.

Schultz, Herbert and Shirley (Schultz), Poole, Ont., first living child, first daughter, Jane Marie, Aug. 12, 1963.

Snader, Raymond R. and Edna (Sauder), Ephrata, Pa., sixth living child, third living daughter, Rhoda Ann, Aug. 2, 1963.

Sommers, Willis and Mabel (Beachy), Plain City, Ohio, fourth child, second daughter, Rosanna Joy, July 23, 1963.

Stalter, Leland and Mary (Litwiller), Chenoa, Ill., second child, first daughter, Janice Ruth, July 25, 1963.

Strickler, Larry L. and Carrie Twila (Hershey), Manheim, Pa., first child, Lowell Eugene, July 8, 1963.

Weaver, Jerry and Cathy (Peachy), Hesston, Kans., first child, David Scott, Aug. 9, 1963.

Willouer, Stanley M. and Mildred (Delp), Line Lexington, Pa., fifth child, third daughter, Beverly, July 26, 1963.

Yoder, Donald Gene and Ila Jane (Schlabaugh), Eureka, Ill., first child, Debra Jo, July 6, 1963.

Yoder, Ray K. and Edna (Mack), Bally, Pa., first child, Juanita Louise, July 26, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Camp—Nafziger.—Richard L. Camp, St. Paul, Minn., and Norma J. Nafziger, Goshen, Ind., both of the College cong., by J. Lawrence Burkholder at the College Mennonite Church, Aug. 10, 1963.

Kuhns — Neubaum. — David Kuhns, Apple Creek, Ohio, and Rachel Nussbaum, Dalton, Ohio, both of the Maysville cong., by Tobias Byler at Maysville, May 11, 1963.

Lapp—Miller.—Orval Lapp, Gap, Pa., and Sara Ellen Miller, Winesburg, Ohio, by Aden Yoder at the Old Order Amish Church, Winesburg, July 27, 1963.

Lehman—Kay.—David R. Lehman and Vee R. Kay, both of Caldwell, Idaho, Nampa cong., by Harold Hochstetler at Nampa, July 25, 1963.

Lehman — Schloneger. — Elton D. Lehman, Kidron (Ohio) cong., and Phyllis Ann Schloneger, Louisville, Ohio, Beech cong., by Eldon King at Beech, June 15, 1963.

Mast—Wengerd.—Crist Mast, Apple Creek, Ohio, and Ada Wengerd, Orrville, Ohio, both of the Maysville cong., by Tobias Byler at Maysville, July 20, 1963.

Moser—Kennell.—E. Joseph Moser, Castorland, N.Y., and Rosanna May Kennell, Croghan, N.Y., both of the Pine Grove cong., by J. Leon Martin at the Lowville C. M. Church.

Short—Rupp.—Dale L. Short, Lockport cong., and Arlene Rupp, Central cong., both of Archbold, Ohio, by Dale Wyse at Central, Aug. 3, 1963.

Wenger—Yoder.—David Wenger, Mt. Pleasant, Iowa, Sugar Creek cong., and Arlene Yoder, Kalona, Iowa, East Union cong., by A. Lloyd Swartzendruber at East Union, June 14, 1963.

Wengerd—Nussbaum.—Eli Wengerd, Orrville, Ohio, and Marcella Nussbaum, Dalton, Ohio, both of the Maysville cong., by Tobias Byler at Maysville, June 14, 1963.

Yoder—Kuhns.—Albert Yoder and Iva Kuhns, both of Apple Creek, Ohio, Maysville cong., by Tobias Byler at Maysville, July 27, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Alderfer, Irma, daughter of Tilghman and Elizabeth Myers, was born in Bucks Co., Pa., June 8, 1897; died at Sellersville, Pa., Aug. 2, 1963; aged 66 y. 1 m. 25 d. She was married to Mahlon Alderfer. Surviving are one foster daughter, one foster son, 2 foster grandchildren, and one sister. She was a member of the Rockhill Church, where funeral services were held Aug. 7, in charge of Merrill Landis, Clinton Landis, and Alvin Detweiler; interment in Rockhill Cemetery.

Berkey, Henry Oliver, son of Henry and Sarah Wilhelm Berkey, was born at Wathena, Kans., Jan. 3, 1898; died at the McMinnville (Oreg.) Hospital, April 22, 1963; aged 65 y. 3 m. 19 d. He was injured in a logging accident in 1945 and had been semiparalyzed since that time. On July 14, 1926, he was married to Elsie Loehr, who survives. Also surviving are 7 children (Mervin, Marvin, Sherry—Mrs. Lester Steckly, Jessie—Mrs. Dale Quest, Ellen—Mrs. Harold Miller, Edith—Mrs. Tom Cyrus, and Ralph), 2 brothers (Chester and Sam), 3 sisters (Cordelia Bush, Katherine Ervin, and Leah Phoenix), and 12 grandchildren. One brother, one son, and his parents preceded him in death. He was a faithful member of the Sheridan Mennonite Church, where services were held April 26, in charge of Raymond Mishler and David Hostetler; interment in Sheridan Cemetery.

Day, Jack Dale, son of Wilbur and Ruby Stafford, was born at Walkerton, Ind., Jan. 24, 1945; died in an auto accident near Michigan City, Ind., July 15, 1963; aged 20 y. 5 m. 21 d. Surviving are his mother, stepfather, father (Julius Day), maternal grandparents (Mr. and Mrs. Irwin Campbell), one sister (Mrs. Connie Smith), and 4 brothers (Charles, Donald, Kenneth, and Damon). He was a member of the Fish Lake Church. Services were held at the Nusbaum Funeral Home, July 18, in charge of James Christophel.

Freed, Lizzie H., daughter of Samuel and Susanna (Hackman) Freed, died Aug. 4, 1963. Surviving are a number of nieces and nephews. She was a member of the Souderton Church. Funeral services were held at the Eastern Mennonite Home, Souderton, Pa., Aug. 8, in charge of Jacob M. Moyer and Marvin M. Anders; interment in Franconia Cemetery.

Fretz, A. Lewis, son of Mannasseh R. and Mary Ann (Gober) Fretz, was born at Markham, Ont., Nov. 15, 1897; died at Selkirk, Ont., July 3, 1963; aged 65 y. 7 m. 18 d. On June 14, 1928, he was married to Barbara Hoover, who survives. Also surviving are 2 sons and 2 daughters (Lorne, Paul, Joyce, and Lois), 8 grandchildren, 3 brothers (Oran, Fred, and Edward), and 3 sisters (Mary—Mrs. Edwin Snyder, Ella—Mrs. Orval Weber, and Mabel—Mrs. Vernice Hoover). One sister (Martha—Mrs. Chris Smith) and 3 brothers (Sam, Joe, and Ralph) preceded him in death. He was ordained to the ministry in 1920 at Markham, Ont. In 1931 he was called to serve at the Rainham and S. Cayuga churches, and in 1945 he was ordained bishop of the Niagara District. He was active in various committees of the conference until his health failed. Funeral services were held at the Rainham Church, in charge of Orrie Gingrich, assisted by Earl Sider.

Geiser, Delila Lucille, daughter of Samuel and Lina (Amstutz) Nussbaum, was born near Kidron, Ohio, Oct. 26, 1926; died at her home near Kidron, Aug. 8, 1963; aged 36 y. 10 m. 9 d. On June 20, 1948, she was married to Clayton D. Geiser, who survives. Also surviving are 4 sons and one daughter (Thomas Clayton, Warren Keith, Norman Lynn, William Ray, and Anita Louise), her father, 3 brothers (Harvey, George, and William), and 4 sisters (Esther—Mrs. Amos Steffen, Edna—Mrs. Paul Heilty, Pauline—Mrs. Leo Gerber, and Verena—Mrs. Edwin Steiner). Her mother preceded her in death in 1959. She was a member of the Sonnenberg Church, where funeral services were held Aug. 11, in charge of I. Mark Ross, assisted by William Detweiler and D. Walter Miller; interment in Sonnenberg Cemetery.

Greiner, Edna Anna, daughter of Abner and Ophelia (Walker) Miller, was born near Kokomo, Ind., Sept. 5, 1887; died at Pierceton, Ind., Aug. 10, 1963; aged 75 y. 11 m. 5 d. On March 9, 1920, she was married to Karl Greiner, who survives. She died in this home June 1, 1962. She is survived by one son (James K.), 2 grandchildren, and one sister (Laura—Mrs. Jesse Emmert). She was a member of the College Church, Goshen, Ind. For some years she served as a mission worker at the 26th Street Mission in Chicago. Funeral services were held at the College Church, Aug. 13, in charge of J. Robert Detweiler and S. C. Yoder; interment in Violet Cemetery, Goshen.

Harold, Jesse, son of the late John and Maria (Bair) Harbold, was born in Adams Co., Pa.; May 6, 1878; died at Mechanicsburg, Pa., July 18, 1963; aged 85 y. 2 m. 12 d. On Nov. 24, 1898, he was married to Susie M. Hertzler. They had 7 children. On June 4, 1929, he was married to Susan B. Zimmerman. They had 2 children. Surviving are his wife, 8 children (Cora M.—Mrs. Amos S. Rutt, John H., Emory C., Jesse L., Joseph R., Anna M.—Mrs. Lloyd Diller, Mabel E.—Mrs. John P. Shughart, and Catherine S.—Mrs. Richard F. Myers), 15 grandchildren, and 10 great-grandchildren. He was preceded in death by his first wife, one daughter, 2 grandchildren, and one great-grandchild. On Nov. 10, 1914, he was ordained to the ministry at the Krall-town Church for the Middle District in York Co., moving to the Slate Hill District in 1929. He was a member of the Slate Hill Church, where funeral services were held July 22, in charge of William Strong and Norman Zimmerman; interment in Slate Hill Cemetery.

Headings, Vernon Dale, son of Roy and Elsie (Hostetler) Headings, was born at Eugene, Oreg., April 7, 1950; met instant death when he fell from a silo onto an automatic feed auger at Dodgeville, Wis., July 19, 1963; aged 13 y. 3 m. 12 d. Surviving are his parents, 4 brothers (Larry, Charles, Richard, and Robert), and his grandparents (John and Amanda Hostetler). Short services were conducted by Andrew Kauffman and Roy E. Hostetler at the Lullof Funeral Home, Dodgeville, Wis., and at the Fairfield A.M. Church, Tampico, Ill., by O. J. Hostetler and Ora Hostetler; interment in Fairfield Cemetery.

Horst, Jonas N., son of John K. and Anna (Nolt) Horst, was born near Farmersville, Pa., Nov. 22, 1874; died at Farmersville at the home of his son; aged 88 y. 6 m. 7 d. On Oct. 22, 1895, he was married to Ada S. Stoner, who preceded him in death Nov. 18, 1930. Also one son (Jacob) and one grandson preceded him. On Dec. 14, 1939, he was married to Mary E. Hoge, who survives. Also surviving are 3 children (Mrs. Elsie Graybill, Ada—Mrs. Andrew Hackman, and Clarence W.), 6 grandchildren, and 6 great-grandchildren. He was a faithful member of Reiff's Church. Funeral services were held at Metzler's Church, near Akron, Pa., in charge of Paul Wenger, Moses K. Horst, John S. Hess, and Amos Sauder.

Lebold, Edna, daughter of Christian and Elizabeth Erb, was born in Mornington Township, Sept. 2, 1909; died at Kitchener, Ont., July 28, 1963; aged 53 y. 10 m. 26 d. On Jan. 15, 1928, she was married to Erven Lebold, who survives. Also surviving are 5 sons and 2 daughters (Laverne, David, Mervyn, James, Paul, Elizabeth—Mrs. Delford Baechler, and Jean—Mrs. Delford Jantzi), one brother, and 5 sisters. She was a member of the Zion Church, Wellesley, Ont. Funeral services were held at the Steinman Church, Aug. 1, in charge of Ephraim Gingerich and Henry Yantzi; interment in Steinman Cemetery.

Liechty, Jay Allen, son of Clifford and Betty (Rupp) Liechty, was stillborn at Parkview Hospital, Ft. Wayne, Ind., Aug. 3, 1963. Surviving are the parents, 3 brothers and one sister (Jon, James, Jerry, and Joy), the grandparents (Mr. and Mrs. Sylvan Rupp and Mrs. P. A. Liechty), and a great-grandmother (Mrs. Frank Rupp). Graveside services were held Aug. 4, in charge of Carl Rudy.

Miller, Aaron J., son of Jonathan and Magdalena (Mast) Miller, was born in Holmes Co., Ohio, March 9, 1874; died at Sugarcreek, Ohio, Aug. 7, 1963; aged 89 y. 4 m. 29 d. On March 19, 1906, he was married to Fanny Gerber, who survives. Also surviving are 5 daughters and 3 sons (Ina, Mrs. Goldie Steward, Mrs. Mable McDaniel, Gladys—Mrs. Ralph Schrock, Janice—Mrs. Ernest Strong, Stanley, Arden, and Kenneth), 20 grandchildren, and 4 great-grandchildren. He was a member of the Walnut Creek Church, where funeral services were held Aug. 10, in charge of Paul R. Miller and Eldon King; interment in church cemetery.

Nice, Henry K., son of the late Henry M. and Melinda (Keller) Nice, was born at Souderton, Pa., Oct. 3, 1900; died July 29, 1963; aged 62 y. 9 m. 26 d. He was married to Lillian J. Groff. Surviving are one son (Robert), 2 daughters (Marie—Mrs. Sidney de Cairos and Helen—Mrs. Evan F. Hough, Jr.), 3 brothers and 5 sisters (Harvey, Mrs. George Reed, Mrs. Arthur Edwards, William, Mrs. Isaiah Mininger, Mrs. Charles Moyer, Mrs. Charles B. Mininger, and Frank), and 9 grandchildren. He was a member of the Souderton Church. Funeral services were held at the Moyer Funeral Home, Souderton, in charge of Jacob M. Moyer and Charles B. Mininger; interment in church cemetery.

Shreiner, Henry E., son of the late Harry and Katie (Erb) Shreiner, was born July 22, 1919; died at the Lancaster General Hospital as the result of a fall, June 10, 1963; aged 43 y. 10 m. 19 d. On Nov. 28, 1949, he was married to Anna Heller, who survives. Also surviving are 3 daughters (Beverly Ann, Julia Lee, and Nancy Lou), his mother, and 2 sisters (Mrs. Ruth Hershey Huber and Susan—Mrs. Paul Hess). On July 1, 1958, he was ordained to the ministry at Erb's Church, where funeral services were held June 13, in charge of Homer Bomberger, Joseph Boll, and David Thomas.

Weirich, Daniel E., son of Eli D. and Elizabeth (Nissley) Weirich, was born at Mylo, N. Dak., July 4, 1896; died as the result of an automobile accident near Carlsbad, N. Mex., July 15, 1963; aged 67 y. 11 d. **Weirich, Elizabeth J.,** daughter of Joseph D. and Catherine (Schrock) Kauffman, was born near Shipshewana, Ind., July 23, 1898; died in the automobile accident with her husband; aged 64 y. 11 m. 22 d. They were married April 11, 1918. Surviving are 9 children (Harry, Harley, Ida—Mrs. Harry Miller, Nona—Mrs. Clyde Yoder, Eli, Joe, Katie, Anna—Mrs. Eli Chupp, and Ora), 30 grandchildren, and 9 brothers and sisters (Levi, Joni, Sam, Mrs. David Kauffman, Mrs. Henry Hostetler, Sam Kauffman, David Kauffman, Mrs. Harvey Glick, and Edward Kauffman). Two grandchildren (Daniel Yoder and Viola Weirich) preceded them in death. They were members of the Old Order Amish Church.

ITEMS AND COMMENTS

BY THE EDITOR

Carl GRABER
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P 5

While the government must maintain neutrality toward religion, religious groups should never adopt an attitude of neutrality toward the problems of society or government, Justice Arthur J. Goldberg of the U.S. Supreme Court said in Washington, D.C. Leaders of religion in America are setting a good example by their interest and concern for the problems of a troubled world, Justice Goldberg said. However, he expressed fear that their leadership is "seriously diluted" before it reaches the level of the local synagogue or neighborhood church and thus has little practical effect.

• • •

An annual grant of about $5,000 to Dickinson College at Carlisle, Pa., was cut off in Grove City, Pa., by delegates to the Western Pennsylvania Conference of the Methodist Church because of a college policy allowing drinking of alcoholic beverages in fraternity houses. The rule cost the college $25,000 for the 1963-64 academic year when the Central Pennsylvania Conference of the denomination took similar action earlier.

• • •

The Cumberland Presbyterian Church took first steps at its annual General Assembly in Austin, Texas, to unite with its Negro counterpart. It established a seven-member Committee for Unification to begin talks with a similar representative body from the Second Cumberland Presbyterian Church (Negro) looking toward eventual merger of the two groups.

• • •

The French Cabinet approved a bill giving conscientious objectors legal status for the first time in this country's military history. CO's, however, will continue to be drafted at the age of 20, as are all able-bodied men. But instead of being imprisoned, they will be placed into service where they do not bear arms, or sent to a civil organization to work for the national interest.

• • •

Gen. Eisenhower expressed the desire for a prayer room in the Eisenhower Center, Abilene, Kans., to members of the Eisenhower Library Commission at a recent meeting. He said he would like to see a meditation room built as a part of the center where men could pause "to consider their future and their Creator." Gen. Eisenhower emphasized that "we need a time frequently when we think about something besides a dollar or a nickel or another cigarette."

• • •

A $100,000 memorial library named for the late U.N. Secretary General, Dag Hammarskjold, erected by the State Lutheran Church of Sweden, was dedicated near Kitwe, Northern Rhodesia. The library is located at the Mindolo Ecumenical Center, an hour's drive from the site where Mr. Hammarskjold was killed in a 1961 plane crash while on a peace mission. It is hoped that eventually the library will contain more than 30,000 volumes on various academic subjects and about 180 periodicals. Its books will be mainly on theology, philosophy, and sociology.

• • •

A study aimed toward the establishment of diplomatic relations between the U.S. and the Vatican was urged in Baltimore, Md., by *The Catholic Review*, official newsweekly of the Baltimore archdiocese. Urging "new consideration" of such a tie, the paper said that the "massive lack of protest" over President Kennedy's visit with Pope Paul VI showed that such action would not have "divisive effects." *The Catholic Review* noted that President Kennedy was on record as opposing diplomatic relations with the Vatican, but said he had done so for fear its effect would divide the country along religious lines.

• • •

Harold E. Stassen, a Philadelphia attorney who has been in the national eye as governor of Minnesota, president of the University of Pennsylvania, and Presidential hopeful, was named American Baptist Convention president. A member of the General Council during the past year, he also headed the former International Sunday School Association and the International Council of Christian Education. His son, Glenn, is an American Baptist minister and his daughter, Kathleen, is college student representative on the Board of Education and Publication.

• • •

Theodore Roosevelt's summer home, Sagamore Hill, Oyster Bay, N.Y., which houses a number of objects with religious significance, and the Manhattan brownstone house where the 26th president was born were turned over to the U.S. as National Historic Sites. Secretary of the Interior Stewart L. Udall accepted the deeds and title to both landmarks at separate ceremonies at the Theodore Roosevelt House and at Sagamore Hill. The deeds were presented by Oscar S. Straus, president of the Theodore Roosevelt Association, which offered the sites to the Federal government. Mr. Straus also gave a $500,000 check to Mr. Udall for the properties' upkeep.

• • •

Antireligious instruction is still in the horse-and-buggy era in the Soviet Union, while the teaching of religion has soared into the space age. This is the conclusion from an analysis by the Institute for the Study of the U.S.S.R. of the crisis in atheist propaganda in the U.S.S.R. The failure of antireligious work is reflected especially glaringly in the lack of testimonials for atheism from well-known Soviet scholars, the Institute points out. In the words of an atheist writer for the newspaper, *Komsomol Truth*, they "enjoy great respect among the people," and he complains that it is most unfortunate that they avoid speaking out for "scientific atheism."

• • •

A measure to prevent conversions by Christian missionaries has been introduced in the Madhya Pradesh state legislature, Bhopal, India. The bill, presented by a member of an extremist Hindu group, has a clause which would make Christian converts declare before a magistrate that their conversion had not been accomplished through "temptation or pressure." The Nehru government and the ruling Congress Party, which controls the Madhya Pradesh legislature, is known to oppose such measures. The bill's constitutional validity has been questioned since the Indian Constitution guarantees freedom of religion.

• • •

A committee to Draft a Plan of Union was organized in Chicago by representatives of the Methodist Church and the Evangelical United Brethren Church which have been holding merger talks for eight years.

• • •

Methodist Bishop James K. Mathews of Boston has asked the 12 district superintendents to keep the 742 churches in the area open during the summer months. In recent years, according to Bishop Mathews, some churches have closed down during July and August and held union services with other congregations. He holds that churches should remain open throughout the year. A prominent layman, James Fraggos of Brighton, speaking at a recent Methodist conference in Worcester, charged that churches which close during the summer "jeopardize the continuity of their religious work."

• • •

A four-man delegation representing President Kennedy attended the coronation of the pope. The group was headed by Chief Justice of the Supreme Court, Earl Warren. Why, if not political? Whose politics?

GOSPEL HERALD
Tuesday, September 10, 1963
Volume LVI, Number 36

His Care

He who cares for the one lone bird
And sees it when it falls,
Has said our faintest cry is heard
And answers to our calls.

—D.

A Program of Christian Hospitality

By Virgil J. Brenneman

Imagine the stimulation of studying and discussing the Sunday-school lesson in your home church next Sunday, with persons present representing several non-Christian religions of the world! This was the experience of the Waterford Mennonite Church, Goshen, Ind., on several occasions. And it can be your experience as well. One such occasion was an Easter weekend when this congregation was host to fourteen internationals from seven different countries. The students were studying in Chicago area universities and trade schools. That morning when the congregation worshiped the risen, living, present Lord, they did so in the presence of Moslem, Buddhist, Hindu, Jewish, Catholic, and Protestant students. (The Catholics attended mass before coming to the Mennonite service.)

Literally, the world is on our doorstep. For there are approximately 100,000 internationals from nearly every country of the world, studying, doing research, or serving on faculties of American colleges and universities. These represent every major religion of man (or no religion at all) and are a challenge to the Christian witness.

The writer to the Hebrews admonishes, "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares" (Heb. 13:2, RSV). There never was a time when this was more true. These internationals are a select group. They will return to their countries in positions of leadership, particularly in the newly emerging nations. They will hold important positions in education, commerce, city planning, and governments. You may be an important link in showing the way of Christ's love to some of these leaders through participating in a hospitality program.

Practically, this means you make contact with an international student (or students) and invite him to your home for a meal, a weekend, to take a trip with you, or to celebrate special occasions such as Christmas, Thanksgiving, or Easter. Some hosts have invited a student to return for part of his summer's vacation or for part-time employment. The contact should continue as long as the student is in Amer-

(Continued on page 796)

FIELD NOTES

The Glennon Heights congregation of Denver, Colo., was accepted into the Rocky Mountain Mennonite Conference at the annual meeting of this conference, Aug. 31. Edward Miller is pastor.

John E. Gingrich, Goshen, Ind., has accepted a call to serve as pastor of the church at Pueblo, Colo.

Wallace Jantz, Perryton, Texas, is the moderator-elect of the Rocky Mountain Conference. Paul H. Martin is the moderator.

The eight-day Salt Lake City Crusade, which closed Sept. 1 with several thousand persons seated in front of Utah's State Capitol building, was hailed by local churchmen as a major break-through of evangelical Christian witness in Utah. Nearly all Protestant denominations backed the Crusade. Lutherans, who seldom join with co-operative efforts, lent full support. The Myron Augsburger Team attribute the success of the Crusade to unparalleled prayer support.

A Missions Workday project was scheduled for the Smithville congregation, Ohio, Aug. 25. Members were urged to share in the project, giving a day's wages or day's allowance.

The Advisory Council of the Alumni Annual Fund organization of Hesston College met on the campus Sept. 7. Representatives from 13 regions of the United States and Canada were present. Approximately 35 persons attended. The purpose was to discuss plans for carrying out an annual solicitation program among alumni of Hesston College.

Sir Francis Akanu Ibiam, Governor of East Nigeria, spoke Sept. 4 at First Mennonite, Kitchener, Ont.

The Salem congregation, Foraker, Ind., set Labor Day as the day to paint the Toto Church, at North Judson, Ind. The Salem congregation is the "Big Brother" of the Toto congregation.

Victor Kropf, Halsey, Oreg., was ordained bishop at Tangent, Oreg., Aug. 25. Officiating were Mervin Baer, British Columbia, and Wilbur Kropf, Harrisburg, Oreg.

William D. Hooley was ordained to the ministry by his father, O. H. Hooley, Aug. 25, to serve the Locust Grove congregation near Sturgis, Mich. Vernon E. Bontreger, Goshen, Ind., preached the ordination sermon.

Change of address: **John F. Mishler** from Goshen, Ind., to Route 1, Greenwood, Del., where he will serve as principal of the Greenwood Mennonite School. **William Z. Yovanovich** from Jessup, Md., to 304 Myers St., Steelton, Pa.

Martin R. Kraybill, Elizabethtown, Pa.: new telephone number—367-7419.

Mr. and Mrs. Russell Shearer, Jackson, Minn., were honored at an open house, July 31, noting the fortieth anniversary of their marriage.

Approximately 400 persons gathered for an outdoor hymn sing at the Salem Church, Elida, Ohio, Sept. 1. The hymn sing included the Central, Pike, and Salem churches of the Elida area.

Roy Mann, former Brethren in Christ missionary to Africa, now living in Bronx, N.Y., will speak at Seventh Avenue, New York City, Sept. 29.

Harold Bauman, Goshen, Ind., in Spiritual Life meetings at Zion, Archbold, Ohio, Nov. 14-17.

John H. Rudy, Biglerville, Pa., in a Christian Estate Planning Conference, at Central, Archbold, Ohio, Oct. 2, 3.

A Christian Workers' Conference, Oct. 4, 5, at Warwick River, Denbigh, Va., with the theme, "Ye Shall Be Witnesses." Speakers include George R. Brunk, Paul Erb, Sanford Shetler, Paul Hilty, J. Mark Stauffer, Angerlean Williams, Galen Campbell, and Franca Ceraulo.

John M. Drescher, Scottdale, Pa., in a Christian Life Conference at Finland, Pennsburg, Pa., Sept. 14, 15.

Cyril Gingerich, Nigeria, at Baden, Ont., Oct. 13.

A. C. Good, Sterling, Ill., at Willow Springs, Tiskilwa, Ill., Sept. 15.

Lancaster Conference Literature meeting at Bossler's, Elizabethtown, Pa., Oct. 26, 27.

A chorus from Arthur, Ill., will be giving programs in northeast Missouri the weekend of Sept. 15. They will be at Mt. Pisgah, Leonard, Mo., Sept. 14.

Carl Rudy, Goshen, Ind., at Cressman, Breslau, Ont., Sept. 15.

J. J. Hostetler, Peoria, Ill., **Paul M. Lederach,** Scottdale, Pa., and **Maynard W. Shetler,** Scottdale, Pa., will be in charge of workshops at the Eighteenth Annual National Sunday School Association, Buffalo, N.Y., Oct. 2-4.

Youth officers and advisers are urged to get copies of the 1963-64 **Program Planning Guide** from Eugene Herr, Mennonite Building, Scottdale, Pa. (Two dollars will cover postage and handling for 5 copies.) Read "Planning a Purposeful Program" on page 17 of the September **Builder** for a detailed description of the new guide for local youth groups.

MYF-ers who may have lost items or forgotten them at the recent MYF Convention contact Lester Zook, Belleville, Pa.

Young People's Institute was held at Beemer, Nebr., Aug. 25, with Willard Roth, Scottdale, Pa., as instructor. Approximately 100 young people attended, and interest was very good.

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Coming Next Week

"Beloved, Let Us Love One Another," Nelson E. Kauffman

"Success Can Be Yours," Mary Ann Horst

"More on School Bible Reading," Marcus A. Clemens

"Sunday School Centennial," Arnold Cressman

"A Jew Comes Home," Rachmiel Fryland with Ted Miller

"Thrust Forth in Mission," Roy D. Kiser

GOSPEL HERALD

Established 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864)
JOHN M. DRESCHER, *Editor*
ELLROSE ZOOK, J. C. WENGER, *Consulting Editors*
BOYD NELSON, *Missions Editor*
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EDITORIAL

Great Unshakeables—V

In God's love we have an unshakeable peace. In Hebrews 12 we are told that out of love God disciplines us. Because He loves us we can have peace.

Many picture God as one who, at the least opportunity, is anxious to pounce upon them to punish and wreck their lives. The real opinion of the unconverted or uncommitted about God is found in the Parable of the Talents (Luke 19) when one said, "I feared thee, because thou art an austere man."

The opposite is true. God's love is a love which will not let us go. Because of this we rest in Him. We love Him because we have learned that He first loved us. It is possible that a mother or father may not love the child, but not so with God. Fear flees away and peace begins its reign when love is known.

At Christ's entrance into our world as man, the first salutation to men, as conveyed by the angel, was "peace on earth."

When our Lord was about to bid farewell to His disciples, only a few hours before His crucifixion, He chose peace, above all other gifts, to give to them. The disciples stood in speechless sorrow at the thought of His death. Then it was that Jesus spoke, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." He could give them peace because He made "peace through the blood of his cross." The cross is also the demonstration of divine love. Peace is realized by a right relationship. Right relationship is realized by the acceptance of and faith in Christ's sacrifice in our stead. "The chastisement of our peace was upon him" (Isa. 53:5). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

Jesus defines our peace in relation to Himself: "My peace I give unto you." This is not the freedom from suffering, trouble, or turmoil. At the very time He spoke these words, He was in the middle of these. It was peace through suffering, trouble, and turmoil. His peace was not the clenching of the teeth and the yielding to fate. It was rather the peace which comes from a calm, unchanging dedication and devotion to the will of God. Jesus' mind was at rest because of His trust in the Father. It is the peace which is above the storm and carries one through the storm. It is the peace which, when facing a cruel, crushing cross, remains calm. Unshakeable peace. This He offers.

Paul and Silas are in a gloomy, cold prison. They had been whipped until blood trickles on the floor of their cell. Their feet are in the stocks. What do you see most of all? You see most of all the peace which Christ promised, reigning in their lives. In the midst of outward despair, they break out in a song of praise.

Stephen is stoned for his faith. The peace of God radiates from his face to the astonishment of the people. He had appropriated the peace of which Christ spoke.

It is when faith is placed in Jesus, the Prince of Peace, and His work of love on the cross of Calvary, that peace becomes a precious, present, and unshakeable possession.—D.

Uncertain Sounds

Guest Editorial

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle" (1 Cor. 14:8)

Religious confusion seems to be a malady affecting all generations. The form may vary in place and time, but the problem remains. This generation is certainly no exception. Sometimes those who pose to think the most clearly, time shows otherwise. The fact that we are limited human beings is the answer, in part.

A religious broadcast coming from the luxuriant "Admiral" right by the Atlantic in Cape May, N.J., calls itself the "Twentieth Century Reformation Hour." Probably the purpose of the broadcast is not primarily to preach the Gospel. At least one hears and finds little spiritual food. Accusations and pleas for money form the core of this radio ministry. These are not the spirit and message of the Gospel. The tone and content of the broadcast only add to the confusion of today's religious world.

A mixture of quotes from the Bible, combined with long-established religious concepts, contributes immeasurably to the confusion of the race question. Prejudices form an area almost as difficult to be delivered from as the category known as bad habits. While Christians preach and act in opposite camps on the race question, both claiming to be right, a large non-participating group are confused, to say the least.

A large segment of the Christian Church professes to feel that church union, ecumenicity of believers, will present the only effective Christian witness in the broad world society of our day. The union of believers is stressed much more than unity with Christ.

The mass idea appears to have taken precedence over fundamental beliefs about Christ. Certain truths, such as the deity of Christ and His vicarious atonement, are accepted as being relative rather than absolute. This so-called law of Christian relativity has led Christendom into moral laxness, indefiniteness, and confusion.

We churches, classified with the traditional group, also have our problems. What we conceive, explain, and understand with no seeming difficulty, to many is not nearly so simple. Sometimes to others it appears like complicated simplicity.

There are evangelical groups who insist they preach a simple, unadulterated Gospel, faith and belief in the Lord Jesus Christ. Little is said about ethics, consistent Christian living. Real confusion results; people who profess to be believers in Jesus Christ puzzle worldlings by living no differently than they.

Confusion is not difficult to pinpoint; the problem is, how to correct it. The simple fact is, confusion results when things are not found in their proper order. When once we really know the order of things in their importance, one, two, three, four, etc., we are well on our way to correct or avoid confusion.

It sounds, I suppose, cliché-like to say the solution is found in the Word. But nowhere else is total truth to be found. Even then, all the answers are not found in a day. Christian growth, study, commitment, and devotion are pursuits that last as long as life. People who practice these graces never feel they have all the answers, but they learn a lot by listening.

—John N. Hostetter.

♣

Congress is reluctant to phase out military programs. Because of Congressional pressure, the Department of Defense has reversed its decision to eliminate the high-school ROTC program in fiscal 1964. The program costs the Army $5.1 million a year, and according to Assistant Secretary of Defense, Norman S. Paul, serves "no known direct military" purpose, although it does "develop discipline, leadership, and physical conditioning." Rep. William G. Bray, Ind., and Rep. F. Edward Hebert, La., have introduced bills to expand the program.—*FCNL Washington Newsletter*, April, 1963.

International students in the United States offer us new ways for Christian friendship.

A Program of Christian Hospitality

(Continued from first page)

ica and should follow him by letter when he returns home. You will want to find occasion to visit him (or his family, if he is married) in his university community. One Mennonite family in Indiana planned their summer vacation to Pennsylvania by way of Toronto, Canada, in order to visit a student whose friendship they had cultivated while he was attending Notre Dame University, South Bend, Ind.

Testimonies by Foreign Students

Natural opportunities to give a Christian witness follow these contacts. The student experiences the reality of your love for him and of your Christ, as you share your food, home, friendship, and church. Here are typical student testimonies:

"Saying a thank-you is hardly enough to express how I really feel. . . . It was wonderful knowing you both, and I do consider myself extremely fortunate to have spent the weekend with you. . . . It was like home to me. . . . Saying goodby was difficult . . ." (Catholic nurse from India).

"It doesn't matter how the weather is outside, it is always warm when we are with you people" (a Sikh scholar from India).

"Since knowing your people as friends, I learned that not all Gentiles are necessarily Christian. I learned what real Christianity is" (Jewess from Israel).

A typical weekend, as often planned in the Goshen-Elkhart area, begins on Friday evening. The students usually furnish their own transportation and leave home after school or work, arriving after supper. If they have no car, they may arrive by bus or train. Hosts sometimes offer to furnish transportation. It is best to have students meet their hosts at a central location, such as the church or pastor's home. Friday evening is spent with the host family, getting acquainted, eating a light snack, and talking over plans for Saturday.

Saturday plans have varied. Usually the morning is spent with the host family doing their regular routine activities. In the afternoon the whole group joins in a visit to a turkey farm, a dairy farm, a trailer factory, or other point of interest in the community. Sometimes we have the Saturday noon meal together with some young adults or young married couples of the congregation. Sometimes one or more of the students prefer to spend all Saturday with the host family, rather than joining in group activity. Although the guests are invited to church, we never insist that they attend. However, I know of no one who has declined. The students usually leave for their campus on Sunday afternoon in order to be in class the next day. They will return again and again if the host follows up a good experience with continued friendship and invitations.

Almost everyone lives close enough to a university center to make friends among the foreign students. Most of those coming to the Goshen-Elkhart area come from Chicago (120 miles) or from South Bend (30 miles). Some have come from as far as Indianapolis.

International Students, Inc. (ISI), specializes in the Christian hospitality program suggested in this article. Contact may be made through ISI offices in Chicago, Washington, Philadelphia, Los Angeles, Boston, or New York. Other Christian organizations on or near the campus are Intervarsity Christian Fellowship, YMCA, and Campus Crusade for Christ. Most universities have either an international center, foreign student adviser, or similar office specifically responsible for international students. These offices are glad to assist you, unless they think you intend to proselytize. At many of the major universities our own Mennonite students or faculty members would form natural bridges of friendship for us.

How to Begin a Hospitality Program

A good way for a congregation to begin is to make an individual or committee responsible for planning this hospitality program. These might be the pastor, the mission board member, a member of the extension committee, or someone specifically appointed for the task. Hosting students can be planned as special projects by Sunday-school classes, MYF, or a PTA. From Dr. Paul Hooley at West Liberty, Ohio, comes the idea of planning an International Sunday once each month or once a quarter.

There is a growing accumulation of experience in the realm of Christian friendship to international students. Already mentioned are International Students, Inc., and Intervarsity Christian Fellowship. The latter has prepared *A Guide to International Friendship*, which is distributed by both organizations. This booklet can also be obtained by sending ten

(Continued on page 812)

Our Readers Say—

In the July 16 **Gospel Herald** the article, "The Waning Authority of Christ in the Churches," by A. W. Tozer, strikes at the root of a desperate need among Mennonites today. This type of teaching has been neglected to where it is a must now, unless we are wanting a cataclysm. We see few such articles in the **Gospel Herald,** and it is certainly not because there is no need for them in our official paper. The Scriptural teaching of obedience has been neglected widely; thanks to our editor for publishing this timely message.

A. W. Tozer correctly states that today Christ's authority "is being challenged by the world and ignored by the church." Let's not say, "This is not true of the Mennonites." It is very true of us. We avoid the subject of obedience much, and disregard its practice more. We excuse disobedience and the ignoring of Bible commands by complicated explanations and personal interpretations; and comfort one another by saying, "Let's not take this too literally."

The simple faith of hundreds of adolescents has been shattered by the teacher or preacher questioning whether Christ or the apostles meant just what they said, or whether one is to take miracles, such as the "Jonah story" (any others also), as actual happenings. This attitude on Bible teachings is especially outstanding on the matter of obedience or disobedience to God's Word. Man does not like to obey God. Yet, the only interest of Christ's while on earth was to obey God.

Brethren, we are approaching a crisis in our beloved denomination. God has a controversy with the church; we may weary Him too long. The Bible speaks, and we must accept that as final, whether it be a verse of encouragement, or a verse of command. God's Word speaks with authority for our lives, and our accounting at the close of life will be according to that same Word. Let's let Christ be more than a figure and His Word more than a message to be dissected and disseminated, with the qualities to acquiesce to every notion and ideology of man. We are on a pilgrim and stranger journey. The way (gate) is narrow. It may mean suffering. Self-denial is regular. Did George Bernard Shaw mean us when he said, "If Christianity is such a good thing, why in the world doesn't someone try it?" Are we so much like "all the rest" that our Christianity is not noticeable? This is impossible if we are true, for we are in a Christ-dishonoring society. If we fully obey God, there will be a powerful and effective Holy Spirit influence, in Christlikeness.—D. D. Miller, Berlin, Ohio.

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Amen to Nelson Kauffman's article, "Making Congregations Evangelistic" (June 25 issue). This article should be compulsory reading for every Mennonite church member of mature character.—Harold Yoder, Easton, Pa.

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The Mennonite Church has an extensive mission program, relief organization, and educational institutions; but nevertheless, the church is becoming more separated from the Apostles' Doctrine and Scriptural ordinances and attempted accomplishments of the early church!

After the trumpet of God is sounded and time is ended, how will the accomplishments of the twentieth century Mennonite Church compare with the emphasis of the apostles? . . .—John K. Stoltzfus, Leola, Pa.

• • •

Just a word of appreciation to you for printing, and to Edna Mertz for writing, the poem, "My Security."

I clipped it and placed it on the bulletin board to share with family and friends.—Mrs. Richard Hershey, Lititz, Pa.

Called to Fight

By Jeanne Roth

Paul, the militant apostle, gave us our fighting orders and instructions. Have we gone into battle after fervently singing "Onward, Christian Soldiers," or have we peacefully settled into the pacifist spirit of being a quiet witness, minding our own business, and being at peace with everyone and everything about us?

Have we lost our fighting spirit, or did we ever have it? Are we afraid to arouse the people around us? Whenever Paul was in the neighborhood, people there knew about it. He wrote to the church at Corinth, "I so swing my fists, not as one who, when fighting, misses his opponent, merely beating the air and not striking a straight blow which finds its target" (Wuest). He told Timothy to fight the good fight of faith and to lay hold on eternal life. In the Wuest translation it reads, "Be constantly engaging in the contest of the Faith, which contest is marked by its beauty of technique."

Can you and I take the place of idle spectators watching from the side lines the battles over mind and soul raging in our neighborhoods and church communities? Perhaps we aren't aware of the battle. Is it possible that there are those among us who feel that they are "fighting the good fight of faith" by living peacefully and not bothering those who live about them? Oh, yes, they may pray, "God, keep us in the faith and help our neighbors to see the light."

What will it take to arouse us out of our complacency? This is what my Father did for me:

My son started asking early one morning with importunity, "Mamma, may I call Tommy to see if he can come to play with me?" Finally I gave in. Tommy came on condition. He must be home by one o'clock, because two Mormon missionaries were coming to their home. He said, "We are going to join the Mormon Church."

I could hardly believe what I had heard. For thirteen years we had lived within a mile of this family, had prayed for them and tried to live a consistent Christian life before them. Tommy and his older brother and sister had accepted Jesus Christ as their Saviour. They had been baptized in the local community church. They enjoyed attending Sunday school and talking about Jesus.

I became indignant and I believe it was the righteous kind. What were these parents thinking of? *Slow down, they aren't to blame,* I thought. *It isn't their fault. They aren't Christians.*

Spurred into action by what this cult had accomplished due to my neglect and that of other Christians, I was suddenly convicted of my lack of prayer during the past few weeks. First, I must stop to talk this over with my Father. It is His business that I'm involved in.

What to do next? Another neighbor likes leaf lettuce. This was a good day to take some to her. On my way back I could stop at Tommy's home. I learned here that another neighbor had borrowed a Bible because, as she expressed it, "Maybe I'll find in this what I'm searching for." Again I was convicted. I've been in that home, but never had given her opportunity to tell me about her battle.

By now there was no doubt in my mind but that Satan is waging warfare in my community and the Holy Spirit is countering the attack. No, it is in reverse. The Holy Spirit has been and is at work revealing sin, righteousness, and judgment. Satan is counterattacking.

Tommy's mother explained to me why the missionaries had come. Her husband was interested, and they would go to church if he could find one that he wanted to attend. She said, "They are hurrying us through. In four weeks they will have baptismal services and we have to have our minds made up by that time. They said that they are the only ones who can baptize for salvation, because they are the only ones who have apostles."

In the presence of her husband and brother the Holy Spirit gave me boldness of speech to tell them the good news of salvation. They listened intently. The missionaries had put doubts in the children's hearts. They asked, "Are you really saved? Were you really baptized?" I assured the parents of the work of grace in the hearts of their children and that it is not by works but faith in God's work through Jesus Christ that we are saved.

Today I plan to take a book to them which reveals the Mormon errors. Also I will visit their children's pastor and together we will pray for this family.

The fight is on. We are in the midst of the battle. Why are we so often on the defensive? We are at a disadvantage when we stay here. Let's go out in offense. Cults seek persons in the home, shop, and street. We expect the unsaved to seek the church. Which is Scriptural?

Take advantage of the Jehovah's Witness day of visitation in your neighborhood. After they have visited, go to those neighbors for whom you have been praying. I've discovered they are ready to ask questions about which is the right way.

Be a friend to your neighbor. Be his confidant. It isn't easy to know your neighbor's business and not tell someone else, but God expects this of us. Our Catholic neighbor accepted a Confraternity New Testament from us last Christmas. I was teaching ladies' Bible study classes on Tuesday mornings and would visit her afterward. She expressed a desire to know how to read the Bible with understanding.

Sometimes the battle rages on the field. At other times it is fought in prayer behind the lines. Shall we be nonresistant in the battle for which God gives us an armor and tells us to use it in holding our ground against the devil? Today we will put His armor on and fight to deliver captive souls.

Sweet Home, Oreg.

Friends but Also Servants

By Titus Martin

I believe few of us realize the high position we have in Christ Jesus as revealed in the names given to us in His Word. One of these is friends as given to us in John's Gospel: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." In Romans we are also told we should be servants by our own choice. "To whom ye yield yourselves servants to obey, his servants ye are."

Christ, who was equal with the Father in glory, came to this earth in the likeness of man; not to be ministered unto, but to minister, and to give His life a ransom for many, should be our example. When He took upon Him the role of a servant and washed the disciples' feet, He said, "I have given you an example." Paul also writes many times, "Paul, a servant of Jesus Christ."

Basically man's needs are physical and spiritual. In the relief program of the church we send our goods labeled "In the name of Christ." This means we are serving in Christ's stead, at His direction, and in the way we believe He would do if here. Ministering to the spiritual needs of man should be the same. Paul writes, "we pray you in Christ's stead, be ye reconciled to God." If we want to serve as Christ served, it may be well to learn some lessons from His ministry among men.

First He says, "I do always those things that please . . . [the Father]." To know

the Father's will and receive strength for the task, He spent much time in prayer. We should follow His example, for being in the Lord's will is very important to render an acceptable service to Him. How often we fail to see an opportunity till it is gone. Also many times too late we realize we did not minister in the right way or time. Bible reading and prayer are a paramount requisite to serve our fellow men acceptably.

Christ served in love. Love moved Him to come to this earth and die on the cruel cross to redeem mankind. As He lived among men and saw their need, He was moved to compassion and sought to help them. As His children His love should constrain us to follow His example.

I was told when our African brethren were taken to the Bowery Mission and saw the needs of the people, they wept. Let each of us ask ourselves the question, Would it have the same effect on us?

We find that Christ served sacrificially. The one who was with the Father in creation and has a right to all things, chose to live with the bare necessities of life. He said at one time, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." This is an area where many of us have not gone very far, for we minister only of our abundance. If we would follow Christ in this, stewardship would be no problem among us, nor would our mission boards need to be pleading for funds. The widow and her two mites is also an example.

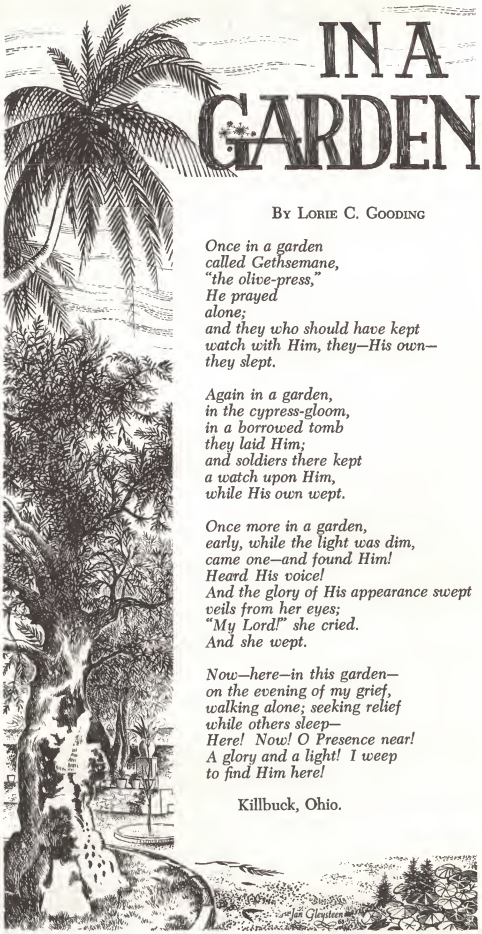
Recently I was asked to forward some clothes for relief for an older sister. I marveled at her generous contribution. In our conversation I learned she had two pair of shoes and decided to give one pair to someone who had none.

Christ also served in humility. We are conscious of His great condescension when He came to earth. As He wrought miracles among men, He never sought the honor of men, but many times withdrew from the multitude. His burning passion was to honor the Father. This we should also do.

The prophet writes, "I sat where they sat." Many times our service would be more acceptable and fruitful if we would be willing to come down and sit where those we seek to help sit—of course, excluding sin. Christ's ministry was not always acceptable, and He suffered persecution. We can expect the same sometimes, for He said, "The servant is not greater than his lord."

Christ served and looked ahead to the future. In the Hebrew letter we have, "who for the joy . . . set before him endured the cross. . . ." When Christ pictured the scene when all nations shall be

(Continued on page 812)



By Lorie C. Gooding

Once in a garden
called Gethsemane,
"the olive-press,"
He prayed
alone;
and they who should have kept
watch with Him, they—His own—
they slept.

Again in a garden,
in the cypress-gloom,
in a borrowed tomb
they laid Him;
and soldiers there kept
a watch upon Him,
while His own wept.

Once more in a garden,
early, while the light was dim,
came one—and found Him!
Heard His voice!
And the glory of His appearance swept
veils from her eyes;
"My Lord!" she cried.
And she wept.

Now—here—in this garden—
on the evening of my grief,
walking alone; seeking relief
while others sleep—
Here! Now! O Presence near!
A glory and a light! I weep
to find Him here!

Killbuck, Ohio.

FOR DISCUSSION

The Quiet or the Slothful in the Land?

By Shem Peachey

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

This article, written by John Horsch and appearing in the old *Herold der Wahrheit* XXXI, 149 (May 15, 1895), is preserved in the John Horsch Library in the Goshen College Historical Library, Goshen, Ind.

John Horsch was born in Germany in the year 1867, and came to America in the year 1888. One can easily perceive in his writing that he still had a good acquaintance with the church in his homeland, since he was in America only seven years. Bro. Horsch was the father-in-law of Harold Bender, who lived at Goshen, Ind., and passed to his eternal reward in 1962.

At the youngest Conference of the South-German Mennonites a speaker spoke of mission work. It was said that the Mennonite Church is no mission church, and according to her whole tradition, she cannot be a mission church. The Mennonites are not called to mission work, but much more, to be "The quiet in the land" *(Die Stillen im Lande).* The Herrnhuter Brethren Church (Moravians), on the other hand, was referred to as a mission church.

The quiet in the land (Psalm 35:20), what kind of people are these? They are the quiet, true Christians, who do not seek public notice before the world, neither seek to conform to it; but they seek to serve the Lord and their neighbor, in all things being diligent in godliness, avoiding world conformity, and worldliness, and the vanity of the world as much as possible, seeking to serve God in simplicity. To participate in the pleasures of the world, the dances, theaters, etc., and to live in conformity with the world, as it is alas too much true in Germany, does not occur among the quiet in the land.

Should then the missionary command of the Lord not concern the quiet of the land? Should they not, as all other Christians, have the obligation to spread abroad the Gospel, and to pursue this work because they are the quiet in the land? Should it be their portion to be satisfied that they themselves are Christians, and complacently look on while other souls are being lost? Or is this notion only the invention of men, which strengthens the people in their indolence and produces nothing but evil? The world alas is full of this type of the quiet in the land, for whom it is too much to lay hold and work for the Lord. They in this respect adapt themselves more to the usages and customs originated in the land than to the commandments of the Lord.

Have the Mennonites in Germany more right to count themselves to be the quiet in the land than the German Herrnhuter? The Mennonite Church in Menno's time was a church of the quiet of the land in the best sense of the word, yet, or rather, much more, because of this, she was a mission church. They were by no means the slothful in the land. Here there was spiritual life. The church grew and increased in spite of all persecution. Today, the number of Mennonites in South Germany becomes less, year by year. The work is going backward. How could it be otherwise, when people have the notion that the church is called to do nothing?

Our Mennonite brethren everywhere should follow in the footsteps of the early martyrs, or better, of Christ and the apostles: and they should not regard the labors in the service of God and one's neighbor as a grievous and impracticable duty, but as a high privilege. The true quiet in the land have always had the conviction expressed in this verse:

> Far from the tumult
> Your heart in heaven
> Shall become homish;
> However your hands
> Bestir and employ
> Diligently on earth.

Quarryville, Pa.

A Prayer

FOR THIS WEEK

Dear Heavenly Father,

May we yield not to the temptation of wanting abundance of things or smoothing our conscience with pills. Help us to possess the real, the good, and the true things of life, the necessaries of our souls. We ask in His name, Amen.

—B. Boyle.

Prayer Requests

(Requests for this column must be signed)

Pray for the spiritual renewal of the church in which God is glorified, Christ becomes precious, the Word of God is obeyed, and the Holy Spirit leads and unites.

Pray for P. A. Friesen, Hesston, Kans., who has suffered a heart attack and is quite helpless.

Our Mennonite Churches: Fish Lake

The Fish Lake Mennonite Church, Walkerton, Ind., began in 1949 when workers from Crumstown conducted a Bible school. Workers from Yellow Creek held Bible school in 1950, and services have been held there ever since. A basement was completed in 1951 and the top structure was completed in 1956. Verl Lehman served as pastor the first five years and now serves as visiting brother. James Christophel has been pastor since 1956. The present membership is 31. Yellow Creek has been sponsoring the church.

Mature Christians and Feelings of Guilt

By Anna Emilie Koglin

George M—, an exemplary Christian, was remorseful. How could things have happened as they had? he worried.

George M— had been a conscientious Christian since his youth. Even before his conversion, he had been a good moral boy. Early in his young life he had established a thriving business and had given generously of his means and time to the work of the church.

He was sensitive and kindly of heart and quickly touched by the need of others, whether that need was physical, emotional, or spiritual. He was always ready to speak for his Lord, too, always trying to win people to the Christian way. In fact, he was commonly thought of as an admirable Christian.

But now George M— was retired. His business no longer claimed his attention. He had sold it some years ago. Neither did his children need him. They had long ago flown the nest. George had much time now to think and to reflect on his life.

And now a surprising thing happened. George became very much depressed. He grew remorseful—remorseful over many things he had done or had not done which he felt had hurt other people.

For instance, there was the time when his brother had asked him for a sum of money with which to start a business. George had refused him the money because he believed the brother could not succeed in the proposed business venture.

Upon his refusal to loan the money, the brother had moved to a remote part of the country. Here the family had had little opportunity for education or stimulating social contacts. And the family had not turned out well.

Reflecting on all this, George felt guilty. He blamed himself for the way his brother's family had turned out.

Then there were his own boys—bright, handsome lads. They had musical talent. One of the boys had even played in the city band. But George had expressed no pride in his sons' activities. In fact, he had frowned on them. He had even refused to see the parades in which the younger boy played. For conscientious George M—believed all such doings worldly, and he had consistently refused to encourage anything of a worldly nature.

What had become of the boys? They had resolutely turned their backs on the church and on the father too. George wept bitterly over their repudiation of him and the Christian religion and prayed much, but he found little comfort.

Then there were his relations with his workers. He had always demanded good, honest work of himself and expected the same of his employees. Now, as he reflected on his active years, it seemed to him that he had been too hard on his employees. He called to mind an instance here and there where surely he had been too demanding.

"It is good that Bro. M— died," said his pastor, after George passed away. "He was getting more and more sorry for having hurt people. It seemed he could think of nothing else, and I was powerless to help him overcome those feelings of guilt."

George M— is not the only mature Christian who has felt guilty over acts done or left undone in his Christian life. Research shows that nearly everyone, especially in his later years, has feelings of inadequacy and guilt.

When the pressures of making a living and rearing a family are relaxed, one tends to reflect more and more upon his life. It is then that he becomes more conscious of his many failures, shortcomings, and mistakes.

Although the mistakes may have been committed with the best of intentions, yet our lives in these instances may have had a destructive impact upon others. The personality of the person affected may have been changed for the worse.

It is natural for a conscientious person to have feelings of regret and self-accusation when he contemplates this aspect of his life's influence. But if he gives such feelings too much attention, the light which should beam from the older Christian will not be there.

Young people will not see the glory of Christ incarnated in such an individual's life, although he has traveled the Christian way a long time. And where shall the less experienced person look for the greater glory if not in the older Christian?

What, then, shall we do? We cannot undo the hurt we have caused. To acknowledge our mistakes and ask forgiveness may not change the direction in which the personality we have influenced is moving. So far as we can see, we may not be able to change anything in the situation we have helped to create.

Of course, so long as the ones we have hurt remain alive, we can pray that God will somehow help them overcome that hurt and turn to positive values. But beyond that we need to realize that such feelings of failure and inadequacy (yes, feelings of guilt) are common to nearly everyone.

We need to know that others feel this way too. This is particularly true at the time when the pressures of living are relaxed. In other words, nearly everyone, no matter how careful he means to be, will unwittingly say something or do something sometime during his lifetime which will have a hurtful impact upon another person.

Knowing that most people have such experiences and hence have feelings of failure and guilt can help us to accept and master our own feelings.

Another fact we should bear in mind is that we are members of the human race, and the human race is known to make mistakes. Even when we as Christians try our best, we do not always get perfect results.

Then, too, our immoderate concern with past failures may be due in part to a streak of pride in us. We wish so inordinately to be perfect. We cannot tolerate shortcomings in ourselves because that is so very human, and we don't want to be so human.

When such is the case, we can obtain release from the torment of past mistakes by yielding our pride up to God and accepting the humility which God is ready to give to those who ask Him.

An instructive word about feelings of inadequacy in Christians comes from Samuel M. Shoemaker. He says,

"Part of the daily tribute which every ordinary Christian pays to a religion infinitely above and beyond him lies in his genuine dissatisfaction with himself before God."

The Christian religion makes the highest possible demands. God gave us Christ as a pattern for our lives, and His life was flawless. Since in all our striving toward His perfection we fall short, it is natural that we should feel dissatisfied with our performance.

But this dissatisfaction should be healthy, and it is healthy only when it leads to growth in the development of our personality. Our recognition of failure should help us to grow in love and understanding, in patience and faith and all the other Christian graces.

When the burden of our mistakes paralyzes us, it is then that Christian growth stops, and our lives stop shining brightly for God.

God is ready to free us from an excessive burden of frustration and guilt and to send us into each day with new endeavors, and to help us, by His grace, to create some good.

God is ready to help us as He helped the Apostle Paul, who said, "One thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:13, 14, RSV).—*Vital Christianity.*

Sunday School Centennial

October 12, 13, 1963

By Melvin Gingerich

On June 7, 1863, the first meeting of the Logan County, Ohio, Amish Mennonite Sunday school was held. This is an important date, for it marks the beginning of the *first permanent* Sunday school in the Amish Mennonite-Mennonite group sometimes referred to as the "Old" Mennonites. There had been earlier Mennonite Sunday schools in this branch of the church, but all of them in time were closed because of opposition and for other reasons. The Oberholtzer group in eastern Pennsylvania had Sunday schools before 1863, but in the Amish and Mennonite Church, the school in Logan County, Ohio, holds the record of being the oldest continuous one.

The credit for starting the Sunday school in the Logan County Church belongs to David Plank (1833-1912), a young preacher in the congregation. He suggested to his bishop, Jacob C. Kenagy (1821-94), that there should be a Sunday school to teach the Bible to the children. Bishop Kenagy, according to tradition, replied, "I'm in favor. I'll be principal." The matter was referred to the church, and as reported by John Umble in his *Ohio Mennonite Sunday Schools*, "the congregation gave a unanimous counsel in favor of the Sunday school."

In his little record book of the Sunday school, now in the Archives of the Mennonite Church, Preacher Plank wrote, in German, "Logan County, Ohio, May 31, 1863. J. C. Kenagy and D. Plank, ministers of the church of God in this vicinity, have decided with [the] counsel [of the church] to organize a Sunday school in the name of God, for we believe quite confidently that if the fathers and mothers give us their support much good will arise out of it." On the outside of the little book, Preacher Plank wrote, "Record of the Sunday school which began June 7, 1863."

The Mennonite Commission for Christian Education and the Historical and Research Committee together with a local committee from the Logan-Champaign community have arranged a program to commemorate this historic beginning in 1863. On Oct. 12, 13, a one hundredth anniversary will be held at the South Union Mennonite Church, West Liberty, Ohio, to recall the events of a century ago and to examine the role the Sunday school has played in the life of the church during these years.

The occasion will be a home-coming for all those who have ever attended Sunday school in this Mennonite community. Others too are invited to attend and it is hoped that many persons especially interested in the Sunday-school work of the Mennonite Church will find it possible to be at West Liberty, Oct. 12 and 13.

While the South Union congregation holds the record for the first continuous Sunday school for a hundred years, other Sunday schools in the Mennonite Church can point to earlier beginnings. The earliest was held at the Wanner and Bechtel (now Preston) congregation near Preston, Ont. Here a Sunday school was started in 1840. Similarly at Masontown, Pa., a Sunday school was begun in 1842. Because of local opposition, these early pioneer efforts to get the Sunday school started had to be halted temporarily.

Both the Wanner and the Masontown congregations are having a special meeting related to the South Union Centennial. Wanner's will have its meeting along with the erection of a plaque on Nov. 3, 1963. J. J. Hostetler, Secretary of Sunday Schools for the Mennonite Commission for Christian Education, will take part in the service. At Masontown plans are being made for a dedication service and the erection of a plaque on Oct. 27. This will be following the fall Mennonite Commission for Christian Education meeting which will be held at Masontown. Several Commission men will stay over for the dedication and home-coming services.

Church-wide Sunday-school leaders will be interested in attending these meetings, especially the one at West Liberty. A new book by J. C. Wenger will be released at this time. Its title is *The Church Nurtures Faith*. Other articles related to the Sunday School Centennial will appear in the Gospel Herald. Notice also the announcement on the back of the September *Builder*.

Does Christian Education Make a Difference?

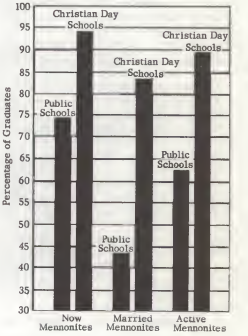
By D. Paul Mishler

In 1958 a survey was made in a typical Mennonite community comparing all the students from Mennonite homes who graduated from the area public schools with those who graduated from the Christian day school in the community. The study covered the years 1946 to 1957.

The graduates were compared in three areas: (1) percentage of graduates presently members of the Mennonite Church, (2) percentage of graduates who married within the Mennonite Church, and (3) percentage of graduates presently active in the Mennonite Church. The term "active" was defined in the survey to mean such things as regular church attendance, at least occasional participation in church activities, such as teaching, committee work, singing in special groups, rendering a program, etc., and a manifestation of some interest in the welfare of the church.

Recently the survey was updated to include the years 1958 to 1962. The graduates were compared in the same areas and the same criteria of judgment were used as in the previous survey. The following graph shows the results of this survey:

While no set of statistics can necessarily be made to prove any point exclusively, the percentages in this survey seem to suggest a significant difference between those



graduated from the public schools of the area and those graduated from the Christian day school of the area.

To furnish a clear picture of the surveyed group, it may be stated that 56 per

(Continued on page 812)

Christians but Not Mennonites

By Raymond Byler

The question is forced upon us. We cannot evade it. And the answer we finally develop will determine our survival as a useful segment within the body of Christ. Is there any word from God to lead us as we evaluate people of other Christian traditions? Is there any Scriptural yardstick by which the work of a denomination can be measured? We must find the answer because our days of isolation are past. Also we are changing and are in grave danger of losing our genius.

The first Biblical truth that bears upon the question is the fact of the unity of the Spirit. Jesus foresaw this when He said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Paul recognized this basic unity when he wrote, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

This unity crosses denominational lines and includes all who have been saved by grace through faith.. "God, which knoweth the hearts, . . . [gave] them the Holy Ghost, even as he did unto us . . . purifying their hearts by faith." These are the words of Peter who, even after Pentecost, was a loyal and narrow Jew. But God through a powerful vision warned him, "What God hath cleansed, that call not thou common." Now refusing to confirm those whom God had received was considered withstanding God.

The body of Christ in the New Testament was a cosmopolitan body of Jews, Samaritans, an Ethiopian, Roman occupation personnel, religious proselytes, a jailer, a fortuneteller, and members of Caesar's household in Rome. Regardless of background, color, or station in life, God had united them into a common body. They were experiencing God's purpose to unify all men in Christ through the agency of His church. Eph. 2:16, 22. The characteristics of this unity are summed up by Paul. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

As one searches for the doctrinal basis for the body of Christ, there are three doctrines which have the earmarks of being "fundamental." The incarnation—"the Word was made flesh"; redemption—"Christ died for our sins"; resurrection and exaltation—"God . . . made . . . [him] . . . both Lord and Christ." As these three great facts about Christ were preached, a believer expressed his faith by a creed of four words, "Jesus is the Lord." And his faith was confirmed and he entered the body of Christ by one fundamental rite, baptism—"he that believeth and is baptized shall be saved." These fundamentals and these alone make the difference between a believer and an unbeliever; between the kingdom of Christ and the kingdom of Satan. When we are tempted to dechristianize fellow believers, it is wholesome discipline to approach them according to the Bible, "with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace."

But there is more to Biblical unity than "unity of the Spirit." There is also the goal, "Till we all come in the unity of the faith." Every newborn child of God has the responsibility of "perfecting holiness in the fear of God." Without following after peace and holiness "no man shall see the Lord." The Apostle Paul classifies this part of the Gospel as "strong meat" in contrast to the elementary "milk." Doctrinal milk produces the new birth. Doctrinal strong meat produces growth, service, and likeness to Christ.

It is in the area of helping children of God attain Christian maturity where the differences in denominational emphasis are most pronounced. Each tradition has its Scriptural ideas which give high priority. Each has been mightily used of God in a past, social situation. Even within our Mennonite family of 16 or more branches there is great difference of opinion on what is the best "strong meat" in promoting holiness of life. One extreme seeks nonconformity to the world and fails to obey the Great Commission. The other seeks to converse with the world but has little except "milk" to talk about. Anyone acquainted with the Gospel standard and the various segments of the body of Christ knows how far short we all come to literally demonstrating it.

Yet God's way is at work here and now. The ascended Lord gives gifts (men) to His body on earth for the "perfecting of the saints." He gave us Matthew, Mark, Luke, and John to give us a four-sided view of Christ. Might He not today be using at least four great leaders and their followers to fully present the meaning of Christlike character? He gave us Paul and John. Paul writes of justification by faith. John writes of the new birth. Today it actually happened that Methodists and Evangelicals were trying to convince a Lutheran about the new birth. The Lutheran had never heard the words! Yet he was a Christian. He had been taught from Paul. Actually these followers of Wesley and Luther were as much united in Spirit as John and Paul.

God gave Martin Luther the understanding of a precious truth that was badly needed in his day. God used John and Charles Wesley in mighty revival in their day. And God used Menno Simons and our Anabaptist leaders to bring about the highest type of holiness in their time. None of these movements had all the answers. Neither did they teach the "all things" of the Bible with equal force. Yet they found in the Holy Scriptures the guidance they needed to faithfully serve their generation.

It is the incurable characteristic of sects to be inconsistent in their Biblical literalism. For example, take the many references to Christian womanhood. There have been so many interpretations and applications on the subject that the word "women-preachers" is an emotionally loaded word.

Yet, in spite of, and with the help of, the many voices speaking for Christ today, we can seek for and attain the unity for which Christ prayed so earnestly and repeatedly in John 17. But this cannot be a working unity. Those who are seeking unity through a super-church as a working body are working for something which did not even exist among the apostles. Peter and Paul gave each other the right hand of fellowship but did not work together. They each had their special area in which God was using them. Any effort toward trying to make even a district conference a working unit is going in an unscriptural direction. The local congregation is the primary and visible working unit of the body of Christ.

The leadership of the local brotherhood should have its goal higher than just plain unity. It should seek unity in Christ—related and Christlike character. There is much help available in this great adventure. We have the Bible. It is all inspired of God and is profitable for instruction in righteousness. The Gospel of grace must be taught. But the goal in teaching is not orthodoxy. Doctrine is useless unless it results in character. Divine love must control the selection and application of Scripture. There is no conflict between the New Testament and Christ. If there is, it is man-made.

Another help toward unity in Christ is the accumulated roll call of spiritual leaders Christ has given to the church. One example is our treasury of hymns. How poor we would be without "Faith of Our Fathers," "When I Survey the Wondrous Cross," "I Gave My Life for Thee," "How Firm a Foundation," just to name a few. These are Christian hymns. Mennonites use them.

Another help given to the church is the power of excommunication. The church must expel from her fold those guilty of mortal sins. Apostasy which separates

from Christ must be dealt with in union with Christ.

The church is also called upon to set up standards of fellowship as a means of warning and instruction. Three times in II Thess. 3 we are commanded to refuse fellowship with those walking disorderly. These are still within the body of Christ but in great need of help. And since various peoples have different understandings of the Christian way, this will certainly result in various fellowships. But how else can truth be propagated than through a carefully disciplined brotherhood?

But the test of our efforts to teach the Bible still remains. The test is the fruit. Does our emphasis produce Christ-related and Christlike character? The unity of faith is a faith which works. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

—Missionary Bulletin.

Jesus and Human Conflict

By H. A. Fast

(To encourage reading, we are from time to time going to print excerpts and possibly whole chapters from Herald Press books. If you are not a regular reader of Herald Press books, we hope you will find these brief articles enough of an appetizer to get you into the book-reading habit. With the exception of the headings, which are supplied to give general guidance, all of the content of this article is quoted directly from the book.—Ed.)

The question. Few sayings of Jesus have been as perplexing to Christian people through the centuries as those dealing with the principle of nonresistance. *Matt. 5:38-42.* The demand of Jesus appears so absolute and unqualified. It does not seem to take into account many important problems of practical ethics.

The central theme is the kingdom of God, the character of its citizens and its higher righteousness. Men were to respond in love with all the resources of their being to the abounding goodness and love of God the Father. Out of this dynamic personal relation to God would flow God-pleasing life and conduct, needed guidance, right relations of justice and love to fellow men. Through this dynamic personal relationship to God there would also become available to man the power that would make realization of the good life possible.

Ill will. He [Jesus] was not concerned about ill will in general, but He was tremendously concerned about people in whom ill will had, even for a moment, become a determining and disturbing factor.

Whom is He talking to? His words were directed to would-be kingdom members to whom He tries to show the quality of spirit with which they are to face all such situations that incite resentment and the desire for retaliation.

The demands? This teaching unit demands of the person wronged more than a mere stoic endurance of wrong, although a certain amount of that would be required to fulfill the demands of the different sayings in the group. It demands more than a suffering of wrong in preference to doing wrong, though doubtless Jesus would agree to that. It demands of him also more than just ordinary prudence, although experience undoubtedly proves that it is often wiser not to resist the evildoer but rather to turn the other cheek. It also demands more of him than the exercise of the principle of nonviolence or non-co-operation in the situation, although that thought is certainly expressed, particularly in the first clause.

Finally, it demands more than keeping oneself free from all taint of hatred, although Jesus would undoubtedly agree that one should by all means strive to maintain one's inner purity and integrity by avoiding all traces of resentment and ill will.

But none of these principles suggested seem big enough singly to account for the exacting demands of this sayings unit. These words demand the presence of a spirit of such inner strength and poise that the person can with perfect equanimity suffer twice the indignity and twice the robbery, exceed by twofold the unjust demand, and meet with spontaneous willingness the request for a gift or a loan. The aim of this passage appears to be not so much to give a technique for meeting such situations as to describe a spirit that could meet them resourcefully creatively.

The kind of love? "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." The love that is enjoined here presupposes the possession of a quality of spirit that transcends all barriers of race, nation, prejudice, and hatred. It presupposes an attitude of good will so superior to the spirit of revenge and ill will that it cannot be interrupted by acts of hostility, but continues to seek actively the good of the offender.

It is not the kind of love that pampers and spoils and saves men from the just consequences of their wrongdoing. It is that deep, discerning, adventurous, creative good will and self-giving love that approaches a man on the plane of his noblest self. It appeals to his sense of self-respect and to his intuitive appreciation of generous, understanding, regardful treatment by fellow human beings.

Relationships. In other words, Jesus is here not merely prescribing a specific attitude for a more or less specific situation. He is pointing to an attitude that should be constantly present in all who would share in the coming kingdom, constantly leavening, directing, vitalizing all one's relations to one's "neighbor," no matter whether he be friend or foe, Jew or Gentile.

Judging the rightness of an act. Jesus apparently tests the rightness of any course of action in any specific case, first and foremost, by its accord with the will and character of God, and second, by its fruits in human life and relationships.

Nonresistance is not merely an idea which a person may call into play when war or military training is imminent. It is an inherent and inescapable part of the everyday character and attitude of the person in whom the rule of God has become a living, working reality.

Excerpts taken from the book, *Jesus and Human Conflict*, by H. A. Fast, published by Herald Press; available from your publishing house @ $3.75.

Confessions of a Criminal

I lived in Chicago during the crime reign of Al Capone. The bootleggers and gangsters were on a rampage. I was among the worst of the lot. As I look back on my life, it is a miracle that Jesus ever looked my way.

Machine guns mowed the hoodlums down by the scores; but I used my tongue. I destroyed the reputations of good people. I mowed them down by the dozens, right and left. I was a gossip. I lied. I peddled the kind of "dope" that hurts the innocent. I gave out "the dope" on everybody I could, and to everybody who would listen.

I was also a "backbiter." I knifed lots of people in the back. I would put on a disguise of friendliness, creep up in the shadows of self-righteousness, and jab my associates between the shoulders, clear through to the heart. I also threw daggers of suspicion, and would leave people bleeding and broken. Then I would steal away.

I was also a robber of the worst sort. I robbed some of my friends of their most treasured possessions, of kindness, of respect, of reputation. I was pretty slick about it. I was never caught—that is, until I looked into the face of Jesus!

Reader, aren't you glad you never sank so low into the depths of sin? . . . or did you?—Evangelist C. B. McCaull, Adrian, Mo.

Often if we put the blame where it really belonged, the other fellow would get less of it.

MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

Physical need and suffering in the Middle East, and our church helps meet it

Cyclone Disaster in East Pakistan

By Vernon Reimer

A devastating cyclone and a 20-foot-high tidal wave hit the coastal area near Chittagong, East Pakistan, May 28 and 29. Approximately 20,000 people were killed and 300,000 left homeless by the disaster which struck an area about 15 miles wide and 160 miles long.

During the height of the storm, wind velocities reached 150 to 170 m.p.h. This was followed by a tidal wave which caused untold destruction of life and property.

I visited the area June 7-12 to survey the damage done. Arrangements were then made for Mennonite Central Committee to work together with the East Pakistan Christian Council in an area assigned to it by the government. This area is a 15-mile coastal strip, one of the more in accessible areas, which reportedly did not have so much loss of life but a great loss of property.

On Sunday, June 9, I had a powerful sermon preached to me. On that day a Pakistani worker and I hired a scooter and traveled 40 miles north along the trunk road from Chittagong.

The disaster and damage done has to be seen to be believed. Houses by the thousand were completely destroyed, and people were crawling under any kind of shelter to find protection from the rain.

All along the road were people, many of them naked, begging for help. In a few places groups of people stood in the middle of the road and stopped all vehicles to beg for help.

Forty miles from Chittagong we came to a Red Cross center where a guide volunteered to take us to some of the worst hit coastal villages. When we asked him how they had fared, he broke down and cried. Later he told us his story.

He came from a village that was completely washed away. He himself had been a prosperous man. Now he had nothing. Even the clothes he wore had been given to him. Furthermore, nearly all of the members of his family had been killed. He had saved himself only by clinging to a tree when the tidal wave struck.

We walked for five miles toward the coast and passed through one village after another which had been completely wrecked. People were standing around, dazed and discouraged, even ten days after the storm. Some had already gone to relief centers to see if there was food, but all too often there was not enough.

Time and again we met people coming from villages of which the rest of the world, up to that time, had not heard. They had managed to survive—God knows how.

By two o'clock in the afternoon we were thoroughly soaked and muddy from slipping and sliding along the narrow paths between the rice fields. Rain was pouring down during most of the time. We stopped in a small village and were invited to share the primitive shelter that the few remaining people had.

Twelve Share Lunch

We were hungry and decided to have our lunch. However, with ten hungry-eyed suffering people standing around we could not but share our lunch with them. Even then they begged us to supply them with more food.

When we came nearer to the coast, not only were the villages destroyed, but in many cases, almost completely washed away. It was in this area that so many people had drowned when the wave came.

On our return we met a police group which was burying dead bodies. Fish were lying along the roadside wherever we walked. The stench was dreadful. Even the city of Chittagong had few houses that were not destroyed or damaged to some extent.

Yes, a sermon that would not be forgotten for many days had been preached. The question remained: "Will the sermon provoke action?" "Whatsoever ye have done to the least of these my brethren, ye have done it unto me."

MCC Offered Workers

Following this survey I consulted with Murray Milner of Church World Service and members of the East Pakistan Christian Council and offered that MCC would provide workers in their program. They had decided to do relief for three to six months and to organize local groups to clean up rubble and rebuild homes. Members of these groups would be paid with surplus foods brought in by Church World Service.

MCC has agreed to set aside $1,000 for this co-operative relief effort. The money is being used for equipment and transportation for workers.

On June 16 John Weber went to Chittagong and was followed by Floyd Bauman on June 20. They were released from

This sampan is on its way to the East Pakistan relief area with food. This is the only way to deliver food to the refugees in the Chittagong area.

After the day's work, these men are ready to pick up their wages in relief food in East Pakistan.

their assignments in Calcutta, India, to begin immediate relief activities in Chittagong.

Weber is in charge of the motorboat to keep up communications and supplies between Chittagong and the area in which the churches are working.

Bauman is in charge of one of the centers where work groups are organized to rebuild houses and build up embankments. Some clothing has been distributed at these centers. To date 83 houses have been rebuilt and sections of embankment to keep out floodwaters have been repaired.

During the first month of relief activities the work was hampered by incessant rains. Further, a second flood caused the death of another thousand people as well as a lot of property damage. During one of his trips to the relief area Weber, who was driving the motorboat, saw a number of people up in the trees shouting for help.

Heavy Rains May Help Crops

The heavy rainfall during the past month—65 inches in 12 days—while hampering relief activities and causing suffering to many thousands, is really a blessing in disguise. Shortly after the storm it was believed that practically no crops would be obtained this year due to salinity of the water. Now, with the many rains, much of this has been washed out and prospects for crops are much better. In fact, many fields at present have a luscious green color and look quite promising.

Further, it seems as though this abundant rain has also helped to keep down the incidence of disease.

When the need of the Chittagong area was presented to the India Mennonite churches at their meeting on July 10 and 11, they responded by offering to send in volunteers to help with the work. Two men, M. Kumar of Saraipali and F. Benn of Champa, have already gone to help with the relief activities for the next two months. It was certainly thrilling and gratifying to note the response on the part of the Indian brethren, who themselves often have a real struggle to maintain their own families.

Indian Mennonite brethren volunteer services to help in Pakistan disaster

Indian Mennonite Churches Give Aid

The Mennonite groups in India responded to the need in East Pakistan. The recently organized group of men, Mennonite Central Committee of India, assigned two volunteers.

Other churches responded by making available financial resources. The Mennonite Church in India observed Aug. 4 as Chittagong Relief Sunday; special offerings were taken for the work.

The first two volunteers to serve under the newly organized Mennonite Central Committee of India flew to Chittagong on Sunday, July 28, to help with the relief activities in the cyclone disaster area. The two volunteers are a young pastor, M. Kumar, from Saraipali, and a driver-mechanic, F. Benn, from the Champa mission workshop. Both men are affiliated with the General Conference Mennonite mission work.

Pastor Kumar's church will continue to pay his salary while he is doing relief work for the next two months. Even though the church members have a struggle to make their own living, they responded to the call of a people in distress and were willing to have Pastor Kumar leave them for two months. Mrs. Kumar and their one child are remaining at home. Kumar will likely be in charge of a relief center in which he will be organizing groups to reconstruct public buildings, work on embankments, etc. These workers will be paid with food supplied by Church World Service.

F. Benn, driver-mechanic, has been employed by the Champa mission workshop for a number of years and is well acquainted with the repairing and driving of vehicles. The mission has released Benn to carry on relief activities for two months. Since he has experience and skill in driving and repairing motors, he will most likely be operating one of the communication boats between Chittagong and the relief centers. This is a distance of about 30 to 40 miles along small and large canals. The Benns have eight children.

How MCC (India) Started

On Feb. 1 and 2, 1963, delegates from the six Mennonite and Brethren in Christ churches in India met in Calcutta to discuss a closer working relationship. In January, Orie O. Miller and Vernon Reimer, service director in Calcutta, had visited all the Mennonite areas and discussed such a plan.

Miller had received prior sanction for such a move from the different mission boards in North America. The idea was accepted by all groups. They responded by sending their delegates to the February meeting.

At the organizational meeting, P. J. Malagar of Dhamtari (of the Mennonite Church in India) was appointed director of this program in India. He began his duties in Calcutta on July 1. The next meeting, called by Bro. Malagar, was held in Calcutta on July 10 and 11 for the purpose of outlining the future work of MCC and for appointing an executive committee.

The newly elected executive committee consists of P. J. Malagar, chairman; Vernon Reimer, treasurer; Jacob Flisher, Mennonite Church, M.P.; Ben Sawatzky, General Conference; Theo Kujur, Bihar Mennonite Church; T. S. Devasahayan, Mennonite Brethren; Arthur Pye, Brethren in Christ; and S. M. Hembrom, United Missionary Church. One of the committee's duties will be to draft a constitution.

The questions of peace and voluntary service were discussed at the July meeting. One of the results of this discussion was that the churches were prepared to send volunteers to help in the Chittagong, Pakistan, disaster. Two men have already been sent.

The tone of the meeting, according to Reimer, was good. Everyone present felt that it was through the Lord's leading that they had come to the point where the Mennonite and Brethren in Christ churches of India would work together in closer fellowship in the work of MCC.

Unfortunately, the convener, P. J. Malagar, was ill and was not able to attend any of the sessions. He has recovered now and is beginning to implement the decisions of the group.

—MCC Information Services.

Missionary Letters Offer Clues to Work in Five Countries

Siebers Hold Services in Two New Argentine Towns

Floyd and Alice Sieber write from America, Argentina, now in their third term of service under the General Board.

"We are stretching out into two new places. One is a small town between here and Trenque Lauquen where we have services every Saturday afternoon. Here several families, humble folk, gather to listen eagerly to the Word.

"The other place is a larger town. Lucio will have charge there. He visited in the home of a believer, a widow with two teenagers (son and daughter), and found them anxious to open their home for weekly services. The son is a physical education teacher in the local high school, and the daughter a talented music teacher.

"We continue with three annexes to the Sunday school in different sections of America every Sunday afternoon. One place we had closed because the people moved away who had opened their home, but now another family, although they are not Christians, have allowed us to teach in their home. The children are often effective doors of entrance to the hearts of the parents.

"We are encouraged by the women's meetings. Though not a large group, yet we have made new contacts and pray these might bring souls to the Lord. One member works in the maternity ward of the hospital, and she calls us when needy mothers are admitted. Sometimes they bring so little clothing for their babies the nurses hardly know what to do.

"The young people have worked hard to put cement instead of dirt on the basketball court. This will also provide a clean place for the Sunday-school children to play. It is almost finished, but winter weather has hindered its completion for the past several weeks. We hope to invite young people from several nearby towns for the dedication this spring. These get-togethers mean much to those who seldom get away from their own town to associate with other Christians."

Abiriba, Nigeria, Sees Personnel Turnover

Dr. John and Betty Grasse, at Abiriba Joint Hospital, write of farewells.

"The first 'send-off' party was on July 24 for Cyril and Ruth Gingrich, who left for furlough in Canada. A large group of community and hospital folks gathered to wish them well. There were the usual speeches, presentations, and picture taking. Following this the regular Wednesday evening prayer meeting was held.

"A second one was held on Aug. 4. This was a 'send-off' for Dr. Carl Hostetler and Uwa Akwa Uwa, one of the ward attendants, who will take a six months' course in laboratory work at the leper settlement in Uzuakoli.

"We welcomed the Cecil Millers, who will take over the business management of the hospital during the absence of the Gingrichs.

"And we welcomed the Dr. Lawrence Eby family. Dr. Hostetler's help allowed time for Dr. John Grasse to open the rural health program, but unless another doctor soon comes, it may not continue."

Dorsa Mishler, secretary for personnel of the General Board, says in this connection, "We need urgently a medical doctor for Nigeria." Doctors interested in this service opportunity should write to Dorsa at Mennonite Board of Missions, Elkhart, Ind., at once.

Fishers Report Activity at Enugu Center

Lloyd and Evelyn Fisher, missionaries to Nigeria directing the African OMA program, write, "Just to give you an idea of what has kept us out of mischief the last four weeks, we have served 123 meals to other people besides Lloyd and me, and have had 36 all-night guests. This includes eleven different individuals or families as the case was. We are enjoying the work and each week finds us sharing the center with someone."

At last word the Fishers and Ed Weaver were working with Nigerian school officials for a position for Grace Bergey, OMA teacher to Nigeria. They write, "Grace is still with us awaiting word from Ibiaku concerning teaching in their school. Ed will check again as soon as he gets home and will let us know. Lloyd will take her up to Arachuku soon to see what conditions are there for her; so she will be planning and preparing herself accordingly."

Amstutzes Comment on Spiritual Maturity

Clifford and Lois Amstutz, at Macgregor College at Afikpo, East Nigeria, comment that they are going to suggest a "spiritual emphasis week" for the students. They write, "One of the important problems to be dealt with among the students is a spiritual one. Most of them were baptized as infants."

Besides teaching, Clifford is vice-principal at the college and helps in the administration. Lois says, "During part of May, June, and July, I did some part-time teaching here at the school in English and literature. One teacher left unexpectedly, another was sick with hepatitis, another was gone two weeks on business; so they were really short of teaching staff for a while. I rather enjoyed it, though it did keep me hopping."

Besides schoolwork, the Amstutzes try to do their part in the local church. Lois writes, "I serve on the executive committee of the local church women's guild and the village United Church Women, and try to help. Last week our women's guild scrubbed and waxed the program platform in the hall where church services are held."

(Continued on page 808)

Missions Today

The Dollar-a-Sunday Men

By J. D. Graber

"Hear the Pennies Dropping" is a song we never sing any more in the primary department of Sunday school. We have outgrown it. Or have we? Are there still parents who give their children pennies for the Sunday-school offering?

They give them dimes and quarters for the soda fountain and the candy counter. But for Sunday school, pennies. If they are very liberal, they may give them nickels for the offering. What do children learn thus about the relative importance of things? Obviously treats hold a higher priority than the Lord's work. Let us hope that parents doing this are a vanishing breed.

Dropping a dollar bill into the Sunday offering plate is also a long-established practice for far too many churchgoers. Time was when a dollar represented a day's wages. Vision of the church's task in the world was also dim in those days and stewardship teaching was not well developed. It would be interesting to know how many of us continue the custom from mere habit. We still drop in the traditional dollar. This means fifty-two dollars per year, if we do not miss any Sundays.

Systematic giving will cause most dollar-a-Sunday men to vanish. A man told his income tax accountant that he thought he had given about five hundred dollars to his church during the past year. "That averages out to about ten dollars per Sunday," said the income tax man. "Oh, no," answered the other one. "I usually give a dollar in the Sunday offering." It helps us to calculate our giving in terms of the weekly average. This makes us face the facts realistically.

What is my annual income? The tax man wants to know accurately. Then, "What doth the Lord require of . . . [me]?" A little honest, sincere calculation will tell me how much my average Sunday offering has to be. Let us not rob God.

Elkhart, Ind.

Happiness is a hard thing because it is achieved only by making others happy.

MISSION NEWS

Overseas Missions

Elkhart, Ind.

The General Board has received word that ten workers have arrived safely on the field for missionary-service assignments.

The Ralph Buckwalters arrived in Tokyo, Japan, on Aug. 19 for their third term.

Keith and Jeanette Hostetler, OMA teachers, arrived in Enugu, Nigeria, on Aug. 19 for their first term.

Janice Eicher, overseas VS-er to the Valdoie Children's Home in France, arrived there on Aug. 24.

The Charles Shenk family and Blanche Sell arrived in Tokyo, Japan, on Aug. 28. Charles Shenks will begin their second term of service. Blanche Sell will begin her third service term at Dhamtari, India, after short visits in Japan and Hong Kong.

Willis Kaufmans, OMA teachers, arrived in Enugu, Nigeria, on Aug. 29 for their first term.

Six missionaries will leave this week for their first assignment.

Mvin and Mary Alene Miller will fly from San Francisco on Sept. 11 to Japan for a three-year term of missionary service. They will be English teachers.

Don and Vietta Nofziger, missionaries to Ghana, and the Darrel Hostetler family, missionaries to Nigeria, will sail from New York on Sept. 13. The Hostetlers received their visas on Aug. 21.

Five missionaries have recently returned home. Dr. Carl and LaVerne Hostetler, Goshen, Ind., arrived home on Aug. 22 after a short term of medical service at Abiriba, Nigeria.

Ruth Gamber, missionary to Araguacema, Brazil, arrived in Miami, Fla., on Aug. 22 for a three months' furlough.

The James Lehman family, missionaries to India, stopped in Elkhart on Sept. 3 en route to their home in Nebraska.

Lancaster, Pa.

Stephen Leatherman, 21-year-old son of John and Catharine Leatherman, missionaries in Tanganyika under the Eastern Board, was critically injured in a motorcycle accident Aug. 20. Rushed to St. Joseph's Hospital, Lancaster, Stephen was discovered to have a broken neck and to be paralyzed from the shoulders down.

Stephen had returned from Africa a few years ago to complete his high school, and more recently was farming his grandfather's farm.

Because of the seriousness of the injury and the fact that a long period of recuperation and rehabilitation will be necessary, Stephen's parents made immediate plans to return to the United States. They arrived in New York on Aug. 29.

Salunga, Pa.

Anna Mary Yoder and Rachel Mohler, missionaries under the Eastern Board, flew from Miami, Fla., to Costa Rica on Aug. 28 to begin a period of language study. They will eventually join the mission staff in Honduras.

The Isaac Frederick family flew directly from Miami to Honduras on Aug. 30 as first-time missionaries to that country.

The Nathan Hege family, Norma Dickerson, R.N., and Dwight Beachy left for Addis Ababa, Ethiopia, on Aug. 28. The Heges were returning for a third term to continue in literature work. Dickerson and Beachy are first-term missionaries.

Dhamtari, India

A. K. Bishwas, assistant headmaster of the Dhamtari Mission High School for several years, has been confined to the Dhamtari hospital because of uremia.

Recently, upon the resignation of J. W. Samida, Bishwas was appointed head master. Besides teaching for the past several years, he has served as secretary and treasurer of the Mennonite Church in India.

Strasburg, Pa.

Allen Shirk, missionary on furlough from India, was guest speaker at Strasburg at the farewell service for Miriam Krantz on Sept. 8. Miriam will leave for Nepal on Sept. 15 to be dietitian in the Shanta Bhawan hospital, Katmandu. She will work under the United Mission to Nepal, a co-operative board of which the General Board is a participating member.

Home Missions

Preston, Miss.

Nevin Bender, worker among the Choctaw Indians, reports, "A young Indian boy, seven months old, died July 20.

"His parents, who had never attended our services before, though a few of their children had, expressed their desire for a church funeral. The service was held in the Mennonite chapel on July 21, with about a hundred Indians present. The parents have attended several times since.

"The funeral service presented an opportunity to meditate with them on 'the security of a child who dies in innocence.'

"We have been encouraged with the interest and attendance of the Indians."

Cleveland, Ohio

The first Sunday-school and worship services of the University-Euclid Community Church were held on Sept. 8.

Pastor Warner Jackson has invited all Cleveland Mennonite I-W's and students to volunteer their services and to share their vision and goals for the new church.

The group is meeting in the auditorium of the Charles Orr Elementary School at 9711 Lamont Avenue.

The church has been a co-operative venture of the General and Ohio district mission boards.

Your Treasurer Reports

"Share Personally in Showing Forth Christ" is the title of an eight-page pamphlet just published by the General Board. It lists mission projects available for congregational groups, either as they collect funds for specific purposes, or as an aid to the pastor and congregational mission board member to give purpose to budgeted and planned giving, already in effect in the congregation. Many groups find personal spiritual growth and satisfaction in direct project giving. Others need a list to help them see concretely where the money is allocated that goes into the General Mission Board's request of $30 per member per year. If you would like a copy of this pamphlet (copies will be sent to every congregational mission board member around Sept. 20), write to Mennonite Board of Missions, Elkhart, Ind.

—H. Ernest Bennett.

District Mission Boards

Harrisonburg, Va.

Officers of the Virginia mission board elected at its annual meeting July 23 at Harrisonburg, Va., are: Mahlon Blosser, president; Moses Slabaugh, vice-president; Harold Eshleman, secretary; Roy Kiser, treasurer and field worker; and Nelson Burkholder, fifth member.

I-W Services

Lebanon, Oreg.

The Lebanon Community Hospital, administered by the General Mission Board, has immediate openings for a laundryman and two orderlies. The hospital is approved for I-W's. Persons interested should contact their conference service counselor or write to Personnel Office, Mennonite Board of Missions, Elkhart, Ind.

Kidron, Ohio

A I-W orientation for young men in central Ohio will be held at Central Christian High School, Kidron, beginning Sept. 17. A high light will be a trip to Dayton, Ohio, and a visit to Miami Valley Hospital, where I-W's are employed, over the weekend of Sept. 21, 22.

Persons in central Ohio contemplating I-W service or interested in joining this orientation should write to Dick Martin, Mennonite Board of Missions, Elkhart, Ind., for more information.

I-W orientation for young men in western Ohio is being planned for around Oct. 19, 20.

Elkhart, Ind.

Dick Martin, associate director of I-W services for the General Mission Board, announced on Aug. 29 tentative plans for a I-W Life Team this fall.

The idea was conceived after the I-W Council had observed the impact on youth of the MYF Life Experiment Team last year.

Dick says, "The original idea was to have a quartet of four men and a minister who had I-W experience. But the thinking at present is that perhaps the most effective ministry would be a team of two, with the possibility of a married couple.

"The emphasis of the team would be a person-to-person basis of sharing, talking, doing Bible studies, and attempting to help I-W men develop a set of Christian principles by which to live from day to day. The exact approach and method is not clear at this point, but would depend partly on the make-up of the team."

Pray for the persons to be selected for this team and for their ministry.

Relief and Service

Elkhart, Ind.

The General Mission Board and Mennonite Central Committee need persons to serve as normal control patients in medical research programs at two institutions.

The two institutions are Fritzsimons Hospital, Denver, Colo., and National Institutes of Health, Bethesda, Md. The persons would participate in various types of medical studies under the guidance and supervision of research specialists.

Interested persons should write to Personnel Office, Mennonite Board of Missions, Elkhart, Ind., or to Personnel Office, Mennonite Central Committee, Akron, Pa., for more information.

Calcutta, India

On Aug. 15 a Christian hostel was dedicated at Hatibagan Road in Calcutta. It is a joint project of the United Missionary churches of Calcutta and Mennonite Central Committee of India.

About 70 people attended the dedication of the newly renovated 15-bed hostel, which opened its doors to Christian men and boys this month.

A retiring couple had offered their seven-room residence at half the regular rental price if it would be used for Christian work. They also offered to completely renovate and redecorate it.

P. J. Malagar, director of MCC of India, gave the message and stated that the need for hostels in which young men could live and study in a Christian atmosphere was great, particularly in large cities such as Calcutta.

He also said, "This hostel is not just another hostel on the humanitarian and philanthropic basis, but a carefully planned project to help the student find his life in God. It is to be a proper Christian environment for the nurture and growth of our Christian youth."

This is one of the first projects of MCC of India. May the Lord guide its management and make the hostel a place of Christian witness.

Akron, Pa.

Urbane Peachey, director of the personnel office at Mennonite Central Committee headquarters, reports that workers are urgently needed for a number of positions.

An editorial assistant is urgently needed for Information Services. Duties are writing news releases, editing script writing, and preparing promotional materials.

There are openings for five secretaries. Positions are available in Menno Travel Service, Mennonite Mental Health Services, Foreign Relief and Services, Information Services, and Central Stenographic Service.

From Algeria there is a request for a medical doctor. On the island of Timor in Indonesia a doctor is needed by January, 1964, to succeed Dr. Samuel Stover.

The agricultural program in Greece needs a Pax man with experience, and preferably some training, in poultry raising.

To investigate these or for a description of other opportunities, write to Personnel Office, Mennonite Central Committee, Akron, Pa.

Broadcasting

Detroit, Mich.

Radio station WMUZ-FM, Detroit, is releasing the "Way to Life" broadcast at 5:05 p.m., Wednesdays. WMUZ, a 20,000-watt station, is located at 103.5 on the FM dial. The Detroit Mennonite Church and an Archbold, Ohio, businessman are sponsoring the broadcast.

Harrisonburg, Va.

"Heart to Heart" announces a homemaker sharing project called "Heart to Heart Club."

Sharing relieves tensions, brings solutions, helps people to better understand their own selves and their families.

"We believe that just as you have found help in sharing, others near you can find this too," says Ella May Miller, speaker on "Heart to Heart." "Invite other homemakers into your home for a period of relaxation and sharing. Plan it during the time 'Heart to Heart' broadcast is released in your area. After you listen, discuss the talk, pro and con, share your experiences with each other, share your faith, and share with God in prayer. Use this occasion as the time to invite the new neighbor, the weary mother, or the 'not-yet-acquainted-with' neighbor into your home."

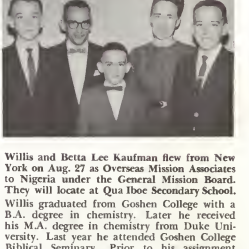
For additional information for organizing a "Heart to Heart Club," write to "Heart to Heart," Harrisonburg, Va., for a packet of materials.

Spain

Literature is one important means of sharing Christ with others. A Spanish girl writes, "Not long ago my brother gave some of the Luz y Verdad tracts to an employee of the bank where he works and he became very much interested in knowing more about the Bible. I will be responsible for orienting him; therefore, my beloved brethren, your generosity is not in vain."

Your Overseas Missionary Family of the Week

Willis and Betta Lee Kaufman



Willis and Betta Lee Kaufman flew from New York on Aug. 27 as Overseas Mission Associates to Nigeria under the General Mission Board. They will locate at Qua Iboe Secondary School.

Willis graduated from Goshen College with a B.A. degree in chemistry. Later he received his M.A. degree in chemistry from Duke University. Last year he attended Goshen College Biblical Seminary. Prior to his assignment with the General Board, he served as a missionary teacher in Ghana, West Africa, under a board of another denomination, and worked as a research chemist for Standard Oil Company. Betta Lee, who graduated from Eastern Mennonite High School and received her B.A. degree in home economics from Goshen College, taught Bible school in Ghana earlier. The Kaufmans have three sons—Lynn, 14; Byron, 12; and Kevin, 10. Their field address is: Qua Iboe Secondary School, Etinan, via Uyo, Eastern Nigeria, West Africa.

Deputation Schedule

Sunday, Sept. 15, to Sunday, Sept. 22

Kansas

Paul Erb
Hesston, Sun., Sept. 15, a.m.
Hesston (Hesston and Pennsylvania congregations at Hess Hall), Sun., Sept. 15, p.m.

Michigan

Wilbur Hostetler
Ashley (Bethel), Sun., Sept. 22, a.m./p.m.

New York

B. Charles Hostetter
York's Corners, Sat., Sept. 21, and Sun., Sept. 22.

MISSION NEWS

(Continued from page 806)

Dr. Paul Conrad Reviews Indian Medical Advances

In his 1963 annual report Dr. Conrad reports several improvements in the physical plant at Dhamtari Christian Hospital.

"A new doctor's house is now all complete except for wiring and a few other minor items. The new tuberculosis ward is opened. The new mobile X-ray unit has been put into commission and is being

used daily. A new electric refrigerator, a new suction machine, and a new three horsepower water pump have been installed. The one well has been bored down to a depth of 160 feet. However, even as early as Jan. 1, 1963, there was a shortage of water in it. This is undoubtedly due to the unusual lack of rainfall we had this year."

Many medical conveniences North Americans take for granted, the hospital does not yet have.

"We look forward to the time when we can do electrocardiograms and BMR's (basal metabolic rates). Because of the lack of blood and a blood bank we cannot offer surgery to some who need it. Likewise, because we have no fully qualified surgeon, we must refer some patients elsewhere."

He points to improvements needed. "We still lack in control of visitors to the hospital and control of the neighborhood children wandering aimlessly about over the premises. Walls around the doctor's house I feel are most essential. . . . Ceilings in all the remaining wards and rooms not having ceilings likewise need consideration."

The school of nursing is at Dhamtari Christian Hospital. He reports, "In the school we have 45 students divided as follows: nine fourth-year midwives; seven third-year nurses; 13 second-year nurses; and 16 first-year nurses."

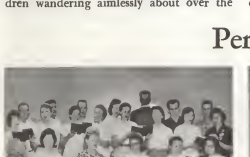
Dr. Conrad and other missionaries were most grateful to God for the loyal staff and the work done at Sankra Christian Hospital last year.

"The wards are always full, and makeshift arrangements have been made in the motor garage for additional inpatients. Major and minor surgery is done as the need arises. The staff with the co-operation of the local pastor and church has been very active in Gospel witness, tract distribution, and village preaching. After several years with no doctors this revival of Sankra medical work is surely a joy to us all.

"A new autoclave has been installed and much in the way of new surgical equipment has been added. A new ambulance has been ordered under the terms of the Indo-American Agreement. This became obviously necessary when the present car had a major breakdown."

Roadside leprosy clinics are another part of the work at Sankra. "To facilitate the work, the outpatient department at Sankra is closed each Wednesday. Stops are made at Anda, Gunderdehi, Sikosa, and Lateborh. The entire male staff of Sankra goes along. It is a full, hard day, with work stretching from early morning to dark. The leprosy patient census in this area is particularly high. We feel this is a significant contribution to the needs of these people and a display of unselfish Christian service."

Persons in Mission News



VS orientation was held at the General Mission Board offices Aug. 5-14, 1963.
Participants and their assignments are: (front row, left to right) **Janice Eicher,** Sarasota, Fla., housemother at Valdoie Children's Home, France; **Connie Liller, Keyser, W. Va.,** nurse aide at Mt. View Nursing Home, Glenwood Springs, Colo.; **Martha Brubacher,** Petoskey, Mich., kindergarten teacher to migrant children at Stanfield, Ariz.; **Dorothy Hershberger,** Goshen, Ind., housemother to Cree Indian children at Anzac, Alta.; **Ruth Zimmerly,** Sterling, Ohio, kindergarten teacher to Latin children at Mathis Texas.

(Second row) **Elaine Rohrer, Smoketown, Pa.,** worker at Kansas City Children's Home; **Edith Jantzi,** Mio, Mich., kindergarten teacher to Latin children at Alice, Texas; **Miriam Valido,** Tampa, Fla., club director to Latins at Molina, Texas; **Emma Metzler,** New Holland, Pa., kindergarten teacher to Latins at Robstown, Texas; **Shirley Yoder,** Sheridan, Oreg., Life Team II; **Judith Schmell,** Bridgewater Corners, Vt., Life Team II; **Wilmetta Maust,** Elkhart, Ind., secretary at Frontier Boys Camp, Divide, Colo.; **Eileen Loeffler,** Indianapolis, Ind., teacher to Cree Indian children at Imperial Mills, Alta.

(back row) **Ron Leupp,** Archbold, Ohio, Life Team II; **Julio Valido,** Tampa, Fla., club director to Latins at Molina, Texas; **Dale Helmuth,** Louisville, Ohio, Life Team II; **Jane Yoder,** Mantua, Ohio, housemother at Pathway School, Narberth, Pa.; **Roger Glick,** Eureka, Ill., Life Team II; **Norman Maust,** Elkhart, Ind., maintenance man at Frontier Boys Camp, Divide, Colo.; and **Adolf Loeffler,** Indianapolis, Ind., teacher to Cree Indian children at Imperial Mills, Alta.

William D. Nofziger, Archbold, Ohio, has been selected as the first chaplain resident to participate in the new chaplaincy training program being sponsored jointly by the department of pastoral care at Brook Lane Farm Hospital and the Washington County (Maryland) Council of Churches through its chaplain's committee.

This project is a co-operative effort with Brook Lane Farm Hospital and two hospitals in Hagerstown, Md. Brook Lane Farm is administered by Mennonite Central Committee. Chester A. Raber, chaplain of Brook Lane Farm, is the supervisor. Bro. Nofziger, an ordained minister in the Indiana-Michigan conference, is a graduate of Goshen College Biblical Seminary. He and Mrs. Nofziger have two children.

♣

Even on the low ground of common sense, I seemed called to be a missionary. For is the kingdom not a great harvest field? Then I thought it only reasonable to seek the work where the work was most abundant and the workers were the fewest.
—Gilmour of Mongolia.

Mr. and Mrs. Lester Miller, Phoenix, Ariz., spent two months this summer in voluntary service in Puerto Rico. Here Mr. Miller is shown making a desk for the Luz y Verdad offices.

Being carpenter was one of his many jobs while in Puerto Rico. The Millers are from the Sunnyslope Mennonite congregation. Others interested in investigating service opportunities in short-term voluntary service are invited to write to Dorsa J. Mishler, Mennonite Board of Missions, Elkhart, Ind.

♣

In 1868 Fanny Crosby visited a prison to address the convicts. While she was pleading that they accept Jesus Christ as Saviour and Lord, one of the convicts stood up and cried out, "Good Lord, don't pass me by!" His prayer was answered. . . . The prisoner's agonized plea made a deep impression on Fanny Crosby. When she returned home, she wrote the now-famous words: "Pass me not, O gentle Saviour. . . . Do not pass me by."

Michael Daves in *Famous Hymns and Their Writers.* (Fleming H. Revell Co.)

Evil Spirits Lose Out

M. C. Vogt, missionary in Bihar, India, talks with people constantly fearing evil spirits.

"Last week a family here in our village of Bathet decided that they had served the evil spirits long enough and that now they want to become Christians. One of the sons was in church service last Sunday. The old mother was coming but was delayed by some work.

"There is also a widowed mother with three sons. Pray that they may come to the Lord and be born again. They have already received one answer to prayers. The evil spirit was coming at night and troubling them; so they prayed in the name of Jesus for protection. They have not been bothered since.

"Near Balumath a young man was baptized and now his parents are under instruction. They have been attending services for a long time. They are illiterate and so are not learning very rapidly. But they are learning a few songs and a few facts.

"Up at Gerwan north of here there is a family who were baptized last April. They went through a testing. Their son became very sick. Their neighbors told them to offer the cook to the evil spirits and then he would get well. But instead they took him to our Nav Jivan Hospital and today the little fellow is pretty well, and the parents are happy in the Lord."

Nepali Laws Go into Effect

His Majesty's government of Nepal recently passed laws which may seriously affect missionary activity. The laws allow persons to continue in the traditional religions, but forbid a change of religion. Evangelism, proselyting, and baptism are unlawful.

Missionary Lena Graber wrote on Aug. 17, "Today is the first day of the Nepalese month. This marks the going into effect of some new laws. We are just wondering what we should do in case they really enforce all the laws. We and the national Christians have decided to go on in faith as we have until we are told otherwise."

The missionaries and the church request prayer as they continue to serve under the stricter laws.

Aibonito Hospital Builds New Outpatient Clinic

Lawrence Greaser, chairman of the board of Mennonite General Hospital, Aibonito, Puerto Rico, reports, "The board of directors here recently received word from Washington that we will receive some government funds to build a new outpatient clinic building and to increase the hospital's 34-bed capacity to 50."

The enlarged facilities are needed badly. Lawrence says, "We continue to be surprised at the distances from which people come to receive treatment in the Aibonito hospital, and also the number of patients seen in the outpatient clinic. The record for one month is around 2,900."

More to Come

Missionaries correspond and keep the General Board up to date on happenings from the field. Your missions editorial staff will share their reports with you in the weeks ahead.

Received too late for this issue, but in time for the next one, were letters from Orpah Mosemann, on a year's leave of absence from Goshen College, now in India, and a letter from Jacob and Arvilla Flisher, Dhamtari, India.

When H-Bombs Fall

By Clay Cooper

History is hardly kind enough to allow us the speculative question, "To Be or Not to Be?" The cherished hope that the frightfulness of nuclear weapons will prevent their use is poorly founded. When, in the past, has the awesomeness of man's destructive devices totally eliminated their use? Sooner or later a provocation arises calling for the application of each new devastating contrivance.

It is almost too good to be true to expect that history will not repeat itself. There can be little, if any, reasonable doubt that one day an order will be given to a weaponeer to activate an H-Bomb for release "on target." Nations reckon with this possibility twenty-four hours of every day.

Recoil as we may at the prospect of thermonuclear catastrophe, no highly positioned person has yet dared affirm, "It *can't* happen," and since it *can* happen it probably will, man's penchant for war being what it is.

Chaos from an exchange of H-Bombs, even on a minimal scale, will be colossal. This poses the necessity for realistic thinking. If we are fortunate, we may have as much as fifteen minutes between warning and impact in which to prepare to meet our God in peace. The time factor will be decided, largely, by the distance from launching site to destruct area. The grace period could be shortened to mere seconds if the missiles are put up from lurking submarines nearby.

It may provide slight consolation to contemplate that we die but once; also, that there are certainly more insufferable ways of being dispatched from this world into the next. If mode were the only consideration, sudden incineration in the holocaust might even be preferred by many. Alas, there are overshadowing issues.

Most persons on the night side of the world will be caught asleep. They will waken in eternity. This is a sobering thought. Only those on the day side may be favored with enough time to say a penitential prayer.

Most of us hope for an amicable relationship with our Maker in our final moments on earth, even if we have not known or deserved it before; and, almost innately, do we expect there will be "eleventh hour" grace extended in which to mend our ways. But when H-Bombs fall, there will be no reprieves. Millions will likely die right where they are and as they are, without absolution, baptism, or even time to cry, "God be merciful to me a sinner."

The fiery mushroom will be impartial. Both Christians and non-Christians will be *cremated equal.* For the redeemed, the pillar of flame will be Elijah's chariot of fire whisking him to heaven. Far from creating gloom, tomorrow's outlook only provides incentive for more ardent discipleship today. Then, sudden death, sudden glory.

Alas and alack for the unsaved masses! Consternation and dread, for a few seconds, or minutes, will become immeasurable. May the courteous reader determine to be not numbered among them; and, he can, and may, so resolve. While guaranteeing no immunity from the violence of a nuclear cataclysm, personal acceptance of Christ does vouchsafe spiritual survival, come what may. To insure this there is but one course we must all pursue to be infallibly safe, come H-Bombs or no. It is this:

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have *everlasting life*" (Acts 16:31; Rom. 10:10; John 3:16).

Spokane, Wash.

Smoky, the Missionary's Car

By John K. Brenneman

Saturday morning is a time of relaxation to a schoolteacher. It was after nine and I had just begun to shave when the doorbell rang. My brother had brought a phone message. "Lois called. You are to come after her. The car won't start."

My wife had used Smoky for an early morning trip to town. Now Smoky had left her stranded. Fortunately, I could borrow a car; so to the rescue I went. With a little effort Smoky was restored to active life and started pouring out her blue fumes.

While in town that morning I visited an auto accessory store. One eight-quart can of number 40 oil and a small can of Mytee-Moly completed my purchases there. I was going to doctor Smoky. Alas, even after an oil change and Mytee-Moly treatment, Smoky still smoked. I guess there is

little hope. But, after all, Smoky is just a missionary's car.

Missionaries aren't rich. Their allowances aren't high. They are around for only a year or less and don't need an expensive vehicle. They are thankful for a car—any car that will provide transportation.

That's Smoky's story. She is a 1953 Ford. She used to be a beautiful gray. Her rusted-out places and bare metal spots have somewhat changed her appearance over the years. The doors squeak. The left front ventilator can't be used. It may fall out! Please don't try to wind down the right window either. The glass is cracked and you may have trouble getting it up again. Remember, you can't expect too much. Smoky is just a missionary's car.

How do I know so much about Smoky? Her missionary owner is a personal friend. He and his family wanted to take a trip before returning to Africa. Certainly Smoky wasn't reliable enough. God supplied them with a vehicle when we swapped for a few weeks. Thus my acquaintance with Smoky has become very intimate.

Unfortunately, even though Smoky could fume and belch, she couldn't speak English. So I never learned what her reactions were to the visits she made to the neat parking lots of Mennonite churches. I suppose she felt a little embarrassed beside the shiny new black Galaxie or the bright red convertible. However, she was just the missionary's car and now her days are numbered. In a few weeks Smoky will make her last run. She'll join multitudes of others in an auto graveyard. Anyway, she served the missionary family well. May her rusty metal and smoky motor rest in peace!

The Creation Story

By Noah K. Mack

On the edge of the Grand Canyon of the Colorado River the park ranger explained to us the beautiful panorama before our eyes: "We believe that several billion years ago the earth came into existence. If you look at the inner canyon, you will see the true core of the earth, a black, firm rock showing no strata. On top of this the outer walls of the canyon rise on layer after layer of sedimentary rock. These layers represent a number of geological ages. Five times this land area sank below the surface of the sea, and five times it arose. At each inundation new rock formed beneath the sea; at each rising the Colorado River again began flowing in the canyon. In each strata of rock we find the fossils typical of that time.

"As you peer into the canyon, imagine yourself looking at the Empire State Building from a distance of one mile. Several floors of that building will represent each geological age. A lead pencil laid on the roof of that building would then represent the time that man has spent on this earth."

I was rejoicing in this evident confirmation of the Biblical story. But an elderly Christian, his voice vibrant with emotion, told me, "I would like to believe the ranger and I would like to believe the Bible, but I hardly know what to believe." I turned to him and said, "I feel that this man has just confirmed the Biblical account of creation."

And then I explained: "In the beginning [the first time] God created the heaven and the earth" (Gen. 1:1). At no place does the Bible state a definite time at which God created the earth. The only definite statement is that God created it. If the date is ever established accurately, it will have to be from sources outside the Bible.

Thought for the Week

God never saved a good person. He came to save sinners.—D.

"And the earth was without form, and void [worthless and an indistinguishable ruin]" (Gen. 1:2). It is difficult to believe that a God of law and order would create the earth in this fashion. We may believe that when Satan was cast out of heaven (Luke 10:18), he may have been busy through the millenniums preparing a great deception for unbelieving people. Cataclysm and chaos seem to mark the end of each geological age.

The Genesis account in the Bible portrays clearly a cataclysmic scene, when a change in the solar system gave the world its 24-hour day. The story culminates with God placing man on the earth—at a rather recent date. An intelligent believer in the Biblical account has no trouble accepting the park ranger's picture of the various geological ages, represented by a skyscraper, and the age of man as a mere lead pencil on its roof.

Science has never proved the absence of God in creation. Man has now imitated the Creator in a little way by placing satellites around the earth, just as God once placed a satellite—the earth—in its orbit around the sun.

If man by electrochemical processes succeeds in producing living protoplasm from dead substances, he will only be using his intelligence and the substances which God has given him; he will not prove in this way that life on earth developed accidentally. Nor will it prove that there is no God.

A lecturer told a group of boys that the proper materials beating on the ceaseless waves of a warm ocean finally resulted in a protoplasmic compound with living qualities, from which more advanced forms of life ultimately emerged. The question of a nine-year-old boy, "Where did the water come from?" left the speaker with a red face and no answer. Science now attempts to trace all material back to hydrogen, but we continue to ask, "Where did the hydrogen come from?" If it is now being formed, what is the source of generation? Might the ultimate answer be God?

We find in past geological ages that there were sudden inundations, when large areas of plant and animal life were destroyed. Today we realize that man himself can produce similar cataclysmic changes and could destroy us all. Science must at least be challenged by the horror of its own inventions to consider the probability of an unrecognized spirit world, a personal devil luring men to their doom, and a personal God urging men to repent and live.

Today it is popular to say, "I do not believe in creation." Today, therefore, we need courageous pioneers who live so close to God that they know that He answers their prayers, and who know that nothing can come their way without His permission. We need men and women who will honestly investigate the possibility that the devil is bringing chaos into the world and will continue to do so until the hand of God stops him. We need research teams who will look for signs of Satan and for signs of God among the footprints of dinosaurs, brontosaurs, and pterodactyls.

A search for God among the rocks may be more stimulating and productive of good than that of pioneering man's flight to the moon. This is the challenging new horizon for the scientifically trained Christian. He who believes in creation is accused of prejudice, but frequently his accuser has never been willing to study the story of creation. Frequently he has a most naive view, based on a garbled account heard from others. We must always question anything not based on unbiased scientific investigation, and we must insist that the Bible be read in a modern version if it is to be intelligently criticized.

In closing I quote the challenging words of Sir Winston Churchill: "In the words of a forgotten work of Mr. Gladstone we rest with assurance upon *the Impregnable Rock of Holy Scripture*. Let the men of science and learning expand and probe with their researches every detail of the records which have been preserved to us from the dim ages. All that they will do is to fortify the grand simplicity and the essential accuracy of the recorded truths which so far have lighted the pilgrimage of man."—in *Zion Zephyrs*.

FRIENDS

(Continued from page 798)

gathered before Him, the division was made and the rewards given as they had served. He says that as we have ministered to our fellow men we have done it unto Him. The reward promised was great and should move us with renewed zeal to serve our fellow men.

Let us never forget our high calling in Christ Jesus, but let us also remember it is His will that we voluntarily take upon ourselves the role of servant and minister to the physical and spiritual needs of our fellow men, always "in the name of Christ."

Bird in Hand, Pa.

CHRISTIAN HOSPITALITY

(Continued from page 796)

cents to Home Missions, 1711 Prairie St., Elkhart, Ind. In the Mennonite Church are a number of individuals with considerable experience in this type of witnessing. Among them are Christine Weaver, Howard University, Washington, D.C., Mr. and Mrs. Leslie Hoover of Soudersburg, Pa., and Norman Derstine, pastor at Morton, Ill. Persons living in your community who have served abroad in missions, relief, or Pax are also good resource persons.

A Few Suggestions for Hosts

Here are a few starters to guide you as hosts to international friends.

1. Be natural. Let your guests see Christianity in your family life without putting on "company manners," or special guest meals. Go about your normal work, devotional life, eating habits, etc.

2. Invite your guests to attend family devotions and church services, but do not insist upon their attendance.

3. Ask sincere questions about their interests, country, religion, and family, as an expression of your genuine interest.

4. Love your friends as persons; do not think of them simply as souls to save.

5. Share your religious experiences of joy, answered prayer, etc., but do not preach at your guests.

6. Don't show off your gadgets and modern conveniences.

7. Don't act superior as an American or a Christian.

8. Don't discuss different denominations or Mennonite branches.

9. Inquire as to dietary restrictions and plan menus with these in mind.

10. Be flexible in planning your schedule. Our guests are not inclined to hurry as much as Americans and sometimes find it difficult to find their way in strange places.

Right in your own living room you have an opportunity to be an overseas missionary. The international student challenge today reminds one of Pentecost, when persons were present from every nation to hear the marvelous works of God. Indeed, Jesus may have looked down the corridors of history and seen our day when He said, "I was a stranger and you welcomed me" (Matt. 25:35, RSV).

It was with great trepidation that one family consented to participate in the international friendship venture. But so great was their delight in the experience that they resolved, "We want to do this again, soon." We believe this will be your experience, too.

Goshen, Ind.

CHRISTIAN EDUCATION

(Continued from page 801)

cent graduated from the Christian day school and 44 per cent graduated from the area public schools.

In the first area of comparison, 93 per cent of those graduated from the Christian day school are presently members of the Mennonite Church while 74 per cent of those graduated from the area public schools are presently members of the Mennonite Church.

In the second area of comparison, 83 per cent of the married graduates of the Christian day school married within the Mennonite Church while only 43 per cent of the married public school graduates married Mennonites.

In the third area of comparison, 90 per cent of the Christian day school graduates are presently active in the Mennonite Church while 62 per cent of the public school graduates are presently active in the Mennonite Church.

In giving these statistics, another very important factor needs to be pointed out and that is the homes from which these graduates come. It would seem that, in general, the graduates who are presently closely related to the Mennonite Church would come from homes in which the parents are faithful members of the church. This is merely to say that the school is not the sole determinant in the child's life, but this survey would seem to indicate that it is a very important one.

Harrisonburg, Va.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Amstutz, Mahlon and Judy (Ebersole), Denver, Colo., fourth child, third daughter, Rita Marie, Aug. 7, 1963.

Bartholomew, John and Ruth Ann (Cullar), Youngstown, Ohio, fourth child, third son, Philip Carl, July 27, 1963.

Bauman, Lester and Carol (Bauman), Preston, Ont., second daughter, Phyllis Lucille, Aug. 4, 1963.

Beck, Edgar Dean and Jeannette (Wyse), Denver, Colo., second son, John Fredrick, Aug. 10, 1963.

Brenneman, Vernon and Norma (Schmidt), Wellesley, Ont., second daughter, Bonnie Fay, July 22, 1963.

Burkholder, Paul G. and Miriam (Thomas), Bronx, N.Y., fifth child, second son, James Thomas, Aug. 16, 1963.

Detweiler, James and Phyllis (Barkey), Harper, Kans., fourth child, third son, Philip James, Aug. 11, 1963.

Diem, Alan and Elnora (Ebersole), Myerstown, Pa., fourth child, second daughter, Debra Louise, Aug. 23, 1963.

Foth, Donald and Margaret (Jantzi), Clarence, N.Y., third child, second daughter, Mary Lynn, July 10, 1963.

Frankenfield, Earl and Susan (Landis), Harleysville, Pa., seventh son, Steven Jay, Aug. 1, 1963.

Garman, Laurel and Carol (Byler), Dover, Ohio, first child, Gary Neil, Aug. 18, 1963.

Harnish, Elvin T. and Martha (Newcomer), Willow Street, Pa., second child, first daughter, Martha Louise, July 12, 1963.

Harnish, J. Nelson and Lois (Buckwalter), Lancaster, Pa., first child, Kenneth Lynn, Aug. 3, 1963.

Harnish, Jacob and Jane (Carpenter), Allentown, Pa., first child, Jay Nevin, July 17, 1963.

Hershberger, Dwight and Edna (King), Latour, Mo., first child, Karen Elleen, July 23, 1963.

Hershberger, Elmar Lee and Dorothy (Chupp), Goshen, Ind., first child, Daryl Lee, Aug. 12, 1963.

Hershberger, Frank and Betty (Nitzsche), Detroit Lakes, Minn., fourth child, second son, Roy Lee, Aug. 22, 1963.

Hess, Herbert and Eunice (Bergey), Lititz, Pa., sixth child, fourth daughter, Twila Jo, Aug. 2, 1963.

Hess, John C. and Anna Mary (Engle), Parkesburg, Pa., second daughter, Alma Jean, Aug. 5, 1963.

Horst, J. Alton and Dorothy (Mann), Fisher, Ill., fourth child, first daughter, Ruth Marie, Aug. 25, 1963.

Hostetter, John M. and Aletha (Martin), Hagerstown, Md., seventh child, second son, Henry Mark, Aug. 15, 1963.

Kauffman, Daniel and Katie (Yutzy), Leonard, Mo., sixth living child, third son, Daniel Dean, Aug. 18, 1963.

Kauffman, Elroy W. and Miriam (Kuhns), Harrisonburg, Va., third son, Kenneth Kuhns, July 27, 1963.

Kempf, Eldon and Rachel (Hostetler), Sheffield, Ill., sixth child, fourth daughter, Grace Catherine, born and died July 18, 1963.

King, Darrel and Mary Ann (Hostetler), Mentone, Ind., second child, first daughter, Kathleen Kay, Aug. 11, 1963.

Lambright, Wayne and Lois (Swedberg), Aibonito, P.R., first child, Todd Devon, July 9, 1963.

Martin, B. Onias and Emma (Gerber), Wallenstein, Ont., second child, first daughter, Yvonne Mae, June 10, 1963.

Martin, Clifford and Joyce (Denlinger), Denver, Colo., a son, Timothy Neal, Aug. 17, 1963.

Martin, Eldon Ray and Rosemary (Wallace), Wakarusa, Ind., fourth child, second son, Douglas Lynn, Aug. 7, 1963.

Mast, Robert and Esther (Troyer), Chesapeake, Va., second daughter, Faith Doreene, Aug. 17, 1963.

Miller, Albert T. and Marilyn (Steffen), Baltimore, Md., first child, Theodore Alan, June 29, 1963.

Petre, Aldus H. and Rhoda R. (Diller), Waynesboro, Pa., fourth child, third son, Jason Lynn, Aug. 8, 1963.

Roth, Joel and Judy Straub, East Aurora, N.Y., first child, Jennifer Lynn, July 16, 1963.

Schlatter, Leon and Jewel (Miller), Middlebury, Ind., first child, Sandra Kay, Aug. 4, 1963.

Schoenhals, Heini and Liesel (Guth), Archbold, Ohio, third child, second son, Gerald Paul, Aug. 10, 1963.

Schweitzer, Robert and Sharon (Pearce), Milford, Nebr., fourth child, first daughter, Virginia Sue, July 20, 1963.

Stauffer, John S. and Lena (Weaver), East Earl, Pa., fifth child, fourth son, Jonathan W., June 9, 1963. (One son deceased.)

Stoll, Arthur and Lydia (Wagler), Montgomery, Ind., third daughter, Angela Kristine, Aug. 9, 1963.

Stutzman, Dennis and Veryl (Stutzman), Milford, Nebr., fourth child, third daughter, Terri Lynne, July 28, 1963.

Weaver, Atlee and Vera (Kandel), Apple Creek, Ohio, eleventh child, seventh daughter, Loretta Jo, July 22, 1963.

Weaver, Ralph and Carolyn (Leaman), Lancaster, Pa., sixth child, second daughter, Carol Ann, Aug. 18, 1963.

Young, Wilbur and Marjorie (Unruh), Hesston, Kans., first child, Mark Allen, Aug. 15, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Brenneman—Bell.—Terrel Frederick Brenneman, Elida, Ohio, Central cong., and Janet Louise Bell, Columbus, Ohio, Linden Church of Christ, by Richard Martin at Linden Church of Christ, June 23, 1963.

Brownsberger—Ballard.—Ronald Brownsberger, Danforth cong., Toronto, Ont., and Carolyn Ballard, Don Way United cong., by Clayton Serle, assisted by Emerson McDowell, at the Don Way United Church, Aug. 17, 1963.

Cross—Miller.—Vernon Cross and Arlene Miller, both of Middlebury, Ind., Clinton Frame cong., by Vernon E. Bontreger at the church, Aug. 17, 1963.

Detweiler—Roth.—Reuel Oren Detweiler, Akron, Pa., Fairview, Mich., cong., and Sara Marie Roth, Akron, Pa., Rockville cong., by Paul M. Roth at the Allensville Church, Aug. 10, 1963.

Helmuth—Bontrager.—Merlyn W. Helmuth and Chloe Ann Bontrager, both of Hutchinson, Kans., Yoder cong., by Harry A. Diener at the church, Aug. 10, 1963.

Horst—Martin.—Mylin E. Horst and Darlene F. Martin, both of Hagerstown, Md., Reiff cong., by Reuben E. Martin at the home of the bride, Aug. 17, 1963.

Jones—Gingerich.—Larry W. Jones and Elizabeth J. Gingerich, both of Ligonier, Ind., Maple Grove cong., Topeka, by Leroy Graber and Ellis Croyle at the church, Aug. 10, 1963.

Kanagy—Young.—Norman M. Kanagy, Belleville, Pa., Allensville cong., and Wilda Gail Young, Belleville, Rockville cong., by Lee Kanagy at Allensville, Aug. 3, 1963.

Lee—Bontrager.—Ernest E. Lee, Dover, Del., and Savilla Bontrager, Kennedyville, Md., by Alvin Mast at Central, June 8, 1963.

Lehman—Schloneger.—Elton Lehman, Kidron, Ohio, Sonnenberg cong., and Phyllis Schloneger, Louisville, Ohio, Beech cong., by Eldon King at Beech, June 15, 1963.

Massanari—Shetler.—Mike Massanari, Fisher, Ill., East Bend cong., and Lois Shetler, Pigeon (Mich.) cong., by Herbert L. Yoder at Pigeon, Aug. 17, 1963.

Mays—Singelton.—Sylvester Mays and Patricia Singelton, by Melvin Leidig at Grace Chapel, Saginaw, Mich., Aug. 17, 1963.

Miller—Huber.—Arley K. Miller, East Earl, Pa., Bethany cong., and Shirley Jean Huber, Lancaster, Pa., Neffsville cong., by Abner Miller at the home of the bride, June 15, 1963.

Miller—Yoder.—Mose Miller, Berlin, Ohio, Walnut Creek cong., and Pauline Yoder, Hartville (Ohio) cong., by L. A. Wyse at Hartville, July 27, 1963.

Mohler—Weaver.—David W. Mohler, Reinholds, Pa., Gehman cong., and Mildred S. Weaver, Lititz, Pa., Hess cong., by Mahlon Zimmerman at the Hess Church, Aug. 3, 1963.

Nissley—Boll.—J. Marlin Nissley, Bainbridge, Pa., Good cong., and Martha B. Boll, Lititz, Pa., Hammer Creek cong., by Mahlon Zimmerman at Hammer Creek, Aug. 10, 1963.

Roth—Byler.—Nelson R. Roth, Masontown (Pa.) cong., and Emma Jane Byler, Allensville (Pa.) cong., by Paul M. Roth at Allensville, Aug. 23, 1963.

Sauder—Wagler.—Lawrence Sauder, Kitchener, Ont., and Elda Wagler, Tavistock, Ont., both of the Tavistock cong., by Henry Yantzi at the church, July 27, 1963.

Shertzer—Martin.—John W. Shertzer, Lancaster, Pa., Chestnut Street cong., and Henrietta Martin, New Holland, Pa., Groffdale cong., by John S. Martin, father of the bride, at his home, Aug. 3, 1963.

Snyder — Kropf. — Kenneth Snyder, Salem, Oreg., Zion cong., and Mabel Kropf, Harrisburg, Oreg., Brownsville cong., by Lloyd Kropf, father of the bride, at the Fairview Church, July 18, 1963.

Steiner—Brenner.—Marion H. Steiner, Kidron (Ohio) cong., and Ellen Brenner, Crown Hill cong., Richmond, Ohio, by Elno W. Steiner at Kidron, Aug. 10, 1963.

Stutzman—Yoder. Kauffman—Yoder.—Duane Stutzman, Goshen, Ind., Clinton Frame cong., and Irma Yoder, Kokomo, Ind., Howard-Miami cong.

Sherman Kauffman, Fairview (Mich.) cong., and Betty Yoder, Kokomo, Ind., Howard-Miami cong., in a double wedding ceremony at Howard-Miami by Vernon E. Bontreger, Aug. 24, 1963.

Suter—Helmick.—Stuart R. Suter and Lorraine Cathlene Helmick, both of Harrisonburg, Va., Chicago Avenue cong., by Harold G. Eshleman at the church, July 27, 1963.

Troyer — Roth. — Harold Troyer, Shickley, Nebr., Salem cong., and Clarice Roth, Wisner, Nebr., Beemer cong., by Sam Oswald at Beemer, Aug. 10, 1963.

Troyer—Swartzendruber.—Levi D. Troyer, Sugarcreek, Ohio, Farmerstown cong., and Evelyn Swartzendruber, St. Johns, Mich., Bethel cong., by Homer Kandel at Bethel, Aug. 3, 1963.

Witmer—Horst.—E. James Witmer, Salem, Ohio, Rockview cong., and Rachel E. Horst, Harrisonburg, Va., Park View cong., by John L. Horst, Sr., father of the bride, at Chicago Avenue Church, Aug. 24, 1963.

Wittrig—Smith.—James Wittrig and Donna Smith, both of Garden City, Mo., Sycamore Grove cong., by Leonard Garber at the church, July 14, 1963.

Yoder—Detwiler.—Paul R. Yoder, Jr., Medway, Ohio, Huber cong., and Carol M. Detwiler, Pocomoke City, Md., Holly Grove cong., by Paul R. Yoder, Sr., father of the groom, assisted by Abram Minnich, at Holly Grove, Aug. 3, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Banzhoff, Mark Kevin, son of James L. and Eunice (Horst) Banzhoff, was stillborn at Kalamazoo, Mich., Aug. 7, 1963. Surviving are his parents and grandparents (Mr. and Mrs. Paul M. Horst and Mr. and Mrs. Emmert E. Banzhoff). Graveside services were held at the Chambersburg (Pa.) Mennonite Cemetery, Aug. 9, in charge of Amos E. Martin.

Chupp, Jess, son of Jacob and Dena (Miller) Chupp, was born at Bisbee, N. Dak., April 10, 1897; died in a car accident at Carlsbad, N. Mex., July 15, 1963; aged 66 y. 3 m. 5 d. On April 15, 1926, he was married to Mary Chupp, who preceded him in death. To this union were born 4 sons and 5 daughters (Irene—Mrs. Nelson Miller, Leroy, Dorothy—Mrs. William Nisley, Viola, Delbert, Vernon, and Lester). Surviving are his 7 children, his mother (Mrs. Dena Yoder), one brother and 6 sisters (Molly—Mrs. Louis Pontz, Mrs. Susan Fortino, Savilla—Mrs. Clarence Troyer, Clarence, Fannie—Mrs. Glen Stoltzfus, Lydia—Mrs. Dave Yoder, and Dena—Mrs. Truman Helmuth), and 17 grandchildren. On June 6, 1946, he was married to Lizzie (Chupp) Jones, who was also fatally injured in the same car accident (see obituary below).

Chupp, Lizzie, daughter of Andrew and Susan (Frye) Chupp, was born at Garnett, Kans., Feb. 12, 1913; died in a car accident at Carlsbad, N. Mex., July 15, 1963; aged 50 y. 5 m. 3 d. On Jan. 17, 1933, she was married to Neil Jones, who preceded her in death. To this union were born 2 sons and 2 daughters (Mattie—Mrs. Paul Otto, Glendon, Millie—Mrs. Levi Schmucker, and an infant son who preceded her in death). Surviving are her stepmother (Mrs. Anna B. Chupp), one brother and one sister (Levi and Mattie—Mrs. Albert Schrock, 8 half brothers and sisters (Millie—Mrs. John Eicher, Drusilla, Deema—Mrs. John Mishler, Anna—Andrew, Joe Yoder, Andrew, Katie —Mrs. Floyd Stutzman, and Isaac, and 17 grandchildren. On June 6, 1946, she was married to Jess Chupp (see obituary above). They were both members of the Pleasant Grove Conservative Church.

Guertzen, Elizabeth, was born in Germany, Dec. 14, 1868; died at the Molalla (Oreg.) Nursing Home, April 20, 1963; aged 94 y. 4 m. 6 d. In 1888 she was married to Henry H. Guertzen, who died Aug. 12, 1944. Surviving are 5 children (Harry, Harold, John, Mrs. Elizabeth Wilson, and Mrs. Suzanne Rau), 4 grandchildren, and 4 great-grandchildren. She was a member of the Bethel Church. Funeral services were held at the Molalla Funeral Home, with Jonathan Zook officiating; interment in Bear Creek Cemetery.

Knopp, Dora, of Columbiana, Ohio, daughter of Jacob and Barbara (Basinger) Knopp, was born in Beaver Twp., Ohio, April 28, 1873; died at the Valley Manor Nursing Home, New Philadelphia, Ohio, after a long illness; aged 90 y. 4 m. Surviving is one brother (Alvin B.). She was a member of the Leetonia Church. Funeral services were held at the Seederly-Beilhart Funeral Home, with Allen Ebersole officiating; burial in Midway Cemetery.

Lengacker, Hannah, daughter of John and Lucy (Graber) Lengacker, was born in Daviess Co., Ind., Nov. 2, 1901; died at the West View Nursing Home, May 30, 1963; aged 61 y. 6 m. 28 d. Preceding her in death were her parents, 5 sisters, and one brother. Surviving are one brother and one sister (William

and Lucy Steury). She was a member of the Pleasant Grove Church.

Martin, George Lee, was born in Hyde Park, Vt., Feb. 1, 1865; died at the New Lincoln Hospital, Toledo, Oreg., Aug. 20, 1963; aged 98 y. 6 m. 19 d. He never married. In his last illness he accepted Christ during hospital visitation by the pastor of the Logsden Mennonite Church, and was baptized in his hospital bed on July 7, 1963. In attendance at his funeral on Aug. 22, in the Parker Funeral Chapel, Newport, Oreg., were 3 friends and a goodly number of his new brothers and sisters in Christ from the Logsden Mennonite Church. Roy D. Roth officiated; interment in Eureka Cemetery, Newport, Oreg.

Martin, Olive M., of Leetonia, Ohio, daughter of Samuel L. and Mary (Metzler) Myers, was born in Fairfield Twp., Ohio, Aug. 12, 1893; died at the Salem City Hospital, Aug. 9, 1963; aged 69 y. 11 m. 28 d. On Feb. 25, 1914, she was married to Harvey Martin, who survives. Also surviving are 2 daughters (Mrs. Richard Conrad and Mrs. Melvin Horst), 2 sons (Wilbur and Herbert), 22 grandchildren, and one sister (Rhoda Myers). She was a member of the Leetonia Church, where funeral services were held Aug. 11, with Allen B. Ebersole officiating; interment in Midway Cemetery.

Mast, Clarence, son of Daniel and Anna (Yutzy) Mast, was born at Hutchinson, Kans., Oct. 21, 1909; died from a stroke at Kent General Hospital, Dover, Del., Aug. 23, 1963; aged 53 y. 7 m. 2 d. On Jan. 22, 1929, he was married to Sylvia Byler, who survives. Also surviving are 8 children (Lawrence, Daniel, Lillie, Irene—Mrs. Herman Kauffman, John, William, Clarence, Jr., and Robert), 14 grandchildren, his father and stepmother, 3 sisters (Mary—Mrs. Martin Beachy, Effie—Mrs. Alfred Troyer, and Fanny—Mrs. John Miller), and one stepbrother (Eli). He was preceded in death by an infant daughter, his mother, and one brother. He was a member of the Central Church at Dover, Del. Funeral services were held at the Greenwood (Del.) Church, Aug. 26, in charge of Daniel Yoder, Millard Benner, Alvin Mast, and Jesse Yoder.

Ropp, Annie, daughter of Michael K. and Barbara Yantzi, was born in Wilmot Twp., Ont., Oct. 9, 1878; died at the home of her daughter, Mrs. Henry Schumm, Aug. 3, 1963; aged 84 y. 9 m. 25 d. In 1901, she was married to Christian Schlegel, who died in December, 1908. In 1914, she was married to Menno B. Ropp, who died in 1953. Surviving are 11 children (Selma—Mrs. Edwin Breuneman, Barbara—Mrs. Joe Zehr, Edna—Mrs. Henry Schumm, Omar Schlegel, Ezra Schlegel, Annie —Mrs. Almon Roth, Erma—Mrs. Stanley Lichti, Ada—Mrs. Chris Bender, Freida—Mrs. Wilmer Baechler, Floyd Ropp, and Neil Ropp), 52 grandchildren, 39 great-grandchildren, and 3 brothers (Chris, Jacob, and Noah). Preceding her in death were 3 grandchildren, 3 great-grandchildren, 4 sisters, and 3 brothers. She was a member of the East Zorra Church, where funeral services were held Aug. 6, in charge of Dan Wagler and Vernon Zehr.

Ropp, Menno, son of Peter and Anna Ropp, was born in Ellice Twp., Ont., Sept. 7, 1875; died at the home of his son David, East Zorra, Ont., July 31, 1963; aged 87 y. 10 m. 24 d. On Nov. 16, 1897, he was married to Magdalena Yantzi, who died Dec. 24, 1958. Surviving are 2 sons (Michael and David), 8 grandchildren, and 13 great-grandchildren. Preceding him in death were one son, one grandson, 3 brothers, and 4 sisters. He was a member of the East Zorra Church, where funeral services were held Aug. 3, in charge of Dan Wagler and Dale Schumm.

Rupp, Alma Florence, daughter of Fred and Vertie (Hinton) Gochenour, was born at Luray, Va., Jan. 16, 1927; died while undergoing heart surgery at the Toledo (Ohio) Hospital, July 18, 1963; aged 36 y. 6 m. 2 d. On May 14, 1944, she was married to Glenn D. Rupp, who survives. Also surviving are 3 sons (Ronald, Alvin, and Edward), one daughter (Nancy), her parents, 5 brothers (Ned, Keith, Elwood, Nelson, and Garnett), and 6 sisters (Hilda—Mrs. Warren Moyer, Lennis—Mrs. James Lucas, Rena—Mrs. Cecil Brubaker, Valda—Mrs. Marlin Short, Ruth—Mrs. Dean Stump, and Joyce—Mrs. Richard Keyser). One sister and one brother preceded her in death. She was a member of the Tedrow Church. Funeral services were held at the Central Church, July 21, in charge of Dale Wyse, Roy Sauder, and Charles Gautsche; interment in Pettisville Cemetery.

Schultz, Elmer H., son of Frank and Elizabeth (Roth) Schultz, was born at Hubbard, Oreg., Oct. 9, 1893; died June 24, 1963; aged 69 y. 8 m. 15 d. On July 31, 1919, he was married to Christina Nofziger, who survives. Also surviving are 6 daughters and 2 sons (Esther—Mrs. Dan Rodel, Daniel, Ruth—Mrs. Auston Barrow, Florence—Mrs. Sam Hostetler, Mabel —Mrs. Jerry Bontrager, Lydia—Mrs. Paul Troyer, Barbara—Mrs. John Skaala, and Carl), 20 grandchildren, one great-grandchild, 5 sisters (Ellen—Mrs. Alvin Hamilton, Elva—Mrs. Glenn Morris, Mae—Mrs. Lester Burkholder, Emma—Mrs. Glenn Hepler, and Delia—Mrs. Walter Olson), and 2 brothers (Milo and Julius). One brother and one daughter preceded him in death. He was a member of the Zion Church, where funeral services were held, in charge of Joe H. Yoder and Jonathan Zook.

Short, Andrew, son of Christian C. and Magdalena (Lantz) Short, was born near Archbold, Ohio, March 19, 1879; died at his home, Pettisville, Ohio, Aug. 18, 1963; aged 79 y. 4 m. 28 d. On Feb. 15, 1906, he was married to Mary L. Miller, who survives. Also surviving are 3 sons and 6 daughters (Luella —Mrs. Merle Yoder, Viola—Mrs. Olen Rufenacht, Lillie, Harold, Elden, Beulah—Mrs. Levi Troyer, Florence—Mrs. Elton Aeschliman, Lawrence, and Martha—Mrs. David Miller), 63 grandchildren, 3 great-grandchildren, and one sister (Arvilla). One son, one daughter, and one grandchild preceded him in death. He was a member of the West Clinton Church, where funeral services were held Aug. 20, in charge of P. B. Frey and Carl Smeltzer; interment in Pettisville Cemetery.

Strickler, John M., son of George and Carrie (Boswell) Strickler, was born in Summit Co., Ohio, July 1, 1889; died at Smithville, Ohio, Aug. 20, 1963; aged 74 y. 1 m. 19 d. On Dec. 10, 1915, he was married to Florence Musser, who survives. Also surviving are 4 children (Ray, Robert, Harold, and Nettie—Mrs. Charles Morris), his stepmother (Edna Strickler), 4 sisters (Mrs. Julia Pike, Netta Sheurmann, Martha Drushall, and Edna Simms), and 2 brothers (Coleson and George). Two sons preceded him in death. He was a member of the Oak Grove Church. Funeral services were held at the Smithville Church, Aug. 23, in charge of Robert W. Otto and David Eshleman; interment in Oak Grove Cemetery.

White, Edith Fern, daughter of William and Magdalena (Muller) White, was born at Parnell, Iowa, Nov. 22, 1922; died near Fairfield, Iowa, in a car accident, Aug. 5, 1963; aged 40 y. 8 m. 14 d. Surviving are her mother and 6 brothers and sisters (Walter, Glen, Clayton, Wanda—Mrs. Max Marner, Wahneta —Mrs. Oren Detweiler, and Olivia—Mrs. Edwin Steckley). She was a member of the West Union Church, where funeral services were held Aug. 7, in charge of Herman E. Ropp and Paul T. Guengerich.

Yager, Eugene, was born at Selkirk, Ont., Dec. 17, 1885; died, after a long illness, at Selkirk, Aug. 12, 1963; aged 77 y. 7 m. 26 d. On Aug. 21, 1912, he was married to Jennie M. Hoover, who survives. Also surviving are one daughter (Ruth—Mrs. Blake Gloyd), 4 sons (Lloyd, Ernest, Vernon, and Maurice), and 16 grandchildren. He was a member of the Rainham Church, where funeral services were held Aug. 15, in charge of Orrie Gingrich and Earl Sider; interment in Lakeshore Cemetery.

Yoder, Nancy, daughter of Mr. and Mrs. Solomon Yoder, was born at Lewistown, Pa., Sept. 30, 1877; died Aug. 5, 1963; aged 85 y. 10 m. 6 d. On Nov. 7, 1897, she was married to Peter A. Yoder, who died July 14, 1961. Surviving are 7 sons and 5 daughters (Jerry Fred, Harvey, Niel, Otis, Richard, Ottis, Gertrude—Mrs. Fred Rheinheimer, Sylvia—Mrs. Earl Martin, Mildred—Mrs. Durbin Zook, Sadie—Mrs. Lawrence King, and Bertha—Mrs. Lawrence Unruh), 67 grandchildren, 91 great-grandchildren, and 8 great-great-grandchildren. On Aug. 8 a memorial service was held at the Fairview Church, Surrey, N. Dak., with Floyd Kauffman in charge, and a funeral service at the Lakeview Church, Wolford, N. Dak., with Eli Hochstetler and Floyd Kauffman in charge; interment in Lakeview Mennonite Cemetery.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Board of Christian Education at Work, by Clarence B. Gilbert; Judson; 1962; paper, 75¢.

This concise manual, a recent Baptist publication, should prove helpful to those interested in more adequate congregational organization. All the educational functions of a congregation are considered, with a wealth of suggestions for board members and committee members.

The centrality of Christ in church planning is given repeated emphasis, and the need of prayer and vision is not overlooked.

Areas the Board of Christian Education in an individual congregation is responsible for include children's work, youth work, adult work, leadership education, and missionary and stewardship education. A committee responsible to the board is suggested for each area, unless the board itself can serve all these needs in a small church. Suggestions are also given concerning the library and camping.

Especially helpful hints are given on constitution, objectives, the role of the pastor, participation in discussion, teacher appointments, and adult support enlistment. Thought-provoking ideas on time allotment for Christian education of children and parent-teacher relations. Good resource materials are listed.

—Daniel M. Krady.

The Normal Christian Church Life, by Watchman Nee; International Students; 1962; 128 pp.; $2.50.

Much confusion and loss of vitality in the church today arises because men are seeking to do the work of the Spirit with

carnal methods. Nee observes that according to prevailing opinion three things are essential for the life of a local congregation, besides, of course, its members. These are: (1) a minister, (2) a church building, and (3) a regular schedule of "church services" in which listening to sermons or topics is the major activity. He goes on to show, however, that the New Testament churches carried on better than we do without any of these three. He explains in simple terms why the New Testament way of carrying on church work is still the best way. This claim grows out of eighteen years of fruitful experience in his own community.

The book does not deal so much, however, with the work of a local congregation as with the matter of church extension. Nee reveals how denominational policies have confused and hindered the missionary cause. A positive statement of the New Testament methods. Not primarily polemic in character.

Recommended for study only for those who have a genuine hunger and thirst for righteousness. Nothing will be gained by trying to introduce New Testament methods where the New Testament Spirit is not in control.—Virgil Vogt.

To the Whole Creation, by John E. Skoglund; Judson; 1962; 128 pp.; paper, $1.25.

The chief emphasis in much evangelistic writing today is that the church is "mission." If the church congregation is a true church, she herself is mission in operation. This is Biblical, and it is the emphasis of this book of seven chapters. It is designed for use in a midweek or small study group, with a list of questions and suggested activities entitled "To Think and Do" at the end of each chapter.

It emphasizes that the obligation to mission is not ennobled humanitarianism, desire for denominational expansion, or fear of communism, but the fact that God sent His Son into the world. The Bible is the instrument God's Spirit uses to bring life to men, and God does not call upon the church to administer it in "doses," but to proclaim its whole message. His chapter on the "Mission Person," the Holy Spirit, calls the church to follow His leadership, and not fall into the snare either of institutionalism or of free wheeling individualism.

It could be used most effectively to help a study group face the responsibility of witness and evangelism. Practical suggestions at the end of the chapters suggest expression, as the result of inspiration from study and discussion. Fine for church libraries.—Nelson E. Kauffman.

Christian Family Living; compilation; Faith and Life; 1962; 100 pp.; paper, $1.50.

A discussion guide on eight phases of family life—Teen-time Topics; Launching Our Marriage; Toward Maturity in Marriage; Families with Younger Children; Teen-time Homes; Living Alone; Other Facets; Facing Our Sunset Years Victoriously.

Under each of these there are four or more subjects for discussion. Each one is introduced with a well-chosen Scripture verse and an interesting short episode. Then follow many questions for discussion. Good bibliography with each section. Some empty pages for notes. Very provocative. Pertinent questions. Might be used in Sunday-school classes or in other small groups, such as MYF, according to the need in any one church.—Alta Mae Erb.

Unsatisfied?

Are you looking for more satisfaction in life, more purpose, more meaning? Do you wish that your faith was more related to everyday living? Does religion sometimes seem more frustration than fulfillment? You're not alone. And not without help, either. Take a look at these book descriptions. Isn't this what you've been hoping for?

Call to Commitment by Elizabeth O'Connor

Can you imagine what a church would be like if every member was completely committed to Christ? Fortunately, you don't need to strain your imagination that hard, for here is a book that describes such a church. You may find this almost unbelievable. You certainly will find it disturbing. Let's hope you do find it appealing. $3.50

The Company of the Committed by Elton Trueblood

Elton Trueblood is a loving and relentless defender of the Christian faith. But not as many people live it. In this book he is freely critical of the poor showing Christians have made in recent years. Fortunately, he does not stop with criticism, but shows us a positive, and Biblical, plan to revive Christian vitality and love. Here are the "marching orders" for every Christian who would join **The Company of the Committed.** $2.50

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Field Notes — CONTINUED

J. Ward Shank, Broadway, Va., in Bible Conference at Wood River, Nebr., beginning Sept. 13.

Evangelistic Meetings

Bill Detweiler, Kidron, Ohio, and **Bob Detweiler,** Goshen, Ind., at Willow Springs, Tiskilwa, Ill., Sept. 28 to Oct. 6.

Edward J. Miller, Denver, Colo., at Congregational Mennonite, Marietta, Pa., Oct. 2-13.

A. J. Metzler, Scottdale, Pa., at North Clinton, Wauseon, Ohio, Oct. 20-27.

Peter B. Wiebe, Hesston, Kans., at Yellow Creek, Goshen, Ind., Oct. 8-13.

Moses Slabaugh, Harrisonburg, Va., at Salem, Needmore, W. Va., Aug. 30 to Sept. 8.

Lloyd Weaver, Jr., Denbigh, Va., at Lindale, Linville, Va., Sept. 15-22.

Norman Yutzy, Broadway, Va., at West Union, Parnell, Iowa, Sept. 8-15.

Calendar

Indiana-Michigan Mennonite Mission Board Meeting, Goshen College Church, Goshen, Ind., Oct. 5, 6.

Sunday School Centennial at South Union, West Liberty, Ohio, Oct. 12, 13

Commission for Christian Education meeting, Masontown, Pa., Oct. 25, 26.

Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.

Indiana-Michigan Winter Ministers' meeting, Hopewell, Route, Ind., Dec. 3, 4.

Ontario Mennonite Bible Institute, 800 King St., Kitchener, Ont., Oct. 28 to March 27, 1964.

ITEMS AND COMMENTS

BY THE EDITOR

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GOSHEN IND

Delegates to the fourth General Synod of the United Church of Christ in Denver, Colo., declared that acts of civil disobedience may be justified when governments become "tyrannical or oppressive." Approving major positions of a statement submitted by the denomination's Council for Christian Social Action, the Synod agreed that "even democratic governments may act in a tyrannical or unjust manner" and that "human sinfulness can distort and corrupt any social institution."

• • •

Six new translations of the Jehovah's Witnesses' Bible in Italian, Dutch, French, German, Portuguese, and Spanish were issued at the sect's International Convention in New York. In announcing the modern translations, Nathan H. Knorr, head of the Watchtower Bible and Tract Society, reported to some 61,000 persons at Yankee Stadium that by the end of 1963 the Witnesses will have printed 10,899,773 Bibles.

• • •

Jackie Robinson, first Negro player in big league professional baseball, received the Churchmanship Award from the United Church of Christ's Council for Christian Social Action in Denver, for his efforts, as a Christian, in behalf of racial equality. The former Brooklyn Dodgers star was cited for his "serene courage in the face of racial discrimination" and for his "Christian commitment of time, energy, and skill in the struggle for social justice."

• • •

A memorial of repentance designed to spur memory of Nazi crimes against the Jews will be built in Detmold, Germany, by the Evangelical Reformed Church of Lippe in West Germany. It will be erected on the site of the former Detmold Synagogue which the Nazis destroyed during the infamous so-called Crystal Night of Nov. 9, 1938. The memorial will bear the inscription: "Have we not all one Father?" a passage once imprinted upon the entrance to the temple. On Crystal Night, German streets were carpeted with crystals of broken glass after Nazi fanatics burned or wrecked about 200 synagogues, smashed and looted thousands of Jewish places of business, murdered many Jews, and arrested 20,000 others. The event ushered in Hitler's era of persecution of the Jews.

• • •

A "cross fertilization of ideas" among some 3,000 young people from 51 countries started in Beirut, Lebanon, at the Sixth Baptist Youth World Conference. Dr. Robert S. Denny of Washington, D.C., youth secretary and associate general secretary of the Baptist World Alliance, called for a chain reaction of Christian love and compassion which could encircle the globe as he opened a series of 13 programs for the young participants during the July 15-21 meeting. He emphasized the value of exchanging ideas through both general sessions and 150 small-group discussion meetings scheduled daily.

• • •

The United Church of Christ took steps toward further Protestant union at its Fourth General Synod in Denver, Colo. The synod authorized its delegation to the Consultation on Church Union to join in drawing up a plan to unite six denominations in a new church that would have over 20 million members. It was emphasized that this did not commit the church to the plan or any other plan which might be drawn up. The UCC is the first to give its delegation this authorization. The Consultation also includes representatives of the Methodist, Protestant Episcopal, United Presbyterian, and Evangelical United Brethren churches and the International Convention of Christian Churches (Disciples of Christ).

• • •

Some 8,500 persons attending the first nationwide Southern Baptist Evangelistic Conference in Dallas, Texas, heard a strong plea for a "spiritual conquest" in America to counteract its "wickedness, drunkenness, and debauchery." Dr. W. A. Criswell, pastor of First Baptist Church in Dallas, warned that if America and the church are to survive in a time of moral decay, Christian people must gain a "sense of mission and urgency toward winning souls for Christ."

• • •

Defending its acceptance of liquor advertising, the *Oklahoma Courier*, official newsweekly of the Roman Catholic Oklahoma City-Tulsa diocese, declared "there is nothing wrong with sensible and moderate use of any alcoholic beverage." It added, "Whatever the fanciful attributions of Mephistophelean origin, there is nothing in the Bible or Catholic teaching to make us believe that any food or beverage is evil."

• • •

Negro clergymen of this seashore resort [Atlantic City, N.J.] launched an attack on singing of Gospel hymns in a night club. Their criticism came after LeBistro, a dimly lit and high-priced club, booked the Willa Moultre Gospel Singers, a group of young Negro girls, whose songs include such Gospel hymns as "Roll, Jordan, Roll." Matthew E. Neil of Union Baptist Temple said, "There is a place for Gospel songs and I don't think it is a night club. The way the Negro spiritual is being used is the tragedy of the age." Said Henry A. Hildrebrand of St. James A.M.E. Church: "Gospel songs and Gospel singers as night club entertainment is both a sacrilege and a mockery of one of the instruments of worship."

• • •

John W. Bradbury, editor of *The Watchman-Examiner*, writes:

"National defense puts a great burden on each citizen not only in heavy taxation but in the individual conscience. Consider the following. At a super-military establishment in Maryland a team of scientists devote themselves to the perfection of germ warfare. Of course, they are also developing ways of discovering methods against biological warfare attack by an enemy. These scientists work on their assigned projects, of course, with the hope that the life-destroying methods will not be used.

"Their frightening possibilities include the inducing of pulmonary anthrax, which clogs the lung sacs and is 99 per cent fatal. Another is the poison secreted by bacterium which produces food poisoning. Nerve gases are being sought that can contract muscles, paralyze, prostrate, and kill the victim. This is no compliment for the kind of world in which we live!

"The argument for it is that this sort of thing is forced on us by a relentless enemy. It, however, gives a Christian taxpayer some qualms of conscience when he finds out he is paying the cost of all this. Just how much evil are we Christians supporting by our taxes these days?"

• • •

The number of drownings holds steady at about 6,500 every year. But that same old problem of drowning is the fourth leading type of fatal accident; one out of every 14 fatal accidents is a drowning. Eighty-six per cent of those who drown are male; two thirds are more than 14 years old; almost two thirds are *not* swimming at the time (fell in water, etc.); and almost half are alone at the time.

• • •

Merger of the 10-million-member Methodist Church and the 800,000-member Evangelical United Brethren (E.U.B.) Church looks "very hopeful" for 1968, the Methodist Church union commission said in Minneapolis, Minn. The new denomination may be known as the United Methodist Church," according to Bishop Glenn R. Phillips of Denver, Colo.

GOSPEL HERALD

Tuesday, September 17, 1963
Volume LVI, Number 37

The Message

In undimmed eloquence
Frail parchments,
Papyri of the Nile,
Still speak,
While the hard stones
Of Sinai are
Disintegrated, mixed, buried
In the desert dust.

In both, material and time,
And through all
God's message to man
Lives on, and shall.

—D.

"Beloved, Let Us Love One Another"

By Nelson E. Kauffman

Since we believe in the whole Gospel, for the whole man, we should really examine this simple and profound exhortation of John, "Let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."

How can we tell if we love one another? Can my brother know it if I love him? How can he know? How can I know if he loves me? How does love manifest itself? Does this mean I am to love all the "another's" alike? Is my nonresistant congregation known for its loving nature? Such questions beg for answers.

Agape love is God love. John says further that the kind of love we use for our loving is out of this world love (I John 3:1), so much so that the world can't understand it. Most of us also seem to be unable to understand it, because we do not practice it; possibly because we really do not have it, or rather it does not possess us.

We must first see how it expresses itself in God, its source. He loved, and so He gave! Gave without being asked to give! Gave to those who needed but didn't think so! Gave to those who were not only unworthy but bad! Gave at the cost of having the gift rejected! Gave what cost Him most! He stooped to give! We find our love incapable of giving like this!

"Beloved, let us love one another." This means, let us give ourselves away! Dare we risk it? Jesus did. He loved as He asks us to love! He loved at the risk of His reputation. They said, "This man receiveth sinners, and [of all things] eateth with them." "If He knew what kind of woman is touching Him, He would reject her." His love caused Him to sit with sinners, to talk to prostitutes, to be a friend of publicans and sinners, to bear the name of glutton and winebibber.

Can we give ourselves in love to our brethren? Dare we allow love to lead us to listen carefully to them, to have them seek our company? Will our love for the broken, robbed, stripped, half spiritually dead fellow traveler allow us to become involved with him? Is our time

(Continued on page 820)

FIELD NOTES

Programs for the Sunday-school Centennial are available for any interested persons, historical records, etc., by writing to Russell Krabill, 409 Middlebury Street, Goshen, Ind.

Paul M. Miller, Goshen, Ind., spoke to the faculty of Messiah College, Grantham, Pa., in their annual faculty retreat. He gave three lectures on "A Philosophy of Christian Education for a Christian Liberal Arts College."

The Sixtieth Anniversary meeting of the founding of La Junta Mennonite Church, La Junta, Colo., was held Sept. 15. Allen H. Erb, Hesston, Kans., served as morning and evening speaker.

Nelson Martin was ordained at the Bothwell Church, Bothwell, Ont., Sept. 15. The ordination was in charge of Osiah Horst. Rufus Jutzi preached the ordination sermon.

Edwin Stalter, Flanagan, Ill., pastor of the Waldo congregation, has resigned to accept a call to the Science Ridge Church, Sterling, Ill., effective January, 1964.

Lancaster Mennonite School opened the 1963-64 term with 501 students. Registration for the new term took place on Sept. 3, 4. Three students who had applied earlier for admission were sick at registration time and will be registered when released from the hospital. With a total of 504, it was necessary to turn down a few who applied very late for admission.

Iowa Mennonite School, Kalona, Iowa, began classes Aug. 18 with 208 students. A few more will be coming later.

Correction: Wilbert Kropf, Harrisburg, Oreg., assisted in the ordination of Victor Kropf, Aug. 25, instead of Wilbur Kropf.

Ontario MYF and Western Ontario MYF held a joint meeting at Steinman, Baden, Ont., Sept. 15. The topic was "Countdown for MYF Convention, 1964," with the speaker Eugene Herr, Scottdale, Pa.

Change of address: Norman E. Yutzy from Broadway, Va., to 867 S. College Ave., Park View, Harrisonburg, Va. Telephone: 434-6425. **J. Robert Kreider** to 901 LeRoy Ave., Goshen, Ind. **Perry J. Miller** to 904 LeRoy Ave., Goshen, Ind. **Wayne North** from Vineland, Ont., to 435 Westwood Road, Goshen, Ind.

The Oncken Press, Kassel, Germany, a Baptist publisher, has issued a German edition of J. C. Wenger's book, **Even unto Death,** with the title **Die Dritte Reformation** (The Third Reformation). The price is $1.50.

An ordination and farewell service was held at Ephrata, Pa., Sept. 1, for Donald and Doris Sensenig. John H. Kraybill, Bronx, N.Y., brought the message, and the ordination was in charge of Mahlon Zimmerman, Ephrata, Pa. The Sensenigs left Sept. 2 for service in Vietnam.

Arthur Roth, Julesburg, Colo., spoke on "Meeting the Master," in one of the evening services at the Julesburg Fairgrounds. These services are sponsored by the Ministerial Alliance and are held in a tent on the fairgrounds in an effort to reach souls with the Gospel.

The fourteenth annual men's chorus reunion was held Sept. 15 at Black Rock Retreat, Quarryville, Pa.

Persons responsible for youth programs will find the 1963-64 **Program Planning Guide** developed by church-wide Mennonite Youth Fellowship valuable for congregational use. All youth groups, regardless of organizational pattern, are urged to request copies from the Secretary of Youth Work, Mennonite Building, Scottdale, Pa. (Two dollars will cover postage and handling for five copies.)

Joe Buzzard, Scottdale, Pa., at Roanoke, Eureka, Ill., Sept. 18, and at Metamora, Ill., Sept. 22.

Spiritual Life meetings, Nov. 3-10, with **Milo Kauffman,** Hesston, Kans., at Metamora, Ill., and **John Koppenhaver,** Hesston, Kans., at Roanoke, Eureka, Ill.

Yorifumi Yaguchi, Japan, in an annual fall missionary emphasis at Plato, Lagrange, Ind., Nov. 3.

Paul M. Miller, Goshen, Ind., at Prairie Street, Elkhart, Ind., Sept. 22, speaking on "The Minister, Servant of God's Servants."

John E. Gingrich, Goshen, Ind., will assume pastoral responsibilities for the Pueblo, Colo., congregation, Sept. 15. His address will be 408 Morrison Ave., Pueblo, Colo.

Howard Jones, associate evangelist with Billy Graham, presently living in Liberia, West Africa, spoke at Calvary Mennonite, Los Angeles, Calif., Sept. 1.

J. D. Graber, Elkhart, Ind., in annual missionary conference, Oct. 24-27, at Calvary, Los Angeles, Calif., and in the annual missionary conference and homecoming, Nov. 23, 24, at Neffsville, Pa.

Samuel and Ella May Miller, Harrisonburg, Va., in a home conference, Oct. 18-20, at Fairview, Lebanon, Oreg.

First Mennonite, Kitchener, Ont., will observe its 150th anniversary in services Sept. 27-29.

Willis Breckbill, Canton, Ohio, secretary of Christian education for the Ohio and Eastern Conference, at Beaverdam, Corry, Pa., Sept. 29.

District Bible Conference at Landisville, Pa., Oct. 5, 6. Speakers are Jacob Rittenhouse, Lansdale, Pa., and John M. Drescher, Scottdale, Pa.

Dr. Lester Eshleman, Tanganyika, in a special meeting for engaged and recently married couples, Sept. 30, at Marion, Pa.

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Cover photo by Anis Haddad

GOSPEL HERALD

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EDITORIAL

Great Unshakeables—VI

In God's help we have an unshakeable promise. "For he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5, 6).

The letter to the Hebrews is a letter of victorious faith. Stained with human blood and wet with human tears it is a compelling statement of heroic confidence in God. It was written to reintrench in the faith and to encourage Christians in changing times. There is solid spiritual ground in a shaken society.

To Abraham, God said, "I will be with thee." To Moses, God said, "Go, and I will be with thee." To each prophet God said, "Go, and I'll be by your side." Jesus, in the sending of His disciples into the world, said, "Lo, I am with you always, even unto the end of the . . . [age]." In God's help we have an unshakeable promise.

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!"

And God promises His help continually. "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him" (Psalm 91:15). Peter speaks of God's "exceeding great and precious promises."

How anxious God is to help us! There's not a step that He'll not go before and tell us, "This is the way, walk ye in it." There is not a mountain He'll not level before the obedient soul. He is still making pathways through red seas and guiding lives through the wilderness. He is "nigh unto all them that call upon him." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

Yes, "our soul waiteth for the Lord: he is our help and our shield." Has there ever a promise of His failed? Have we not known His help yesterday and today? Have we lacked when we looked to Him for help?

Sometimes it is difficult to see that in the moment of need He stands by our side; that He is there giving His aid, fulfilling His promise. Afterward we look back and say, "Surely the Lord was in this place."

And we can be sure of this, God's help is near. This is an unshakeable promise. With His help, fear is gone. The man who knows that God is by his side can stand in the face of persecution, ridicule, and change and say, "I will not fear what man can do unto me."

In a time when most ideas and institutions are crumbling to pieces, there must be certainty and conviction. In a time of consuming thirst for ultimate realities, there must be certainty and more than mere emotion. In a time of change, there must be not obstinancy but firmness, not tradition but truth. In a time of helplessness, our hope is higher than ourselves. It is in God, who is our Helper.

Novelist Dickens has this great affirmation and prayer in *David Copperfield:* "And now as I close my task, subduing my desire to linger yet, these faces fade away. But one face, shining on me like a heavenly light, by which I see all other objects, is above and beyond them all. And that remains. So may I, when realities are melting from me, like shadows which I now dismiss, still find thee near me, pointing me upward."

In God's help we have an unshakeable promise. "For he hath said, I will never leave thee, nor forsake thee."—D.

Inherent Destruction

Pride is rejoicing over the wrong things. It is the dangerous and strange vice which exercises itself in things over which there is no real reason to be proud.

One is born into a certain race. He had nothing to do with it. Do all he can, he cannot change it. Yet he is proud! The Jew considered himself better than a Samaritan. The Romans thought themselves better than the Jews. The Greeks called the non-Greeks barbarians. The white considers one of another color inferior. How strange and unjustified! As if they had to choose into what race they would be born and were wise enough to make the choice correctly.

Some persons are proud to be of a certain family. Here too they could not choose. Others inherited a large sum of money or a great pile of property. They became proud. We would think that giving of wealth would be more worthy of pride than the parading of wealth. Yet this is the character of the vice of pride.

Still others are proud of their beauty. Can one be proud of that which was simply given? But this too is the bent of man. He takes glory to himself and forgets God, the Giver of all goodness and of every gift.

On and on one can go. People are proud of their positions, their possessions, and their popularity.

Usually what a person becomes proud over becomes his own downfall. Reflect on the life of Absalom. Think of the preacher who becomes proud of his preaching. It will be his downfall. So is the person who prides himself in his wealth, possessions, beauty, or ability. "Pride goeth before destruction." Pride has inherent destruction.

Pride is perceived only in the light of the cross. It is seen in its true light and shattered only at the foot of the cross. It is here that we "lay in dust life's glory dead," to experience God's grace, goodness, and mercy through Christ.

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Forbid it, Lord, that I should boast,
Save in the death of Christ my Lord;
All the vain things that charm me most,
I sacrifice them to His blood."

—D.

The Biggest Battle

The biggest battle of David was not with Goliath. Nor was it with King Saul. David's biggest battle was with his own sin and his biggest enemy was himself. So it is with us all.

The weaknesses and sins of others are always more evident than our own. "Third person" or "second person" holiness is much easier to live than "first person" holiness.

Sometimes we hear statements such as these: "Preachers don't preach the way they used to"; "the church is not as spiritual as it used to be"; "Christians are not so friendly or sincere as they used to be." On and on such statements go.

Then there are others who take the attitude that if other folks would treat them right everything would be fine. If others were not working against them, hindering their service and usefulness in one way or another, all would be well. So the person in church, at the next bench at work, or the man who fixed or didn't fix the washer gets blamed for the discontent and problems they face. Suspicions of others, almost always unfounded, cause lack of sleep and inner feelings of resentment.

But David's biggest battle was with himself. Ours is also. However, the battle

(Continued on page 835)

But how can we love if we do not agree on eschatology, baptism, nonconformity, tithing?

Beloved, Let Us Love One Another

(Continued from first page)

and reputation—and our funds—too sacred to share with the brother we do not agree with?

"Herein is love. . . . God . . . loved us, we ought also to love one another." But how can we if others are not as good as we are? Would it not be better for those in trouble to try to understand our position than for us to try to understand them? Should not the erring worldly brother come over beside us, rather than for us to go over beside him, and sit where he sits?

Jesus loved us enough to become a human being like us. John Howard Griffin wanted to know what it was like to be a Negro; so he became one in *Black Like Me*. But dare we allow love to cause us to risk our reputation to make others, who may be sinners, feel we are one of them by identifying with them, feeling with them, rather than expecting them to first become one of us? Will God's *agape* love lead us to become one of them so that they may become one of us? Dare we thus allow love to lead us to become one of them? Will we not in so doing lose ourselves? Can we give ourselves and keep our faith? Will love lead us to bear our brother's burden by giving ourselves to him? Can we say, when our brothers sin, "We have sinned"? Can we say, when there is disagreement, "We will submit ourselves to our brethren"?

"Beloved, let us love one another!" But how can we if we do not agree on eschatology, baptism, nonconformity, tithing? Should not John have suggested that love has some limitations? Upon what basis is my fellow man a brother? or a neighbor? Will not our loving our brother lead him to think we condone his sin? But how did Jesus love the Twelve? When Peter said, "Love the brotherhood," whom did he include—the weak, the erring, the proud, and the carnal brother?

"If God so loved us, we ought also to love one another." We sometimes feel like Paul when he said to the Corinthians, "the more abundantly I love you, the less I be loved" (II Cor. 12:15). But he never hinted that he would, or should, love the less. Love does not ask if the recipient of love is worthy. If we are asked to love our enemy, and do him good, how much more our brother? Love makes me deeply feel and really care for him, to be more concerned that I understand him than that he understand me. Love leads me to be more concerned that I am kind and considerate, that I smile and speak to him, than I am that he does so to me!

"Beloved, let us love one another: for love is of God." Let us begin by asking God to give us His love to love with. Let us give ourselves for our brother's welfare! Let us endeavor to identify with him, to try to understand him, rather than to try so hard to have him understand us! Our immediate reaction to these suggestions may be: if we do that, we will sell out to him, he will have his way, he will lead us astray, and the cause will be lost! But can we trust love?

This is the risk of being involved. Jesus was crucified. We must be willing to give ourselves away too, and to be crucified with Christ Jesus. Jesus did not lose by giving His life, by becoming man! He became victorious! Except a grain of wheat fall into the ground (where it's dark and dirty) and die, it will not bring forth fruit. Unless love leads us to give ourselves away, we will never bear fruit!

Can we take this leap of faith and love and risk giving ourselves to Christ, and to one another? Could we begin today? Husband to wife, wife to husband, brother to brother, and sister to sister? Shall the more mature give himself to the less mature, the strong give himself to the weak? He gave Himself for us! He, the lovely, the perfect, gave Himself for us, the sinful, the unlovely, the imperfect! This is love, *agape* love, God love, Christian love, the love I must have for my brother as well as my enemy! God give me this love!

Elkhart, Ind.

Our Readers Say—

Allow me first to compliment you for publishing the challenging lead article by John H. Mosemann (July 9 issue). Christians everywhere would be more useful in this world if possessions and service were given to the Lord as completely as spoken spiritual allegiance. In the same issue, I was gratified to see the clarifying letter on science from J. Kenneth Hoober.

Might I suggest that occasional poems by various authors would be appreciated by this reader as part of the **Gospel Herald**'s front-page format. The photographs are often quite good.

Jonas E. Christner's selections on "Religious America" in the same issue are interesting illustrations of religiousness. I would like to know the sources of all these statistics, particularly since an annual increase of "around one million" seems a bit large for only a million current cases of venereal disease in women. Perhaps most of the publicity and all of the emphasis on present-day crime and immorality rates, including unfair comparisons to Soviet Russia (which has legalized abortion incidentally), would be better supplanted by concern, interest, and prayer for specific individuals.—Paul E. Wenger, Iowa City, Iowa.

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The article, "The Waning Authority of Christ in the Churches" (July 16), I have read and reread with much interest and greatly appreciated it. The writer states that the causes back of the decline in our Lord's authority are many. He names only two. The conclusion is an appeal for a decision.

I praise the Lord for this call to individuals, church committees, and mission boards to consider our ways. A timely message.

—Mrs. Jacob D. Mellinger, Lancaster, Pa.

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Urie Bender has started something! Sunday school is without a doubt our biggest "effort" in terms of lay labor. It is also perhaps our biggest flop, because of the phenomenal lack of response per hours spent.

A couple suggestions: Why not convert Sunday school from a Sunday morning to a weekday evening (or after school) at the home of the teacher? This would draw the teacher and pupil into a more fruitful involvement.

The biggest drawback to the learning process is the present "hit and run" technique, where students are force-fed once a week, without any opportunity for relaxed conversation on meaningful Christian problems.

Suggestion two: Insist upon certain basic standards for teachers, and a level of competence. The New Testament is full of encouragement to screen teachers (and preachers too). Baxter said of poor preaching that it hardened hearts and made rebellious rejecters of the Gospel out of those who had once shown willingness to hear. The same can be said of teaching.

Much better to have fewer, bigger, more competently taught, interesting classes, than many dusty, dull, boring, little nooks, where souls drift out the windows chasing daydreams!

Further, I encourage the thinking of our lesson writers to incorporate Biblically based material for women teachers of women's classes, so that they may have ample opportunity to grow in the womanly Christian graces. The pressure is as always to idealistic instruction, when it is the practical outworkings of our faith that give evidence to others, and to ourselves, that we are enveloped in Christ.—James Fairfield, Harrisonburg, Va.

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There are so many things I appreciate in the **Gospel Herald** that it would be hard for me to start listing them. But one feature I appreciate especially is the "Overseas Missionaries of the Week" pictures and any other missionary pictures which appear from time to time. We have a large missionary bulletin board which is in a conspicuous place on the kitchen wall. And I just finished bringing it up to date. The **Heralds** don't look quite as nice after the pictures are cut out, but I feel one purpose of the **Herald** is to be of practical use to us. With a world map in one corner of the bulletin board, I feel it helps keep our children and ourselves "mission conscious." And I think that is very important for us as Christians in this world. May God continue to bless you in your work. —Mrs. Clayton S. Cressman, Moorefield, Ind.

Success Can Be Yours

By Mary Ann Horst

Can you fail successfully? No, this question is not the impossible paradox which it may appear to be at first glance. While it is a highly satisfying experience to accomplish the task which one has set out to do, it is no less commendable to accept defeat (I use the term only for want of a better word) with a wholesome, unsullied attitude.

It is true that unhealthy attitudes such as fear, frustration, laziness, discouragement, and others are often the factors which cause defeat, but it is also true that people sometimes work to the best of their ability, unhampered by the above impediments, yet do not achieve that which they hoped to accomplish. It is the individual's attitude toward his seeming defeat which, in the final analysis, determines whether he is a success or a failure.

But what is defeat? Certainly, to fail in one or two, or even five or six pursuits is not defeat; to take a so-called lower position than previously held is not defeat; even the inability to hold a certain job is not defeat; to fail a university course is not defeat. No, not one of the above things is necessarily defeat; yet many people allow experiences such as these to leave them in such a discouraged frame of mind that their own bitter reactions bring them to the place of frustrated defeat.

I think of a certain young lady. Two years ago she tried her grade twelve examinations. She failed several subjects and did not receive her secondary school diploma. Did she consider herself defeated in her attempt to receive a graduation certificate? No, she went back to school again the next year. Today she has her graduation diploma and has entered a school of nurses' training. Studying, however, does not come as easily for this young miss as it does for some students. This spring she failed one of the courses which is required by the school of nursing. However, she is taking advantage of the school's offer to let her continue to work on this course and again try her examinations. This girl refuses to let difficulties spell defeat for her.

Think of the number of people who are hospitalized in psychiatric wards. Without doubt, a large number of these are there because they have allowed disappointment at their own seeming failures to so discourage them that they become unable to carry on normal, healthy living. While it is true that many such psychiatric illnesses have been brought on by unhealthy attitudes, let us not be harsh in our judgment of these unhappy victims. Are they not to a large extent the results of our society's measuring stick of success and failure? I firmly believe that these suffering individuals, as well as many others whose symptoms never become so severe that they are hospitalized, are pathetic living testimonies to the fact that there is a dire need that we educate people to learn not only how to win their coveted goal, but also in the event of failure to attain that goal, to know how to lose without sinking to the depths of despair.

Thought for the Week

We must always realize that, regardless of how richly rewarded we are, we are not blessed to keep but always to give.—D.

We pour words of lavish praise on the student who gets the scholarship for the highest academic proficiency, but how about the student who spent equal and perhaps more energy poring over books, yet failed to meet the required standard to pass? Let us not forget to give this disappointed individual a word of encouragement.

To accept praise for the winning of a trophy may be a thrilling experience, but to be able to accept the fact that our teacher or our boss has not seen fit to give us that hoped-for promotion, and yet not become bitter or resentful—that is worthy of greater commendation. Anyone can cheerfully accept praise for his work; but criticism, or perhaps even dismissal for the inability to meet the required standard of workmanship, may be very difficult to accept in a charitable, Christian spirit. For many people, if not for all, it is possible only through complete reliance on God.

May God give us a proper understanding of the terms "success" and "failure." May He help us to learn that so long as we do our utmost in our work, laboring as unto Him and not unto men, we cannot fail. And after we have done our best, what if people say we have failed? If we have worked to the best of our ability, our consciences can be clear. We can rest peacefully and our nights need not be molested by the haunting fear of what man thinks of us.

Man's measuring stick of success is not always infallibly correct. Recently, while I was visiting in a Christian home, we were discussing the value of evangelistic meetings, Billy Graham's campaigns in particular. The man at the head of the table made this statement: "It may be that on the last day, when the books are opened, there may be another man, a very ordinary man, whose name has never reached the headlines, who has accomplished more for the kingdom of God than has Billy Graham."

This man did not consider popularity and fame proofs of genuine success.

Thank God for our Billy Grahams and for other well-known figures in the church and in the state. But thank God also for the very common, very ordinary Christian, who never makes such "success" as to turn the attention of crowds toward him. This "less successful" individual is as necessary a part of the church as our John S. Coffmans and our Billy Grahams.

Are you one of these very ordinary, not so highly successful individuals? Most of us would class ourselves as such. Yet let us never waste our energies in brooding over our limited abilities, or envying another's accomplishments. Let us be satisfied to work to the best of our ability, not letting the fact that someone else can accomplish more and greater things thwart our happiness. Rather, let us day by day do our labor as unto the Lord, and rich success will surely be ours.

Who are the most highly successful individuals? If we shall ever know the answer, it will only be as God allows us to have a look at His list of records, when all the labors and joys and tears of this world have passed. But this we can know here and now. Success, true success, on which rests the approval of God, is attainable for all.

Kitchener, Ont.

Prayer Armored

By Edna E. King

As were the saints of old made strong,
Through fasting and through prayer,
Till spirit-wise they were as giants,
Faith-fortified to bear
Imprisonment, hate, lash of whip
To spread the Holy Word,
The good news of Messianic grace,
Proclaiming Thee as Lord,
So may we, too, grow strong in faith,
Dear Christ, who hear Thy call,
And fearlessly go forth to serve,
To give to Thee our all.

The world hates change, yet it is the only thing that has brought progress.
—Kettering.

Worthless Substitute

By J. Paul Sauder

The adult class in summer Bible school was studying the Book of Acts. They had noticed how nicely certain results had meshed in with instant obedience.

Philip had left Samaria and was at the right spot some eighty miles away when the Ethiopian's chariot came by. That took perfect timing, the timing of the Spirit *and* of an obedient man on foot. Ananias went to the stricken Saul promptly and Saul was baptized promptly. Timely obedience again. Peter was prompt in meeting the messengers of Cornelius and also in his acceptance of the vision and its meaning. And Cornelius was more than prompt in that he had his kinsman-audience assembled and waiting for Peter.

Yes, so this Bible class concluded, obedience is noted for its promptness. Stubbornness, which is akin to idolatry (they looked it up in I Samuel), is known to be dilatory; so dilatory, in fact, that obedience never quite comes off. In fact, "I don't want to" becomes the attitude whenever we do not obey promptly. But we are too polite to use the bare words, and so we say "I don't want to" some other way. The class made quite a collection of the sentences we use as substitutes for "I don't want to" whenever we do not want to do a thing for the Lord and/or His people. Do any of these sound familiar?

"I don't have time," "I have something else to do." "Someone else can do it better than I." "I have somewhere else to go." "It isn't convenient." "I'd just rather not." "I don't know how." "Maybe some other time." "I'm afraid to try." "I can't speak in public." "My voice cracks." "George (or Mary) has more help than I have." "We have so much work to do."

With these and other watery sentences do we seek to camouflage the fact that we are unlike Philip, and Ananias, and Saul of Tarsus, and Peter, and Cornelius. They did not seek to dull the fine cutting edge of instant obedience. And so our substitute for the alert obedience shown in the Book of Acts is shown up for what it really is, for it is worthless or worse. It just might be stubbornness and rebellion, the equals of witchcraft and idolatry.

Tampa, Fla.

Water from Many Wells

By Nora Oswald

One of the many striking conversations between St. Francis and his companion, Leo, in the book, *St. Francis*, by Nikos Kazantzakis, follows:

"Brother Leo, open your mind and engrave deeply there what I am about to tell you. The body of man is the bow; God is the Archer, and the soul is the arrow, understand?"

"Yes, and no, Brother Francis. What are you trying to say? Bring your idea closer to the ground so that my brain can reach it."

"What I mean, Brother Leo, is this: There are three kinds of prayer:

"The first: 'Lord, bend me, or else I shall rot.'

"The second: 'Lord, do not bend me too much, for I shall break.'

"The third, Brother Leo, is our prayer: 'Lord, bend me too much and who cares if I break.' "

Goshen, Ind.

A Prayer

FOR THIS WEEK

Dear Father,

Open mine eyes that I may see: myself as I am; my inconsistencies; my mistakes; my nothingness; your greatness; your goodness.

Help me to be holy, dear Saviour, I pray. Help me to see my faults and get rid of them. Help me to forgive the faults I see in others and pray about them, not talk about them.

Lord, fill my heart with the love of God. Cleanse me from ill will and keep the edge off my tongue. Keep me from speaking one word that will wound another's heart or another's life.

Help me to be humble and loving enough to say "I'm sorry," "please forgive me," when necessary.

Lord, help me to be everything I would like to see in others. Above all, help me to be more like Christ and to be in your perfect will.

For His sake, Amen.

—Mrs. M. W. Beiler.

Our Mennonite Churches: Latschar

The Latschar Church, Mannheim, Ont., was organized in 1839, with seven charter families. This building was built in 1908 and enlarged in 1923. The present membership is 113. Osiah Horst is pastor.

Prayer Requests

(Requests for this column must be signed)

Pray on behalf of the numerous evangelistic meetings throughout the church.

Pray for the new MYF Life Team, as they serve the Midwest churches.

Pray for the literature program of the church which reaches multitudes each week.

Pray that the new two-year stewardship emphasis throughout the church may be Spirit-directed.

Food for Thought—It is illegal to read the Bible in the public schools of Illinois, but a law requires the state to provide a Bible for every convict! Don't worry, kids, if you can't read the Bible in school, you'll be able to when you get to prison!—*Baptist Beacon*.

FOR DISCUSSION

More on School Bible Reading

By Marcus A. Clemens

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

The article entitled "Dare We Rule the Bible Out of Our Schools?" was doubtless designed for exploratory discussion, for it seemed to imply, by the very title, that "we" are in a position to determine the destiny of the schools of our nation. At the same time, the title could also be construed to be indicting us as the people responsible for having removed the Bible from the school.

At any rate, it does seem that our denomination, officially through its General Conference body, has remained strangely silent following the decision of the U.S. Supreme Court. Our official church body and its committees have rightly spoken in very definite terms on the civil rights issue today, but should we not have expressed our deep concern for the moral health of our nation and future generations, when the contents of the Bible were declared to be unlawful material for our children to be taught in school?

The author of the above article expresses his personal alarm at the effect that the removal of the Bible will have upon the already weakened moral fiber of our nation. All of us join in this same concern with the author, even though we would employ different strategy and different means for the frontal attack on the forces of evil.

There are many of us who believe that our parental responsibility requires us to provide the facilities, personnel, and environment that will be conducive to quality Christian training, and our gratefulness to God has not been forgotten for the Christian school, be it elementary, secondary, or college. It may well be the isolationist approach; however, the separated life needs to have its beginning at some point if we are intent on its insulating effect. Is there a better time to teach separation than to our children in school age?

The author proposes, in question form, that dedicated Christians seek election to local school boards in order to influence the local community. There may be those communities where this approach may have the desired results on a local level, yet it may be of short duration, for it would only seem to need the objection of one taxpayer to compel the application of the U.S. Supreme Court decision which applies to all communities in the nation.

At the present time, there are many local communities that are attempting to "find their way" through the application of the Supreme Court decision. Some dedicated Christian teachers (not Mennonites) are finding that they cannot serve in the schoolroom that forbids the teaching of the Bible, and have tendered their resignations.

The author of the article in the July 30 issue seems to indicate that we, as Mennonites, should become more involved in the local political scene. Let us assume, then, that some dedicated brethren have been politically "successful" and are now serving as local school board members, and upon organization of the school board, find themselves serving as president or chairman of the school board.

In the interest of complying with the laws of our country, the school board chairman turns to the school board solicitor or attorney for legal advice and counsel in regard to the application of the Supreme Court decision. Let us assume further that the attorney also has active membership in our church and has involved himself in local affairs out of a deep sense of obligation to serve his local community. In our assumed incident, the school board chairman has now requested a statement of policy from the attorney so that the local school board may know how to govern the local schools as it would apply to daily Bible reading and prayer. We further assume now that the attorney has advised the local school board that the Supreme Court decision will need to be applied very carefully, and thus, directives need to be given by the school board chairman to the local school supervisors that daily Bible reading and prayer are to be discontinued immediately.

The questions that are posed in this assumed incident are these:

1. Have the school board chairman and attorney, assuming they are both dedicated Mennonites, allowed themselves to become involved enough in the local community? If not, what further steps would you suggest they take to become more deeply involved?

2. What words of wisdom and counsel could be offered to these two dedicated brethren in regard to their much-needed influence in the community?

The writer has posed the above assumed incident out of pure inquisitiveness rather than needing to find a personal answer. However, it could be entirely likely that there are those persons in various local communities who would welcome reading the author's reply in this column.

Telford, Pa.

Contentment

By Wanda Headrick

"For I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11).

How many times have we repeated this verse to ourselves and others? Isn't it an old stand-by favorite? I question whether a testimony meeting goes by without someone repeating Phil. 4:11.

And yet, just recently, I have come to realize that too many people are really not content with their surroundings or their circumstances. A housewife continually complains about never being caught up with her work, or about the children being too fussy. Another woman, a career lady, is dissatisfied with her type of employment, feeling she is capable of more responsibilities than her employer entrusts to her. A businessman, whether a day laborer or an important executive, complains about long hours and poor pay.

These are common complains and we all *hear* them and *adhere* to them.

If we are truly to be content in whatsoever state we are, then I feel we must be content in our task of living. We need to place a goal before us and strive, through the Lord, to reach that goal. Surely, whatever we are doing is the Lord's work and He requires the best of our ability, along with our complete willingness.

Since I am a homemaker, I know more about the problems and difficulties in that field. I do not intend to be so ignorant in my thinking that I feel there are not days of discouragement, days of tensions, and days of trials. But if our main objective is to see each day through, with God's help, to find contentment in our job, it makes those "bad" days easier—and fewer.

Sometimes when a person is ill it is easy to say, "Lord, if this is my state, I will find contentment," and we rest on Him and accept. However, the difficult time for complete contentment seems to come, not when our physical being is impaired, but in ordinary living.

Whether we are nurses, doctors, plumbers, farmers, executives, or homemakers, please don't fuss and complain. Our work is the Lord's and let us find contentment therein.

Hesston, Kans.

OUR SCHOOLS

Hesston College

The Hesston College faculty and staff and their families held their annual fall retreat on Aug. 26, 27, at the YMCA Ranch near Arlington, Kans. The director of the camp was Clayton Beyler, and the assistant director was J. Frederick Erb. The retreat included study, recreation, and an opportunity for spiritual refreshment before the beginning of the new school year. It also provided new faculty and staff members an opportunity to become acquainted.

New faculty and staff members this year are: Jeral Becker, music instructor; Lowell and Miriam Byler, music instructors; Nelson Kilmer, instructor in mathematics and science; Fred Litwiller, physical education instructor; Mary Lou Shetler, dietitian and instructor in home economics; and Mrs. James Miller, school nurse. Attending the retreat, also, were members of the Hesston College Board of Overseers.

The theme of the retreat was "Life Together," taken from the book, *Life Together*, written by Dietrich Bonhoeffer. Bonhoeffer, a German Lutheran minister who opposed Hitler's Nazi regime, wrote the book from his experience as a prisoner.

At the opening session on Monday afternoon, Aug. 26, Peter Wiebe, pastor of the Hesston Mennonite Church and member of the Hesston College faculty, presented the first chapter on "Community." Christian believers need the physical presence of other believers. In contrast, however, to a purely physical fellowship, Christian community comes in and through Jesus Christ.

Family night was observed in the evening. The program was planned for all ages. Group singing and games formed an important part of the program. Individuals and groups also presented songs and skits.

At the opening of the Tuesday morning session, Mrs. Alta Erb, a former instructor at Hesston College and a guest at the retreat, conducted devotion. Mrs. Erb drew from her experiences as a teacher and challenged the Hesston College faculty to give themselves to their students. Even as Christ came not to be ministered unto but to minister, so the teacher must give himself to his pupils. Mrs. Erb also said that the classroom is the most significant factor in the student's school experience. Moreover, the individual must not be lost in the group. He, rather than the class, must learn. "A teacher hasn't taught," said Mrs. Erb, "until a pupil has learned."

Following the devotion, Merle Bender, public relations director of Friends University of Wichita and member of the Hesston College Board of Overseers, presented a paper on professional ethics. Bender challenged the faculty and staff to be loyal to their school and their colleagues. Each must respect another's ideas. A college by its very nature must have people who have differing ideas. Intellectual growth is encouraged by courteous disagreement. Bender also reminded the group that efficient use of time is a matter of professional ethics.

After the paper was read, small discussion groups were formed. Each distinct group—the faculty, wives, secretaries, and operational staff—discussed practical applications of professional ethics in its specific area.

The afternoon session was based on "Ministry," chapter 4 of *Life Together*. Milo Kauffman introduced the chapter after which small discussion groups were formed. One of the problems discussed was the ministry to students. How can teachers better help students?

At the final session on Tuesday evening, Paul Martin, member of the Board of Overseers from La Junta, Colo., addressed the group at an outdoor inspirational service. His message was based on the book, *New Life in the Church*, by Robert Raines.

After the period of inspiration and spiritual refreshment at Arlington, the Hesston College faculty and staff felt strengthened to face the enormous task of working with young people according to the teachings of Jesus Christ.

The Firing Squad

By Melvin Stauffer

When I was a little boy of six, I stood in the barn beside Dad's old farm wagon and witnessed a sight that will linger in my memory for a lifetime.

Some neighbor boys had come down and raided all of the birds' nests in our barn, and then they began placing the little half-grown birdies in a row on the four-inch ledge around the wagon box. After they had them all neatly lined up in a row, they walked over to the corner, picked up their B B guns, and with a cruel smile on their lips they said, "Now watch the fun!"

My heart was in a turmoil. I could hardly stand to watch the awful sight. If the first or second shot did not kill them, the boys would slowly and laughingly reload their guns, while the birdies that were wounded and dying would send up their feeble chirps and cries of pain and distress.

I could stand it no longer! I went running into the house, and buried my face in a pillow, sick at heart. I was too ill to enjoy my supper that night. I had been taught that the life of each creature was important, and that each had a right to life. Certainly life was more than something that created a huge joke as it was slowly and cruelly being snuffed out.

But, after all, I was only a little boy, and maybe I didn't know what a meaningless thing life was supposed to be!

Many years have passed since then. Now I am supposed to be a man. Now I ought to be tough, and things like that shouldn't bother me any more. After all, it's a hard world. I must forget about the old-fashioned things, such as mercy, pity, and compassion. Nearly everyone would shout, "No! No! This is not true!" And yet the lives of many of God's professing children show that this is how they feel. Satan has blinded their eyes, and they see real value in no life but their own. They no longer feel sorrow when others weep; they no longer have compassion on the needy; they no longer are able to rejoice when things go well for others. The Golden Rule is forgotten and each lives for himself.

There is no *time* to think of others; there is no *time* to tell our neighbor about the love of God; there is no *time* to be concerned about another man's soul; there is hardly *time* to read His Word and hear Him say, "Go . . . preach . . . baptize."

And now I have to think about the little birds again . . . and about Satan, when he has some soul in distress and on his firing line; when his fiery darts have sorely wounded my brother; when he has nearly crushed out the life of my sister; when he laughs in glee as another soul dies without Christ and hope. When each of these things happens, I must fall before God and plead with Him to search my heart. I must ask Him, "Lord, do I really care for others? Does my heart yearn for their salvation? Is my heart yet tender to their needs? Can I bury my face in my pillow and weep?"

As I meditate upon these things, I become convinced of this great truth—that if I have failed to witness for Jesus, if I have shown no love to others, if I have lived for myself alone, shown no compassion, then at the judgment bar of God, if I had a choice, I would face the firing squad with the birds, rather than be turned over to the wrath of God. But I'll have no choice.

Pinckney, Mich.

Sunday School Centennial—What For?

By Arnold Cressman

Here we are at the end of a one-hundred-year hill climb. One Sunday school in the Mennonite Church, the South Union congregation at West Liberty, Ohio, now has the distinction of being the first to have climbed continuously for a solid century. Other congregations, such as Wanner's, Hespeler, Ont., and Masontown, Pa., started much earlier, but having had leaders who climbed too fast for their time, had to sit down and wait until the opposition caught up with them.

It is appropriate now to pause a bit, look about, see where we are, from whence we have come, and where we are going. Perhaps the best tabernacle we could build would be to call off the Sunday school for one Sunday in all of the 950 congregations in our denomination. This would give people the opportunity to see the values of Sunday school by observing what Sunday is like without it.

Of course, this is an unrealistic suggestion. I suspect it would be more difficult to get the Sunday school stopped, even for one week, than it was to get it started in the first place. But like the children of Israel, we do need a feast of the tabernacle to reflect on how Jehovah led us here and on the Christian nurture blessings which we enjoy weekly in the Sunday school. It is the purpose of the Sunday-school centennial to help us do this. The meeting is planned for Oct. 12, 13, 1963, at the South Union Mennonite Church, West Liberty, Ohio.

Maybe the first question we will need to ask ourselves is this: How does it happen that the Sunday school as we know it lasted for one hundred years? Maybe it should have gone out of existence as the major Christian nurture method in our congregations a long time ago.

Where is the creativity and daring of a century earlier? Did we lose our pioneering spirit in Christian nurture when the West was won? Are there no new ways after ten decades of constant change to do a better job of what the early Christian educators set out to do with the Sunday school? Is the Sunday school the ultimate weapon for the spiritual nurture of children and adults or can we find better ways now that we have had a hundred years of experience and find ourselves in radically new situations in the second half of the twentieth century?

Unlike the deacon who made the masterpiece one horse shay which " ran a hundred years to a day" our forefathers may never have intended for the Sunday school to last so long. We talk of the "permanent" Sunday school and put up a marker for it as if there may never come a day when others will erect one beside it saying, "Here lies the Sunday school, a faithful nurture agency in the Mennonite Church for well over a hundred years."

When the Sunday school was started, there was no general church organization, no General Conference, no church school, and not even a church paper. At that time there was no mission program, no evangelistic work, no youth organization or relief agency. Outside of *Martyrs' Mirror* and *Menno Simons' Complete Works* good books were almost nonexistent. Mennonites were culturally isolated from others and some were blinded by custom and tradition. Yet as a root out of this dry ground, the Sunday school grew and became a great tree.

Today we have some notable advantages to do for our time something as courageous as our forefathers did for theirs. We should at least be open to some unprecedented changes in the format of the Sunday school and maybe even to its ultimate replacement with something better. What are the advantages we have for a fresh start?

1. The principle of the church's responsibility for nurture is accepted. The Sunday school came in under severe protest, but now it is established. We know that the church needs solid week by week nurture.

2. We have some capable teachers. Many are mediocre, but there are also many good ones, some because they have learned from years of experience, and others because they have been trained. Some have the best of training. They have graduated from our schools and colleges. Others in many places throughout the church are more than ready to become better teachers by opening their lives to teacher's training experiences.

3. We have adequate facilities in about two thirds of our churches. And probably almost all have better facilities to do a good nurture job than they had a century ago. Those were one-room buildings, with no basement, no Sunday-school rooms, libraries, or chalkboards.

4. We have curriculum materials. From nursery to adult there are helps for both pupil and teacher. These give continuity, direction, and interpretation so that both study time and class time can be used most efficiently to get the most from the Bible.

5. We are more ready to learn what we can from Christians beyond our denomination. In a way, we are forced to this because the dikes of our cultural separateness are being washed out. We can no longer live in closely knit huddles in rural communities. The language barrier has crumbled. But we are finding out too that other Christians have something to contribute to us and we have a responsibility to them.

Could the Sunday-school centennial begin to give a refocus to our nurture task? Might we start looking at alternatives? Is it possible that Sunday evening would be a better time to have Sunday school? Or how about midweek? Have we considered a full-time Christian nurture teacher who would teach various age groups for an hour or two at a time all week? We could get by with one well-equipped Sunday-school room and use the Lord's money for good teaching instead of good buildings.

How about project learning? That is the adult Sunday-school class doing their Bible study in the light of some current project for kingdom advance that they are working at in the community. Can the Sunday school begin to see itself as the "go group"? Can Sunday-school classes see the class hour as preparation for the week ahead when they will be the church scattered where they live and work—but the church nonetheless? Shall the Sunday school continue to be a separate agency from the church with its own budget, its own program, its own staff, and its own objectives?

Should it not soon be considered more clearly as but one facet of the total mission of the church and should it not then be more carefully planned to contribute to the fulfillment of that mission?

Sunday School Centennial—What For? Only this, to see from where we have climbed and then to ponder the unscaled crags before us. Scottdale, Pa.

The great glaring denial of faith and duty (to say nothing of love) which stands out before the world today is the refusal of those who bear the name of Christ to execute the Great Commission which their Master has given them—to preach the Gospel to every creature. Christianity is thus made to testify against herself. A thousand Ingersolls in every country under the sun would not do so much to create disbelief of the truth among men as this spectacle of a church inheriting promises which she seems unable to believe, and receiving commandments which she seems unwilling to execute.—Bishop Thoburn.

Introducing the Stewardship Council

By Daniel Kauffman

The Stewardship Council, left to right—Lyle Shantz, Alberta-Saskatchewan; Herbert Schultz, Western Ontario; Sam Spicher, South Pacific; Don Cooprider, South Central; Andrew Glick, North Central; John Rudy, Member at Large; John Snyder, Virginia; Marvin Benner, Franconia; Myron Stevanus, Ontario; Glen Yoder, Indiana-Michigan; Nelson Kanagy, Ohio and Eastern; Leroy Miller, Iowa-Nebraska; Joe Buzzard, Allegheny; Daniel Kauffman, chairman. Not pictured—Ben Gerig, Illinois; Melvin Jantz, Rocky Mountain; Robert Kreider, Member at Large; Dan Widmer, Pacific Coast.

The Stewardship Council is a group of nineteen men representing nearly all conference districts in the church. Their function and role is to serve in an advisory capacity to the stewardship secretary and the developing stewardship program within the church.

The council shares common concerns and problems relating to stewardship and makes suggestions for new materials, procedures, and congregational helps. The stewardship secretary then plans his work accordingly. The new materials called "Stewardship for Mission" which are to guide a congregation in a year-round stewardship education, mission interpretation, program and budget building, and every-member enlistment were developed with the counsel of these men.

Another illustration of the type of counsel this group renders is as follows: At the annual meeting on Aug. 19 the council suggested we work on a congregational treasurer's manual to guide the church treasurer in uniform accounting procedures and adequate reporting.

In addition to this function of serving as counsel to the stewardship secretary, each councilman is chairman of his district conference stewardship committee. This committee will assist congregations in developing the year-round stewardship program referred to in paragraph two above. The district stewardship committee will assist in other stewardship problems as they arise within their individual districts.

The men on the Stewardship Council are appointed by their district conference executive committees and are responsible to the district conference and not the church-wide stewardship secretary. The council will meet at least annually. The secretary of stewardship will likewise attempt to meet with each district stewardship committee in the district on an annual or biennial basis. This should assure a coordinated stewardship program across the church.

The council and the district stewardship committees have very heavy work during the next two years. As our people are confronted with Christian responsibility we are praying for a spiritual growth and renewal. Christ told Peter to feed the sheep. He also told the small band at the ascension to be His witnesses. Is not this the mission of the church—to feed the sheep and to be His witnesses? We want the stewardship program of the church to undergird this mission!

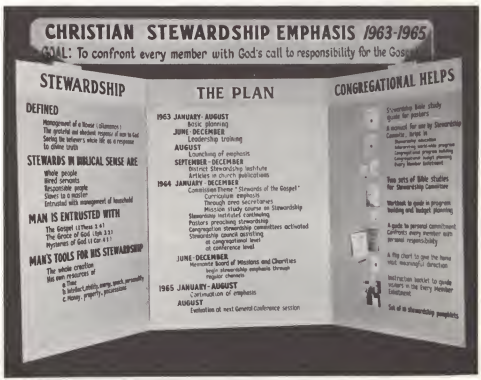
●

Twenty-five years ago on a summer afternoon, John Jacob Niles heard a band of traveling evangelists in Murphy, N.C. Annie Morgan, a member of the group, sang one of the most strikingly beautiful folk melodies that Niles had ever heard. He requested that she repeat the words. Millions now hear them each Christmas:

I wonder as I wander, out under the sky,
How Jesus the Saviour did come for to die
For poor on'ry people like you and like I,
I wonder as I wander, out under the sky.

Despite his efforts to locate Annie, Niles was never again to find her. Aren't there many like Annie? They live quietly. They may be unknown to most people. But yet somehow they offer God and others influences that live on after they have gone.

David A. MacLennan, in *Be a Wonder to Yourself* (Fleming H. Revell Co.)



This display is available for any church meeting. It was first shown at General Conference. It gives the objective for the 1963-65 stewardship emphasis, and presents the meaning of stewardship, outline of the two-year plan, and the congregational helps available.

Must Our Children Take Dancing in Public Schools?

By Melvin Smith

Many Christian parents have been faced with the problem of their children being forced to participate in dancing taught in physical education classes in the public schools. The Constitution of the United States guarantees everyone the right to have religious freedom concerning his beliefs.

A court case many years ago in California still sets the pattern for legal action in such circumstances. More recent cases have been decided, but all with the same final result.

The California case, cited as Hardwich v. Board of School Trustees (54 Cal. App. 696, 205 P. 49), took place in 1921. The school board had prescribed that dancing should be part of the physical education curriculum. The father of two pupils objected to his children's participation in dancing, and requested the board to substitute some other game or exercise for those opposed to dancing. The board declined to do so, and the plaintiff's children, persisting in their refusal to dance, were expelled.

The father brought court action to compel the reinstatement of his children, contending that since dancing was offensive to him on moral and religious grounds, his children could not be compelled to engage in it.

The District Court of Appeal and Supreme Court of California both decided in his favor, on the grounds that the school trustees could lawfully prescribe dancing as a part of the curriculum, but that if the plaintiff's religious beliefs were violated by dancing, his children could not be compelled to participate.

The District Court of Appeal held that if a regulation is "unreasonably burdensome or violative of any of the fundamental rights of any person or set of persons, it will and should be nullified by judicial fiat as unconstitutional and void."

The father's right to object, said the court, was not conditional upon his proving that he was a member of a religious denomination which maintained opposition to dancing as one of its tenets, since a man's religious principles may be entirely personal to him. Thus, the regulation compelling all pupils to take dancing was unreasonable and violated his constitutional right of freedom of religion.

It might be interesting to note that constitutional guarantees also give us the right to be free from any harassing remarks or actions from teachers, principals, or others in official positions. Therefore, one can enjoy his religious liberty without persecution from those in opposition.—*Pilgrim Holiness Advocate.*

Evening Meditation

By Grace Dorothy Lehman

Dear God:

Thank you for the lovely, inspiring weekend you've just allowed me to enjoy. You know how often I don't get to worship services because of caring for my invalid mother. This makes me appreciate it so much more when I do have an occasional opportunity for Christian fellowship.

Sure, I can read Thy Word at home. I'm glad I can. I can pray, sing, and hear countless sermons at home too, all of which are a real blessing. But ah! fellowship with other Christians: a whole company of believers joining in songs of praise to Thee, the warm handclasp of a brother or sister, and the understanding ear of a fellow pilgrim to heaven, how incomparable to anything else in this life!

Your plans for man's good are unsurpassed. When we need help, strength to go on, counsel, or other means to help us grow like Jesus, you planned that your children should meet for worship and fellowship. So, for the Christian brotherhood and all they mean to me, dear God, I offer Thee my sincere thanks. Amen.

Lancaster, Pa.

Death and Fruit

By Alice Kitchen, M.D.

A week ago she was in a small hospital, nursing and evangelizing. Two days ago I saw her in a coma. Today she was buried. A young missionary—dead. Tragedy, humanly speaking. She was efficient, dearly loved by the Pakistani Christians with whom she worked and the Muslims among whom she labored—"indispensable." Now, no one to take her place. She and I arrived in Pakistan 3½ years ago. In that brief time, three choice young missionaries have died—first my co-worker, Edna Fouett; then Alec Moore, newly married young missionary of the Scotch Brethren in Multan; and today, Nora Culler of TEAM hospital, Abbottabad.

Dead—buried. Strategic gaps in the ranks of His army. Fellow laborers lost to those who lived, loved, prayed, hoped, and worked with them. Hearts of loving ones at home sore and bewildered. God's ways, do they baffle? Does not the question come: Why this waste of choice soldiers? Hear Him speaking the law of His economy, Himself the buried seed without which none other has life. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

Blessed certain inevitability: if it die—much fruit in Muslim lands.

Take the Bypass

By Robert E. Bailey, Sr.

To us modern travelers this expression, "take the bypass," is a fairly common term we hear every time we journey any great distance. These bypass roads have been constructed to speed us to our destination unimpeded by towns and cities along our route. This is all well and good, because it relieves congestion on city streets and speeds our travels considerably.

I feel, however, we are sometimes prone to carry over these practices to our Christian lives. We are apt to take the bypass on our journey through life so that we are not hindered by what we think are congested and cluttered practices. The world travels at an awesome pace and we tend to conform and race right along with the crowd.

In our homes we have bypassed our daily home devotions because there are so many activities to attend. We have bypassed prayer meetings because we were so tired from racing pell-mell all day in our own personal pursuits. We have bypassed our responsibility as Christian witnesses to rush headlong into some worldly engagement we consider more important at the time. Some church activities take on this fervor of speed and impatience and the desire to get it over with so that we may hasten to some new endeavor.

I, for one, do not wish to see the day when all our roads are gigantic ribbons of cement stretching to a never-ending horizon. I am sure I will miss the beauties of nature our Creator devised to enhance our roadsides. Some will no doubt think this an old-fashioned idea, but I can think of many old-fashioned ideas we would all do well to consider today. We cannot stand in the way of progress, but it might be well to consider our own individual lives and not bypass the important things of life in a never-ending rush to our eternal glory.

MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

For . . . the gospel of Christ . . . is the power of God unto salvation . . . to the Jew first. . . .—Rom. 1:16.

A Jew Comes Home

By Rachmiel Fryland with Ted Miller

Sept. 1, 1939, was a beautiful day in Warsaw, Poland. I was walking along Nowolipki Street, heading toward the Jewish business district, when the big rooftop sirens began to wail. Another air-raid test?

A half block farther on, I heard the drone of airplane engines and then the heart-stopping roar of exploding bombs. Warsaw was under attack by German bombers! World War II had begun!

I quickly took shelter in a nearby house, but not for long. Where could Polish citizens, especially Jews, find protection from the advancing Nazi juggernaut? Behind the bombs and guns were the Nazi weapons of slave labor, starvation, torture, and mass murder. The "inferior races" didn't deserve to live, screamed the Nazis, and I was to be one of the few Warsaw Jews who would escape the barbaric slaughter in the next four years.

European Jews have seldom enjoyed complete freedom, but there was no hint of the holocaust ahead while I was growing up in a tiny forest village near Chelm, Poland, after World War I. My father eked out a living for our family of seven by buying vegetables, fruit, and animals from peasant farmers and reselling them to townspeople.

I progressed rapidly in my religious studies with village teachers, and so my proud father sent me, his only son, to a Jewish seminary in Chelm when I was nine years old.

Studying most of the day, I was well prepared for my *Bar Mitzva* ceremony four years later. At this time I became a "son of the commandment," responsible to God for my conduct and accepted alongside the men for religious observances. My father soon decided I was ready for rabbinical school, and off I went to Warsaw, the capital.

But small barriers along the way began to loom larger. Were the Gentiles as terrible as my teachers said? Why did Christians follow the teachings of our Jewish prophets? Must the school discipline be so strict and unfeeling?

A growing rebellion stirred in me, and gradually, without realizing it, I moved away from a rabbinical career. First I left the highly regarded seminary in Warsaw for another one less rigid. Then I shifted again to one with still more freedom. When I started to sell clothing items in the street to earn money, I was completely disqualified from rabbinical training.

At 17, I was on my own in Warsaw. Looking for a place to stay, I was taken in by a Jewish tailor and his family. Then I learned that they had been visiting the meeting hall of the "missionaries," Gentile Christians seeking to convert Jews.

My new friends encouraged me to go with them, saying I could help them answer the missionaries' claim that "Jesus was really the Jews' Messiah." So I agreed to go.

After the meeting, I talked with the preacher, and he read several passages from the Old Testament that he said were prophecies about the Jews' long-awaited Messiah. I could give a contradictory interpretation for all but one—Dan. 9:26, which told of the Messiah's strange departure from Jerusalem.

I had not studied Daniel; so I consulted Jewish commentaries. I found very little information, and none of it reasonable. I determined to read the New Testament to find out about this Jesus.

As I read, I clearly saw that the New Testament was a continuation of the Old Testament, and that if the Jewish Scriptures were true, the Christian Scriptures were also, and Jesus Christ was my crucified and risen Messiah!

I lacked the courage for a while to confess that I had been wrong. Then in a meeting at the missionary hall, I dropped to my knees in prayer with the other Christians and asked Jesus to be my Saviour. He forgave my sins and gave me courage to confess Him openly.

Soon after, in November, 1937, I became an assistant worker at the Midmay Mission in Warsaw, an evangelistic ministry sponsored by an English organization. God enabled me to help lead other Jews to our Messiah.

I had been a Christian almost two years when the war came. Warsaw shook under more and more bombs every day. Food became scarce, and the electricity and water supply failed. The city was crushed within a month, and the triumphant Germans marched in.

I decided to leave the city and try to do farm work among some German Christian friends to the north. The German pastor of my church gave me a certificate stating I was a member in good standing, and I set out across the burning city.

Reaching the outskirts, I was stopped by a soldier. "Are you a Jew?" he demanded.

His tone made me shrink. I handed him my certificate. He looked at it, then spat out: "Yes, but you are still a Jew!" He seized a shovel and slammed it into my back, knocking me into a ditch, where I was ordered to join other Jews digging graves for dead horses. It was my first taste of Nazi brutality, and actually mild in comparison with what awaited my people.

That night I escaped in the darkness and resumed my journey. I reached the German Christians and they gladly fed me. But in a short time they were forced to obey the new law that excluded Jews from Gentile homes. Sadly I went back to Warsaw.

There I found that one of my sisters had died from typhus and a new wall had been built around the Jewish section. I decided to walk the 150 miles southeast to my native village—Jews were not allowed to ride public vehicles.

I arrived in mid-December, and my parents could hardly believe I was still alive. One of my sisters also returned home, and we settled down, hoping to wait out the war, knowing at the same time that our blue-and-white arm bands, marking us as Jews, were a constant hazard to our lives.

After that I helped build a road with slave laborers, but managed to escape when starvation swept into the camp. Home again, I was told by my mother I must not try to convert my Jewish friends, but the spreading pall of suffering and death was forcing people to reach out for some hope or answer for the dreaded future.

My sister was the first to surrender. She said, "I read your discussions. I believe, and if God gives us peaceful days, I want to be baptized."

Mother was next: "I've watched you, and you are a different person. I was reading your New Testament and I don't see anything wrong in this Jesus. Why are our rabbis so much against Him?"

My father never admitted anything to

me, but he stopped hiding my Bible and rebuking me for speaking about Jesus, and began secretly reading the Bible.

Their blossoming faith was a great blessing to me as death drew nearer in 1942. We saw trucks and trains, loaded with Jewish captives, rolling toward Sobibor—an extermination place for our people. Hitler had decided that the Jews were the cause of all his trouble, and Heinrich Himmler and his inhuman assistants were following Hitler's orders to wipe every Jew possible off the face of the earth.

One by one, and village by village, Jews disappeared. My father, my mother, my sisters, my newly wedded wife, and all other relatives except a brother-in-law perished. I do not understand why God enabled me to survive by miracle after miracle. Perhaps it is, as one condemned Jew said, that I am appointed by God to tell our appalling story to a guilty world.

One of the bitterest experiences of the war was my discovery that most German Christians, though they knew of the Nazis' atrocities against the Jews, would not help us. "It is our government, and we must obey," they said.

One Sunday I attended the worship service of a Warsaw church where I had been a member, and instead of the comfort of the Gospel I heard praise for Hitler's victorious troops! At the end of the service, a leading church member came to me and told me never to enter the church again.

He knew I was a Christian, but he also knew that the Nazi soldiers in the congregation were after my life, and he preferred to protect his own.

In late 1944, by hiding in cemeteries, deserted churches, and the homes of fearful friends, I was one of the few surviving Jews in Warsaw outside its barbed-wire ghetto. In that enclosure were 5,000 Jews —the last of Warsaw's original 500,000.

God enabled me to secretly enter the ghetto and speak comfort to a few Hebrew Christians still alive. Some of the other Jews there heard the Gospel from me and believed in Jesus. Shortly afterward, German airplanes and tank cannon obliterated the entire camp.

Words fail to describe what my heart feels. Surely God has not abandoned mankind; He has a plan for every person who will trust Him. One truth is plain from my harrowing experiences: men who reject Jesus Christ are capable of bringing hell to our earth, and the eternal hell described by Jesus Christ in the Bible must be worse than words can say.

In January, 1945, Russian troops entered Warsaw and lifted the Jews' automatic death sentence. I returned to evangelistic work, and two years later I went to England for Bible school training. In 1952 I accepted an invitation to work among American Jews as director of the New York Messianic Witness. Then last year I had the privilege of entering the new nation of Israel as a representative of the International Hebrew Christian Alliance.

I'm stationed in Israel now, giving aid to Hebrew Christians and seeking to tell my Jewish brethren gathered from all parts of the world that our Messiah has come, that on the cross He became "the Lamb of God, which taketh away the sin of the world," and that He will come again as King to judge the wicked and deliver those who trust in Him.

Here in the Jewish homeland, I'm safe at last from Nazi oppressors. But I realize that war, persecution, or hardship may come again in this sinful world. The Bible, which has guided and sustained me this far, promises that peace and justice will fill all the earth when the Prince of Peace returns. He is the only hope of mankind, and I know He will come, because He has proved His great love and His miracle power to me.—From *Hayahad* [Together] *Digest;* Roy Kreider, General Board missionary to Israel, editor.

The Virginia Mission Story

Thrust Forth in Mission

By Roy D. Kiser

Praying to God that He would increase the missionary force is indeed dangerous business. While in prayer the Lord of the harvest may thrust forth the earnest soul into His harvest field. This is the method by which the Virginia church has realized her task of soul-harvesting.

Missions, although not termed thus, was begun by the Virginia brotherhood about the time of the Civil War. Ministers with missionary zeal rode on horseback into the neighboring communities to preach and witness. One-room schoolhouses, log cabins, or openings in the forest with slab benches between the trees were the temples to which the community folk were called for meeting. It was not uncommon for these efforts to last for several weeks or for them to extend fifty or more miles into the highlands of Virginia and West Virginia. By this method many became disciples and new congregations were established.

But it was not until 1916 that a conference-wide thrust in missions was organized. The question which came before the 1915 session of Virginia conference reveals the zeal with which the church was possessed. "Considering the financial and numerical strength of the membership in this conference district, and the large number of talented young people, is it not high time for us to take steps to the establishing of charitable and mission work under the control of this conference, and sending mission workers to home and foreign fields, instead of limiting ourselves to the support of institutions and workers of other sections?"

Home Missions Soon Realized

Local congregations continued to begin new work close home. In the 30 years following 1920 no less than twenty new churches were established on the home front. But there were areas where this local outreach would not be possible. A pooling of resources was the answer. In 1918 the call came for the Virginia mission board to assume responsibility for a growing cell begun by C. B. Byer in Knoxville, Tenn. Charities were distributed widely and a congregation was established as people responded to the Gospel.

Concern for Knoxville united the conference and led to the promotion of stewardship and tithing, and to the establishment of many sewing circles to provide for the poor. It was this work which prepared the Virginia church for her present extensive mission program.

Consecration Plus Effort Equals Evangelism

When people live close to Christ, they wish to introduce others to Him. It seems that youth can share more readily than can the aged, and they took the lead in pushing out into new frontiers of mission service in the thirties. During the decade following 1935, three points of witness were established in the city of Harrisonburg, Va., and much itinerant evangelistic work was promoted in the eastern section of Kentucky and in Tennessee. The enthusiasm for this new work was largely provided by members of the Young People's Christian Association of Eastern Mennonite School. One of the new churches, which was finally located on Broad Street in Harrisonburg, was the first Negro church to be operated by the Mennonites south of the Mason-Dixon Line. The itinerant work in the southern highlands resulted in the establishment of two churches in Kentucky—Paint Cliff at Relief, and Crockett.

In the summer of 1948 a new cell was formed in the capital city of Richmond,

Va. A tent was set up, meetings were held for several weeks, and souls responded. Shortly thereafter, a church was built to accommodate the growing fellowship.

Then Came the Distant Call

The first section of the question of 1915 was being answered in a remarkable way. Mission work had been established in a number of places on the home front. But it was 33 years after the establishment of the Virginia Mennonite Board of Missions and Charities that the door to foreign missions suddenly opened. The opportunity came unexpectedly and again the Virginia church was literally thrust forth in mission.

A tract found its way to Sicily, off the toe of Italy, in company with a relief package, and its message accomplished that to which it was sent. Franca Ceraulo accepted the Gospel and was baptized in 1949. This was the modest beginning of the thriving church in Palermo.

Then in 1955 another call was heard, this time from the island of Jamaica. An elderly couple from Canada were residing in Constant Spring for a season and during their stay they established a growing Sunday school. When for health reasons they needed to leave, their call for help was answered by the Virginia mission board. This work has grown to be our largest and most productive in terms of outreach and souls brought into the brotherhood. Four congregations have been established, a number of cell groups have formed, and the present number of disciples is over 150.

Local Congregations Still Active in Outreach

The establishment of an extensive conference-wide mission program has not prevented the local churches from reaching out into their neighboring communities. Since 1950 at least twenty-five new churches have emerged. Such vigorous effort has tended to keep the membership of the individual churches small. The Virginia churches have an average of about 53 members.

Where from Here?

We dare not revel in what has been done in the past. Our Lord has called us to "look on the fields" and to pray for laborers. In so doing, we note that the field stretches far beyond our present activity, and how few are the laborers who are willing to forsake all and follow Christ into the field. But a clear vision will result in a vigorous mission.

While we pray and wait to be thrust out into new fields, we need to be maturing in the work which has already begun. There seems to be a temptation in our efforts to depend upon the supporting church or board. Many of our new efforts are already self-supporting and are helping in the broader mission effort of the conference. But there are still a few programs which are on the "bottle." As these mature, more funds and personnel can be channeled into new work in the regions beyond.

May we pray for maturity in all of our congregations that we may press forward in our conquest of the world for Christ.

What Shall I Tell Them?

By John Shellard

John Shellard is principal of the secondary school at Musoma, Tanganyika, conducted jointly by the Tanganyika Mennonite Church and other evangelicals.—Ed.

In the broad, this is not the kind of question that any good missionary should ask, "What shall I tell them when I preach the sermon on Sunday?" He should have made up his mind before he left the home shores that he had a message to bring, and be permanently full of enthusiasm to hand it out. And in the broad, that is true: the Lord Jesus has called us to preach the Gospel, the full, pure, powerful Gospel of His grace, redemption, and victory—"allowed of God to be put in trust with the gospel"—and I want to be true to that trust on Sunday. But to understand the problem it is necessary that I be more specific.

My everyday task is that of headmaster of a secondary school. This involves all kinds of prosaic things as well as teaching —such as official correspondence, bookkeeping, building, many interviews about many thorny problems, ordering supplies, and all the little things that crop up as interruptions to eat up one's time—snake killing, the woman who's fallen on a stake and is on your doorstep waiting to be taken to the hospital, Paul (our youngest) who interrupts this train of thought on paper by arriving with a sticky handful of sweets that rightfully belong to his sister, and the consequent hard bargaining.

("Paul," I say, trying to be descriptive, "you're a little grub!" "I'se not," he corrects me; "I'm a *big* grub!") Family affairs do take up time—and what a negation of the Gospel they can be if they are not given enough time and one is so very efficient in one's job at the price of a neglected home.

(Continued on page 832)

Missions Today

Grinding to a Halt

By J. D. Graber

In Mississippi steamboat days some of the fancier vessels had such a large whistle that when the captain blew the whistle the engines stopped. A machine can develop so many "wheels within wheels" and get so seriously out of adjustment that it uses up all the power available just to turn itself over. A woodcutter can spend so much time sharpening his ax that he never gets to the job of cutting wood.

Is our church getting her job done? The illustrations of the previous paragraph can apply to a church. Self-advertisement, like a big whistle; over-organization, making "wheels within wheels"; lack of adjustment, meaning that things get out of proportion in terms of doing things for itself instead of becoming geared into the world's needs; becoming obsessed with training and preparation, while the job to be done remains undone—all these are possible for a church. Are we guilty?

Services within the church are being multiplied. All these are good. But they all require budget. There is not enough money to keep all the internal services growing and expanding. We often assume that if the budget for these services could be doubled, twice as much good could be done. This is a fallacy. It is a bit like the village man who was instructed by the doctor to take three pills per day. He argued with himself that if a little was good, more would be better; so he swallowed them all at once. His funeral was held the next day.

Where is the church's cutting edge? It is at the grass roots, at the local congregational level, in the mission outpost, in community witness, in city and rural mission outreach, in world-wide mission. The more organization we set up, the more potential pastors, evangelists, and missionaries are tied up in "wheel turning." Double the organization and twice as many potential workers are withdrawn from the real cutting edge of the church.

Using our limited resources effectively—this is the church's most urgent problem. There are many good things and programs carried on by the large denominations which we as a small church simply cannot afford the luxury of doing. Pray that the Lord may give us all wisdom to apply our limited resources to the things that are central in the task of the church in the world.

Elkhart, Ind.

MISSION NEWS

Overseas Missions

Salunga, Pa.

Donald and Doris Sensenig, Akron, Pa., left for their first term of missionary service on Sept. 2; they will work in Saigon, Vietnam. They were scheduled to arrive in Saigon on Sept. 4. The Sensenigs are the fifth couple to serve on the Eastern Board missionary team in Vietnam.

Six missionaries have returned to the United States. Dale Keener returned from Ethiopia on Aug. 25; his address is R. 1, Mercersburg, Pa.

Anna Martin returned from Tanganyika on Aug. 25; her address is R. 1, Ronks, Pa. Others who have returned from Tanganyika are: Velma Eshleman on Aug. 27—Park View, Harrisonburg, Va.; Martha Jane Lutz on Aug. 28–250 W. Bainbridge St., Elizabethtown, Pa.; John and Catharine Leatherman on Aug. 29—R. 2, Mt. Joy, Pa.

Omar Eby, editor of the Missionary Messenger, and administrative assistant in information services at the Eastern Board offices, has moved to Apt. 4, 711 Euclid Ave., Syracuse 10, N.Y., where he is attending the School of Journalism at the University of Syracuse. He will continue to serve as editor of the Missionary Messenger during his year of study.

Saigon, Vietnam

Open house for the newly enlarged Center at 336 Phan Thanh Gian, Saigon, was set for Aug. 29, with dedication day on Sept. 1.

Four nights of evangelistic meetings were planned in connection with the reopening of the Center; two missionary and two national speakers brought messages.

The James Stauffers and Everett Metzlers, missionaries under the Eastern Board, are responsible for the program at the Center at present. They are seeking to reestablish contact with the former students and acquaintances with whom they had little opportunity to fellowship in the past months while the Center was under construction.

Jamama, Somalia

A small new wing has been added to the west end of Jamama Hospital for tuberculosis patients who come regularly for medicine.

Elkhart, Ind.

Stanley Arner, Louisville, Ohio, and Karen Leinbach, Clark Lake, Mich., began working at General Mission Board offices on Tuesday, Sept. 3, in the business office and I-W services office respectively.

Stanley will replace Don Stauffer, who will complete his I-W service this month; Karen will replace Carolyn Stalter, who will terminate next month.

Waterloo, Ont.

Carson Moyer, missionary on furlough from Ghana, was to be admitted to the University of Waterloo today, Sept. 17. Their address is Apt. 2, 407 Hazel St., Waterloo, Ont.

The Moyers arrived home on Sept. 6 after four years of service under the General Board in Ghana.

Paris, France

General Board missionary Robert Witmer reports that church life resumed its normal activity this month after the 3½ million Parisians returned from the mountains and from the sea for the summer.

He writes, "Church life of necessity reflects this general situation, public worship services being our only summer activity.

"But in the first week of September, Foyer doors were swinging again. Twenty-five retarded youth were back on the job in our 'shop.' A dozen retarded children came back to their 'school' two weeks later. Bible study groups, instruction classes, youth, Sunday-school, and club activities have reorganized. Finding folks at home makes pastoral visitation more encouraging.

"During the month of September we are also expecting several volunteers to clean and fence our new property before proceeding to build a double garage. The latter will serve our retarded youth program while awaiting their new building.

"When praying for our witness and our church here, we invite you to remember especially the group which committed itself to more regular meetings for prayer. Since we cannot normally begin evening meetings before 9:00 p.m., a number of persons agreed to sacrifice one out of 21 meals per week to begin prayer at 8:00 p.m. We have already enjoyed rich spiritual blessings together and there is no doubt in our minds as to God's faithfulness to His promises."

Dhamtari, India

Jacob Flisher reports that the newly constructed parsonage was dedicated and opened on Aug. 4.

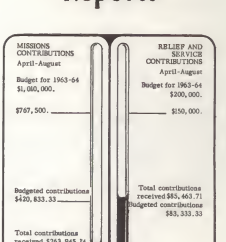
He writes, "The special service was a fitting climax to the regular worship service of the church because we had a special service and offering for those who are suffering as a result of the tidal wave that hit East Pakistan in May.

"We were reminded of practical Christianity in the sermon and how fitting it was that we could first enter into the joy of giving for others before we thought of the blessings we ourselves had received."

In the evening the congregation had a special meal to conclude the fellowship for the day.

"Sunday sickness" can be cured only by the Great Physician.—Eureka Gardens, Wichita, Kans., Bulletin.

Your Treasurer Reports



The following letter just received from India is very significant in light of current financial needs as shown on the above graph. Note that mission receipts to Aug. 1 are $263,945.14 as compared to budget needs of $420,833.33. We are thankful that relief and service funds are now about $2,000 above budget for this same period as indicated.

Today morning services were held in the big church in Dhamtari rather than the second service at the hospital. The emphasis was on the relief needs in the Chittagong area of East Pakistan. In late May a devastating cyclone and 20-foot tidal wave hit the coastal area near Chittagong. It is estimated that approximately 20,000 people were killed and 300,000 were left homeless by the disaster. Pastor Lal reminded the Dhamtari congregation that many years ago people in India were experiencing a famine and that several American missionaries brought supplies. It was because of this act that many of the members of the congregation are alive today. He then went on to appeal to them to share with the destitute of East Pakistan. And share they did. To me it was comparable to sharing of the widow's mite.

There are many knotty questions which have no ready answer. Over and over again I keep asking why I should have been born in a land of such plenty while others have so little. My living in America is quite adequate, yet in Calcutta the average home is so small that on a hot, humid July night it is preferable to sleep out on the sidewalk. People were lying around like cattle as I approached the MCC center at 8:00 a.m.

At Dhamtari the student nurses' fare is a simple one—tea and wheat breads for breakfast, dal and rice for lunch,

more dal and rice for dinner. This is probably more than some of their families have at home. There was the patient who very carefully (and quite modestly) washed his dhoti by the compound faucet and then draped it wet about his body because he had no other.

Then there is the incident that happened in Tokyo. The Mennonite missionaries had just received the reports from the annual Mission Board meeting. Among other items was the one of budget. The operating budget of all missions was reduced 20 per cent (missionary allowances were increased slightly). How would you explain such an action if you were accosted by a missionary right on the field? Don't the people at home believe in missions? Are people at home poorer than they used to be? How can we expand the work when we have less money than before? were some of the questions that they were asking. One tries to find answers, but words become jumbled. That night I hung my head in shame and prayed with real emotions, "Lord, teach me to share and to give."—By Orpah Mosemann, Christian Hospital, Dhamtari, India.

—H. Ernest Bennett.

Home Missions

Chinle, Ariz.

Stanley Weaver, General Board missionary to the Navahos at Black Mountain Mission, reports that all of the application papers for the new mission site at Blue Gap have been turned over to the Window Rock headquarters of the tribal government.

It may be several months, however, before final action is taken by this group.

In other news, Navaho Christians have given thanks for heavy rains which have filled to overflowing their reservoirs and have relieved the long drought.

Peter Burbank has returned to Cortez Bible School in Colorado and Ethel Lou Yazzie has enrolled at Cook Christian Training School, Phoenix, Ariz. Both have been connected with the Black Mountain Mission work.

St. Louis, Mo.

Instead of day camping at Bethesda church in St. Louis this year, which was for children only, the parents were encouraged to accompany them and make it a family day. As many as 85 responded on one day. The program for the children and adults included recreation, a fellowship potluck meal, and discussions on the Christian family.

I-W Services

Elkhart, Ind.

A I-W orientation will be held at Hesston, Kans., Sept. 28 to Oct. 4, with a service tour to Kansas City on Sept. 28, 29. Orientation classes will vary a bit from past orientations. Classes will be held in the evenings rather than during the day. This means local men will not need to take time off from their jobs to attend.

Men from a distance are also welcome to attend this orientation; Hesston College will provide VS opportunities for these men who wish to stay at Hesston during the day.

For more information, persons should write to Dick Martin, Mennonite Board of Missions, Elkhart, Ind., 46515.

Broadcasting

Mt. Eaton, Ohio

"I would like the 'Heart to Heart' tapes and 'Mennonite Hour' tapes to play on the PA system in my office," writes Dr. Wain O. Eberly of Mt. Eaton.

He goes on to say, "While patients are waiting, they may better listen to constructive spiritual messages than to much of the questionable material that comes over so-called Christian FM radio stations." Dr. Eberly transfers these messages to his tapes, thus giving him, as he says, "a full month's series to play over my office PA system in one afternoon."

Harrisonburg, Va.

George R. Brunk, Jr., who spent the summer in Italy, spoke to the radio staff on Aug. 29, telling of the radio and mission work in that country. He and his wife, Erma, also helped in a summer camp in Palermo, Sicily.

In speaking of Elio Milazzo, Italian broadcast speaker, Bro. Brunk says, "He is the missionary of missionaries in Florence, Italy. You are very fortunate in having him associated with Parole di Vita."

Bro. and Sister Brunk will return to Italy as full-time mission workers next summer.

Detroit, Mich.

Radio station WMUZ-FM, Detroit, is again releasing "Heart to Heart" at 12:45 p.m., Wednesdays. WMUZ is located at 103.5 on the dial.

Deputation Schedule

Sunday, Sept. 22, to Sunday, Sept. 29

Michigan

Wilbur Hostetler
Ashley (Bethel), Sun., Sept. 22, a.m./p.m.

New York

B. Charles Hostetter
Bath (Pleasant Valley), Mon., Sept. 23, p.m.
York's Corners, Sun., Sept. 22.

Pennsylvania

B. Charles Hostetter
Crenshaw, Wed., Sept. 25, p.m.
Meadville (First Mennonite), Fri., Sept. 27, to Sun., Sept. 29.
Morris Run, Tues., Sept. 24, p.m.
Watsontown (Beaver Run), Wed., Sept. 25, p.m.

Your Overseas Missionary of the Week

Blanche Sell

Blanche Sell, Souderton, Pa., left from Seattle, Wash., on Aug. 26 for India to begin her third term of missionary service under the General Board.

Blanche is the daughter of Mrs. Elizabeth and the late Clarence D. Sell. She received her R.N. degree from Grand View Hospital, Sellersville, Pa. This past spring, while on her second furlough, she received her B.A. degree in social science from Goshen College. During her third term in India, Blanche will serve the various leprosy clinics in Madhya Pradesh, in central India. She first went to India in 1949; earlier she served as a nurse at the Dhamtari Christian Hospital.

WHAT SHALL I TELL THEM?

(Continued from page 830)

On Sunday mornings we go down to the Swahili service in the church. Gone are the days when the missionary ran everything. We are just part of the congregation and I take an active part only on invitation. And I have been invited to preach next Sunday.

The pastor preaches a faithful Gospel every Sunday. Last Sunday he took some time out to explain a few home truths to the congregation. For one thing, as with most congregations, giving isn't what it might be. Sometimes the pastor doesn't get his wages for a matter of months. And week by week we sit on a seat of three cement blocks and feast our eyes on unplastered walls and wonder when the side doorway will get a door. I draw plans in my mind and feel guilty that I haven't done more, especially about the back window which a certain carpenter is to make. He was due to come a week ago and didn't turn up.

Apathy, in spite of what some of us at home may think, isn't confined to Amer-

ican, Australian, or any other churches. And wherever it is met, it is a challenge. Here is a challenge to me that I can meet next Sunday. I'll preach through the apathy?

But preaching at the apathy comes into the same class as making a violent attack on the unplastered cement walls. The first thing needed for the walls is money. So I may write home appealing for money. Then I buy cement and hire labor and behold! the church takes on a new look—sorry, the church building takes on a new look. There is a difference.

With the building of the church it is likely that I can do so much better, with perhaps more experience and background, than others who perhaps don't even know where to begin. With more financial resources I may even finish the job. Then it will stand as a monument—to what? To my ability, to the generosity of friends, to Christianity in a pagan society—but Christianity as a wealthy concern? The congregation will no longer sit on cement blocks looking at the rough walls, but what will their thoughts be as they look at the finished product? This is our church; or, we got this without much effort, there must be more where this came from. . . .

The difference between preaching against apathy (or against sin, or praising virtue, or particular people) and preaching the Gospel is more subtle still. We can so easily spend our time putting everybody right, according to our own lights, and, especially in Africa, where points of view can be so different and based upon such different premises, that we simply bore our hearers.

Last week the apathy was broken when a snake came to church, just as the sermon was finishing (which might well be the time when the drug called apathy is most potent). The people in the back row suddenly rose; the preacher pointed and shouted; the rest of the congregation rose with one accord; the confused visitor wriggled down the side wall, over seats, and had begun to look for another way out (perhaps he had seen the direction the people were moving) when two men with sticks came and finished the act. As snakes didn't come into the sermon anywhere, the pastor just gave out the last hymn.

So if I merely want to break through the apathy, I might borrow the school's collection of bottled snakes and the harmless live one we have in the biology laboratory and make quite an impression, throwing in Numbers 21 to make a sermon.

While I have been writing this, there has been an interval for tea, some family worship, and a fellowship meeting. At the latter there were a teacher, the night watchman and his wife, a school cook and his wife, and a brother in the Lord who has not long come from Kenya, all Africans. The message which the Lord gave us was from Eph. 2:14-22. And herein I get my answer.

A white man speaking to a black audience—with all the color prejudices that that kind of situation has come to mean; but the Lord Jesus has broken down the middle wall of partition between us.

People who so little seem to realize their responsibility in the spiritual battle that is so fierce just here and now: no more strangers and foreigners, but fellow citizens with the saints, and of the household of God . . . all those who will put their trust in Him, even our weak little group that praised the Lord together here in this house tonight.

Will Chickens, Vegetable Gardening, and Christian Service Pay Off?

By Mervin D. Zook

Sherman Kauffman, General Board VS-er, will get 500 broiler chicks soon to raise at Marlboro, Alta.

Next spring VS-ers may also get 20 head of cattle to graze on grasslands near Marlboro.

At Calling Lake VS-er Wilbur Litwiller wants to establish vegetable gardening, or truck farming, as an industry.

And there is also possibility VS-ers can get the métis Cree Indians at Sandy Lake to develop their own arts as another industry. The métis (meaning "of mixed parentage") would make canoes, picture frames, beaded moccasins, and other salable items.

VS-ers Want to Secure Attention of Adults

Up to this time VS-ers in Northern Alberta had been working with children.

Last year William and Doris Lauterbach taught the first six elementary grades at Marlboro. In addition they held crafts periods and club work with the same children in the evening.

It has been much the same in the other communities, where VS-ers have been stationed. VS-ers have tried to occupy the time of the children because the children had much free time. When not used profitably, and because of adult unemployment, the spiritual and moral tone of the community tended to degenerate.

The Communities Need Industries

Presently there is no industry in Marlboro. That means practically everyone is on provincial relief. Earlier there had been a sawmill and a cement plant, and these provided employment, but both have left the community.

At Calling Lake a sawmill is still in operation, but its manager is closing it. This is the only industry in the community, and it provides employment for a number of men.

Government Wants First-Class Citizens

Another factor in the Northern Alberta jigsaw is the desire of the provincial government to make first-class citizens out of the métis Indians and their children.

Schoolteachers and nurses, which many of the volunteers have been up to now, are only part of the answer. The parents must also have self-esteem. And steady employment will give this to them.

Restrictions Limit Types of Industries

VS-ers cannot start just any industry in Northern Alberta. The weather, growing season, soil, financial and labor resources, and market demand are governing factors.

In Marlboro the mercury drops to as low as 60 below zero in winter.

The soil at Calling Lake is sandy and contains some clay.

The growing season is about two months long. Many of the days are cloudy. But when the sun does shine, there are up to 21 hours of daylight because these Alberta communities are so far north.

There is no electricity in Marlboro or Calling Lake. Either propane gas must be used, or gasoline or kerosene generators set up.

The families do not have banking facilities available. An industry to qualify must take little cash outlay.

At the same time, it must provide a reasonable return for the initiative and efforts of the workers, or they will find it more satisfying to return to provincial relief.

Markets Up to 150 Miles Away

A final factor is markets. The chickens, which are raised at Marlboro, can be sold in Edson, 17 miles away.

The vegetables raised at Calling Lake can be canned and used by the families themselves, and they can be marketed in Athabasca, 40 miles away, or Edmonton, 150 miles away.

If the métis Indians can assure an adequate source of supply of birch bark canoes and picture frames, and beaded moccasins to Edmonton's Hudson's Bay Trading Company's and Eaton's department stores, officials are interested.

Don McCammon, associate director of General Board VS, says, "It is clear, however, that the Hudson's Bay and Eaton firms won't monkey with it unless they can get all they can sell. The canoes find a market for water sport enthusiasts; the tourists provide a market for the other goods."

Ninety Acres with Improvements Rented at Marlboro

With all the factors under consideration, the VS-ers and the General Board have decided to experiment with broiler chicks at Marlboro.

The General Board has rented 90 acres, a three-room house, garage, root cellar, and a large building, all for $50 a month. The large building will house the chicks. Sherman will use propane gas hovers to keep the chicks warm since no electricity is available.

VS-ers, who include Sherman's newly wedded wife Betty Lou Yoder (they were married last month), and schoolteacher William Lauterbach and his wife Doris, who will start a kindergarten Oct. 1, will use the root cellar for storing potatoes, carrots, and beets this winter.

The man who rented the property will fence the 90 acres next spring. Then in conjunction with the owner, the General Board may graze 20 head of cattle on its grasslands.

Mennonite Churches Sent Canning Jars

For the last three years VS-ers have been plowing gardens at Calling Lake for the Indians. And the Indians raised vegetables in them for their own use.

But glass canning jars were not available. Don says, "We soon fixed that. We sent out an appeal to the churches for jars. And we got them by the dozens. After that, all we needed were the lids and the rubbers. The VS-ers and the Indians use the water pack canning method."

Besides canning vegetables, the Indians also canned wild blueberries. And now after three years, the VS-ers and Indians together feel confident that they can raise enough more to make it worth while to truck their produce to Athabasca, and perhaps also to Edmonton.

Wilbur Litwiller and his wife Mary Ellen, from Parnell, Iowa (they recently had a baby girl), say that all the problems aren't licked. They want to experiment with hybrid plants and irrigation methods to see what will grow best. The short growing season, probably cloudy days, sandy soil which doesn't hold water, are all variables which may decide the success or failure of the project on a larger scale.

"Indian-dustry" to Be Industry at Sandy Lake

Ike Glick, area VS director in Northern Alberta for the General Board, coined the word "Indian-dustry" to describe the development of their unique arts. These include the making of birch bark canoes and picture frames, and beaded moccasins.

One problem which he sees is keeping an adequate finished goods inventory for the Edmonton outlets. There is no road out of Sandy Lake except in the middle of winter when the muskeg is frozen over. Then it is possible to drive into Sandy Lake with a truck, load it up with canoes, and take them to Edmonton.

But in any other season, it will be necessary to fly the canoes out by plane since the muskeg will be too mushy and soft. To fly them out, the canoes will be strapped on to the pontoons of the plane.

Economics Doesn't Tell the Whole Story

Not all of the General Board's VS personnel resources will be allocated to these new experimental ventures in Northern Alberta. VS-ers will still meet the people's health needs and need to be educated.

The general aim in all the Northern Alberta communities is to build up community life and spirit. Industry is only one dimension; education and nursing service are two others; and the spiritual is a fourth.

Woven through all the plans for Northern Alberta, as in any place where VS-ers are located, is the Christian motive. Jesus dealt with people in their physical needs before He touched their spiritual needs. The physical level of many of the métis Indians is so low that VS-ers must develop projects and meet those needs first before they can work on the spiritual.

Billiard Hall May Become Center

"In Marlboro," says Don, "we are hoping to rent, or perhaps buy, a community building now infrequently used as a billiard hall. Our VS-ers will use it for clubs and crafts programs for both children and teenagers."

Sherman and Betty Lou Kauffman, who were at Anzac dormitory last year as child care workers, will work with William and Doris Lauterbach in these programs.

Sandy Lake Gets New VS Couple

Aaron and Winifred Lehman arrived at Sandy Lake last month for their first term of VS. Aaron will teach the first six elementary grades.

His wife, a registered nurse, will meet the health needs of the Indians here, and possibly also be used at Anzac dormitory to check the children occasionally. Winifred is the third of her own family to be a VS-er.

But the Sandy Lake story doesn't end here.

Actually, the government's Northland School Division had already appointed a single person to teach at Sandy Lake for the coming year, because Aaron's Selective Service classification took a long time for clearance.

But when Aaron was finally cleared and Ike Glick got the word and then drove the 150 miles from Calling Lake to Edmonton to notify the officials, the government, which has been so impressed with the past record of voluntary workers, within a few days re-stationed their man. This made it possible for Aaron and Winifred to serve in Sandy Lake this year.

No VS-ers at Chipewyan Lakes This Year

Another location where VS-ers have been in Northern Alberta is Chipewyan Lakes, or for brevity, "Chip."

Officially, no VS couple is at "Chip" this year, but two Mennonite couples are. Fred Gingerichs, originally at Sandy Lake, are managing the trading post; Raymond Brubaker, on sabbatical leave from Calling Lake, is teaching in "Chip's" newly erected, prefab school building.

Don says, "A couple is training this year as schoolteacher-community workers for 'Chip' next year."

New at Anzac Is Junior Forestry Training

A ranger at Anzac will teach the dormitory boys and girls survival, fire prevention and fire fighting, nature study, and appreciation of the forest this coming school year. This is a new study for the Anzac dormitory students, and will give them more interest during their ten-day school intervals. The students commute by train to and from home every ten days; the other four days in the two weeks they spend at home on vacation.

Ted and Arlene Walter, who served in VS at Anzac last year, want to remain there as schoolteachers on regular salary.

New workers at Anzac are Dorothy Hershberger, who replaced Betty Lou Kauffman, and Alvin Hershberger, who taught at "Chip" last year.

The other VS-ers are Mr. and Mrs. Harold Lauber, John Mast, and Elaine Wideman, who will supervise the children in crafts and in the dormitory, as well as take care of their other needs.

Anzac has a new 36 x 40-foot plywood building this fall. Originally it measured 20 x 80 feet, but VS-ers dismantled it, moved it, and reassembled it near the dorm for use as a recreation building during the long winter evenings this year. VS-ers hope to interest teen-agers from the community in basketball in the new building. This will give them more opportunity to serve the community.

Announcing for Your Congregation—

1963-64 South Asia Mission Study

Now Available
For Youth and Adults:
God Builds the Church in South Asia
For Children: Yishu Sahai
Leaders' kits and pupils' materials available from
Herald Press, Scottdale, Pennsylvania
or your nearest Herald Press bookstore

From "Salaam from Nalini," a 15-minute filmstrip presenting a story to acquaint children of North America with the day-to-day experiences of children in India; available from Mennonite Board of Missions, Elkhart, Ind., 46515, on a loan basis.

To supplement your congregation's study, filmstrips, slide sets, and films are available. For more information on titles and availability, write to Mennonite Board of Missions, Elkhart, Indiana.

It is interesting to note that the VS-ers at Anzac are the only VS-ers in Northern Alberta to have community-wide electricity. And the reason is that a Canadian government radar station is nearby. The government provides power for the officers and staff at the base, and also for the community.

Camp Nee Chee Wogan on 90-Acre Farm

Ika Glick and Ted Walter secured a 90-acre farm about four miles southwest of the Anzac dormitory this summer. From July 22 to 27 they made it available for 21 children for camping.

Ted was in over-all charge of the camp. Activities included nature study, bush survival training, crafts, and campfire services. Boys and girls took turns sleeping in the log barn, the only building on the tract.

Ike and Ted put the land into hay and potatoes last season.

Imperial Mills Is New VS Location This Year

Adolf and Eileen Loeffler, both teachers, arrived at Imperial Mills last month; it is a new location for VS-ers in Northern Alberta.

Imperial Mills, named after a sawmill which burned down a couple years ago, is 65 miles east cross-country over bush and muskeg from Calling Lake. It is on the same Northern Alberta Railway line from Edmonton to McMurray, on which farther north is Anzac, and on which students ride back and forth to Anzac from their communities for school.

Imperial Mills might be considered a desolate town. On one side of the railroad track is the general store, which sells a few goods like canned tomatoes, tobacco, rice, and pork and beans. On the other side of the track is the railway station, and a new $35,000 teacherage and two-room school building, which the government constructed last summer.

Out in the bush away from these buildings are 31 log cabins with the métis Indians. The children and families from these will be those that the Loefflers will serve.

Teacher Still Needed for Alberta

A kindergarten teacher is urgently needed at Calling Lake. The kindergarten, not officially connected with the Northland School Division, would prepare métis Indian children in English usage and social skills before entering first grade.

Persons interested should write at once to Personnel Office, Mennonite Board of Missions, Elkhart, Ind., 46515.

But persons considering VS in Northern Alberta now or in the future must be prepared for the shock of a seemingly desolate country, although short-wave radio, railroad, and private plane service connect VS-ers with civilization, once on the field.

As one VS-er once put it on arriving in one of the small communities, "I don't know whether to laugh or to cry, but I will laugh instead."

Giving advice to the poor is about as near charity as some people ever get.

Field Notes ——— CONTINUED

Merle Ruth, Chalfont, Pa., in harvest services at Bally, Pa., Sept. 18.

New members: one by baptism at Perkasie, Pa.; two by baptism at Calvary Mennonite, Greensburg, Kans.; seven by baptism at Bethel, West Liberty, Ohio; one by baptism at East Chestnut Street, Lancaster, Pa.

Stanley Shenk, Souderton, Pa., is serving as interim pastor for the congregation at Bristol, Pa.

Robert Wenger, VS-er at Sunshine Children's Home, Maumee, Ohio, was called to his home, Wayland, Iowa, on Sept. 4 because his father lost an arm in a chopper on his farm. Robert planned to terminate his two-year VS term in November.

Evangelistic Meetings

Norman Jutzi, Harrisonburg, Va., at Big Spring, Luray, Va., Oct. 6-13, and at Skippack, Pa., Oct. 27 through Nov. 3. **Lloyd Hartzler,** Broadway, Va., at Landisville, Pa., Oct. 13-20. **Norman Bechtel,** Spring City, Pa., at Mt. Pleasant, Paradise, Pa., Sept. 22-29, and at New Danville, Pa., Nov. 10-24. **Ralph Stahly,** Midland, Mich., at Fairview, Mich., Oct. 21-27. **Joe Swartz,** Rexton, Mich., at Midland, Mich., Oct. 7-13.

Charles Gogel, Phoenixville, Pa., at West Chester, Pa., Oct. 6-13. **Paul Ebersole,** Annville, Pa., at Bossler's, Elizabethtown, Pa., Nov. 2-10. **Vernon Bontreger,** Goshen, Ind., at Moorepark, Three Rivers, Mich., Sept. 22-29. **Sam Oswald,** Beemer, Nebr., at Lower Deer Creek, Kalona, Iowa, beginning Sept. 15.

Raymond Erb, Elora, Ont., at Floradale, Ont., Sept. 22-29. **Bill Detweiler,** Kidron, Ohio, at Crystal Springs, Kans., Dec. 1-6. Orvin H. Hooley, Sturgis, Mich., at Parnell, Iowa, Sept. 11-18. **Arnold Roth,** Shipshewana, Ind., at Benton, Ind., Sept. 18-22. **C. F. Derstine,** Kitchener, Ont., at Walnut Creek, Ohio, Oct. 13-20.

Paul H. Ebersole, Annville, Pa., at Columbia, Pa., Oct. 20-30. **Frank Shirk,** Bareville, Pa., at Rawlinsville, Pa., Oct. 5-13. **Glen Sell,** Gaithersburg, Md., at Oakwood, Conowingo, Md., Oct. 19-24. **Andrew Hartzler,** Newport News, Va., at Oak Grove, West Liberty, Ohio, Sept. 15-22.

Calendar

Indiana-Michigan Mennonite Mission Board Meeting, Goshen College Church, Goshen, Ind., Oct. 5, 6.

Sunday School Centennial at South Union, West Liberty, Ohio, Oct. 12, 13

Commission for Christian Education meeting, Masontown, Pa., Oct. 25, 26.

Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.

Indiana-Michigan Winter Ministers' meeting, Hopewell, Kouts, Ind., Dec. 3, 4.

Ontario Mennonite Bible Institute, 800 King St., Kitchener, Ont., Oct. 28 to March 27, 1964.

Hero Worship

By John K. Brenneman

Astronaut Gordon Cooper attended church the Sunday before his dramatic space flight. Following the service an elderly, gray-haired lady was so solicitous of his success that she put her arms around him and hugged him.

This interest in a hero is nothing new. The name of Ulysses S. Grant is familiar to all who are acquainted with American history. Grant's first important military victory was the capture of Fort Donelson in Tennessee. Here he received his famous "Unconditional Surrender" nickname. Immediately he became the hero of the hour. After a newspaper published the fact that Grant enjoyed smoking during a battle, the public enthusiastically responded by sending its idol over ten thousand boxes of cigars!

Was it not some sense of hero worship which attracted the multitudes to Jesus? The Palm Sunday crowd was much elated over its King, but in only a few days they radically changed their fickle whims. The adoration given a great man can hardly be called enduring.

How much better are we as Christians? We hold certain able men in high esteem. This is proper. However, in so doing we ignore the faithful efforts of less talented servants of God who minister with great burden and effort in our home congregation while we travel twenty, thirty, or more miles to hear one of our "big-name" evangelists or teachers.

Our motives may be pure. We may receive rich spiritual food. But in all of this may there not be danger of some form of hero worship? "He that glorieth, let him glory in the Lord."

Lancaster, Pa.

EDITORIAL

(Continued from page 819)

need not be ours alone. Christ came to indwell us and to empower us to live above self and circumstances for Him. He gives us the grace and love which make us graceful and loving in all our relationships. He forgives, and knowing His forgiveness floods our hearts with forgiveness to others. Rather than a desire for prominence, which lies at the root of nearly all our problems with others, is the desire that in everything Christ be pre-eminent.

The way to holiness is always a "first person" holiness. It is the good who are able to see good; the pure who are able to see purity, and the seeker for truth who shall find truth.—D.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bitikofer—Schultz.—David Bitikofer, Kansas City (Kans.) cong., and Irene Ellen Schultz, Woodburn, Oreg., Western Mennonite cong., by John M. Lederach at Zion, June 14, 1963.

Chupp—Oswald.—Elvie Chupp, Goshen, Ind., North Goshen cong., and Joan Oswald, Goshen, Ind., St. Marks cong., by Russell Krabill and Milton Persons at St. Marks, Sept. 1, 1963.

Cole—Ioerger.—F. Dean Cole and Karen Kae Ioerger, by Edwin J. Stalter at the Waldo Church, Flanagan, Ill., Aug. 9, 1963.

Ebersole—Ebersole.—John Daniel Ebersole, East Jordan cong., and Nancy LaNonne Ebersole, Science Ridge cong., both of Sterling, Ill., by Robert Harmon and A. C. Good at the East Jordan E.U.B. Church, Aug. 17, 1963.

Kauffman—Yoder.—Avon Kauffman, Hubbard, Oreg., Zion cong., and Barbara Yoder, McMinnville (Oreg.) cong., by Chester Kauffman at Zion, July 6, 1963.

Lapp—Hart.—Joel Lapp and Sheila Hart, First Presbyterian cong., both of Sterling, Ill., by Kenneth Mortenson, Aug. 31, 1963.

Lehman—Miller.—Aaron A. Lehman, Lowville, N.Y., Lowville-Croghan cong., and Winifred Miller, Goshen, Ind., Waterford cong., by Ivan Miller at Goshen College Seminary Chapel, Aug. 17, 1963.

Lengacher—Richards.—Jack Lengacher, Grabill, Ind., First Mennonite cong., Ft. Wayne, Ind., and Nadine Richards, Grabill, Ind., Leo cong., by John R. Smucker at First Mennonite, July 20, 1963.

Longacre—Janzen.—Paul M. Longacre, Barto, Pa., Bally cong., and Doris Helene Janzen, Newton, Kans., by Paul E. Longacre, father of the groom, at the Zion Church, July 12, 1963.

McNinch—Book.—Donald Gary McNinch, First Methodist cong., and Patricia Lynn Book, Science Ridge cong., both of Sterling, Ill., by Ridell Kelsey at First Methodist, Aug. 4, 1963.

Miller—Schrock.—Larry J. Miller, Amelia, Va., Pilgrim cong., and Donna Rae Schrock, Tangent (Oreg.) cong., by Wilbert Kropf at the Tangent School gym, June 28, 1963.

Miller—Zimmerly.—Larry W. Miller, Lagrange, Ind., Emma cong., and Frances Zimmerly, Orrville, Ohio, Kidron cong., by Ivan Miller, father of the groom, at Emma, Aug. 31, 1963.

Nafziger—Steury.—Kenneth Nafziger, Archbold, Ohio, Central cong., and Helen Steury, Goshen, Ind., North Goshen cong., by David Mann and Russell Krabill at North Goshen, Aug. 17, 1963.

Nicholls—Buckwalter.—Jerry William Nicholls, Wellman, Iowa, First Methodist cong., and Laura June Buckwalter, Wellman (Iowa) cong., by Noah Landis, July 30, 1963.

Roberts—Wittrig.—Stanley Roberts, Pekin, Ill., and Joan Wittrig, Hopedale, Ill., both of the Midway cong., by Howard D. Wittrig at the church, Aug. 9, 1963.

Sauder—Wagler.—Lawrence Sauder, St. Jacobs (Ont.) cong., and Elda Wagler, Tavistock (Ont.) cong., by Henry Yantzi at Tavistock, July 27, 1963.

Smith—Stalter.—Allan Dean Smith and Holly Jean Stalter, by Edwin J. Stalter at the Waldo Church, Flanagan, Ill., Aug. 11, 1963.

Weber—Snider.—Richard George Weber and Barbara Darlene Snider, both of the First Mennonite cong., Kitchener, Ont., by Robert N. Johnson at the church, Aug. 24, 1963.

Wert—Shreiner.—Lloyd Wert, McAlisterville, Pa., Lauver cong., and Beverly Anne Shreiner, Lititz, Pa., Erb cong., by Homer D. Bomberger at the Erb Church, Aug. 24, 1963.

Yoder—Albrecht.—Ervin Yoder and Bernadine Albrecht, by Edwin J. Stalter and Richard Yordy at the Arthur (Ill.) Church, July 6, 1963.

Yoder—Hartzler.—Richard A. Yoder, Wayland, Iowa, Sugar Creek cong., and Orpha Hartzler, Wellman, Iowa, First Mennonite cong., Denver, Colo., by Noah Landis at the Wellman Church, July 19, 1963.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bechler, Kenneth and Kay (Cook), Ft. Wayne, Ind., second child, first son, Brett Lee, June 13, 1963.

Boshart, Omar and Myrna (Stutzman), Wood River, Nebr, third child, second son, Craig Dewayne, Aug. 12, 1963.

Brenneman, Elmer I. and Nellie (Stidham), Accident, Md., second child, first daughter, Charlotte Marie, Aug. 19, 1963.

Grove, Joseph and Betty (Schultz), Milverton, Ont., third child, second son, Philip Andrew, Aug. 26, 1963.

Hughes, Roger and Carolyn (Smucker), Tiskilwa, Ill., third child, second son, Roger Kent, Jr., Aug. 29, 1963.

Jantzi, Orval and Doris (Lebold), Zurich, Ont., fifth child, second daughter, Rebecca Doris, Aug. 7, 1963.

Landes, J. Clyde and Jane (Schloneger), Chalfont, Pa., second son, Steven Ray, June 28, 1963.

Miller, Robert and Sandra (Berkey), Indianapolis, Ind., a son, Timothy Joe, Aug. 25, 1963.

Morrow, Ted and Catherine (Roth), Scottdale, Pa., fourth living child, third daughter, Rita Joy, Aug. 13, 1963.

Nafziger, Carl and Maribell (Brown), Wauseon, Ohio, second daughter, Elaine Mae, Aug. 27, 1963.

Nofziger, William D. and Lois (Histand), Hagerstown, Md., third child, first son, Thomas Histand, Aug. 27, 1963.

Ranck, Harold J. and Ellen Mae (Smoker), Gordonville, Pa., fifth child, third daughter, Lois Elaine, Sept. 1, 1963.

Reschly, Raymond and Wava (Troyer), Kalona, Iowa, third child, first daughter, Patricia Ann, June 30, 1963.

Ressler, Howard and Phyllis (Steiner), Orrville, Ohio, fourth child, second son, Jon Howard, Aug. 30, 1963.

Risser, Ellsworth and Evelyn (Evers), Elkhart, Ind., first child, Michele Arlene, Aug. 22, 1963.

Roth, Dennis and Mary (Roth), Ft. Wayne, Ind., fourth child, third son, Timothy Lee, April 29, 1963.

Rudolph, Noah D. and Esther (Shank), Carlisle, Pa., sixth child, fourth daughter, Deborah Fern, Aug. 29, 1963.

Schrock, Herman M. and Katherine Fern (Blough), Haven, Kans., third child, second daughter, Sonya Kay, June 6, 1963.

Shenk, Mahlon and Almeda (Myer), Holtwood, Pa., fourth child, first daughter, Beverly Ann, Aug. 28, 1963.

Simerman, Paul and Patricia (Saarles), Ft. Wayne, Ind., third child, second son, Kevin Dwight, June 14, 1963.

Stoltzfus, Samuel A. and Hilda E. (Beiler), Gap, Pa., eleventh child, sixth son, Dennis Eugene, Aug. 25, 1963.

Wyse, Wayne E. and Arlene (Riegsecker), Archbold, Ohio, fourth child, second son, Kim Edward, Aug. 28, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Brandenberger, Matilda, was born in Allen Co., Ind., July 14, 1888; died at the Goshen (Ind.) Hospital, Aug. 23, 1963; aged 75 y. 1 m. 9 d. On Jan. 16, 1913, she was married to Noah Brandenberger, who died Aug. 1, 1962. Surviving are one son (Lloyd), 5 daughters (Luella—Mrs. Melvin Christner, Nora—Mrs. George Dupree, Mary—Mrs. Harley Schmucker, Bertha—Mrs. Paul Schmucker, and Fern—Mrs. Walter Handwerker), 12 grandchildren, 2 brothers (Leonard and Levi C.), and 2 sisters (Bertha—Mrs. Fred Lantz and Lucinda Yoder). She was a member of the Clinton Frame Church, where funeral services were held Aug. 26, in charge of Vernon E. Bontreger and Fred Slabach.

Carr, Lela May, daughter of John and Belle (Kelly) Berry, was born at Keota, Iowa, May 25, 1907; died at her home in Daytonville, Iowa, Aug. 21, 1963; aged 56 y. 2 m. 27 d. On Dec. 17, 1927, she was married to Orval Carr, who survives. Also surviving are 4 brothers (Burl, Wayne, Hershel, and Joe). She was a member of the Daytonville Mennonite Church. Funeral services were held at the Wellman Church, Aug. 23, in charge of Noah Landis.

Gingerich, Paul, Jr., son of Paul and Viola (Miller) Gingerich, was born at Kalona, Iowa, Feb. 14, 1944; died in a tractor-truck accident near Kalona, Aug. 14, 1963; aged 19 y. 6 m. Surviving are his parents, 4 brothers (Clarence, Eldon, Marlin, and Emery), and 4 sisters (Mary, Erma—Mrs. Chester Peachey, Laura, and Barbara). He was a member of the Sunnyside C.M. Church, where funeral services were held Aug. 17, in charge of David L. Yoder and Morris Swartzendruber; interment in Gingerich Cemetery.

Jones, Anna, daughter of Allen and Rachel Crouthamel, was born in Bedminster Twp., Pa., Aug. 21, 1872; died at the Grand View Hospital, Sellersville, Pa., March 4, 1963; aged 90 y. 6 m. 15 d. On Feb. 6, 1894, she was married to Joseph Jones, who died Oct. 14, 1951. Surviving are one son and 3 daughters (Miriam Moyer, E. Leah Furnace, Norman C. and Helen C.), one sister (Mrs. Elizabeth Orr), 15 grandchildren, and 16 great-grandchildren. One son preceded her in death. She was a member of the Deep Run Church, where funeral services were held March 9, in charge of Wilson Overholt, Abram Yothers, and Erwin Nace.

Leatherman, Jacob M., son of John and Mary (Meyers) Leatherman, was born in Bedminster Twp., Pa., March 21, 1878; died at the Eastern Mennonite Convalescent Home, Hatfield, Pa., July 16, 1963; aged 85 y. 3 m. 25 d. On Jan. 12, 1901, he was married to Esther Miller, who died June 20, 1959. Surviving are one son and 4 daughters (Mrs. Edna Meyers, Raymond, Carrie—Mrs. Monroe Detweiler, Mary—Mrs. Wilmer Landis, and Betty—Mrs. Raymond Kemp), 4 grandchildren, 7 great-grandchildren, and one brother (Daniel). He was a member of the Deep Run Church, where funeral services were held July 23, in charge of Marvin Anders, Abram Yothers, and Erwin Nace.

Mast, Levi E., son of Eli and Amanda

(Schlabach) Mast, was born at Hutchinson, Kans., Dec. 27, 1901; died of a heart condition at Clarence Center, N.Y., June 20, 1963; aged 61 y. 5 m. 24 d. On June 11, 1925, he was married to Mary Miller, who survives. Also surviving are 15 children (Marvin, Daniel, Clarence, Melvin, Raymond, Lloyd, Martha—Mrs. Carl Shantz, Alvin, Naomi—Mrs. Eugene Hostetler, Sarah, Jacob, Le Roy, Edward, Gladys, and Ralph), his parents of Greenwood, Del., 34 grandchildren, and 4 brothers and 4 sisters (Dan, Alvin, Sarah, William, Katie, Eli, Mary—Mrs. Harry Troyer, and Emma—Mrs. Clarence Kipp). He was a member of the Clarence Center Church, where funeral services were held June 23, in charge of Edward Diener; interment in Good Cemetery.

Mingo, Troy (an Indian boy), was born in December, 1962; died at Philadelphia, Miss., July 20, 1963; aged 7 months. Funeral services were conducted in the Mennonite Chapel near Preston, Miss.; interment in the Indian Cemetery.

Rush, Isaac M., son of Jacob M. and Mary (Myers) Rush, was born in Bucks Co., Pa., Aug. 17, 1902; died of a heart attack at the Doylestown (Pa.) Hospital, July 18, 1963; aged 60 y. 11 m. 1 d. On Sept. 23, 1925, he was married to Clara D. Shelly, who survives. Also surviving are one daughter (Arlene), one grandchild, and 2 brothers and 3 sisters (Raymond, Theodore, Mrs. Nora Yothers, Adeline—Mrs. Elmer Wismer, and Mary—Mrs. Henry Rosenberger). He was a member of the Deep Run Church, where funeral services were held July 23, in charge of Joseph Gross, Wilson Overholt, and Agram Yothers.

Wideman, Hatti, daughter of Mr. and Mrs. Owen Kilmer, was born in Michigan, May 8, 1893; died at Kitchener, Ont., July 28, 1963; aged 70 y. 2 m. 20 d. She was married to Abraham Wideman, who died in 1939. Surviving are 4 sons and 4 daughters (Kenneth, Laverne, Delmer, Ronald, Alice—Mrs. Max Stockfish, Arvilla—Mrs. Stanley Yoder, Vera—Mrs. Lloyd Yoder, and Bernice—Mrs. Paul Mickle), 2 sisters (Lydia—Mrs. Clayton Brubacher and Mrs. Nancy Soblesky), and 19 grandchildren. One son preceded her in death. She was a member of the Tofield, Alta., congregation. Funeral services were held at the First Mennonite Church, Kitchener, July 30, in charge of Robert N. Johnson and C. F. Derstine.

Zimmerman, Jemima, daughter of John and Elizabeth Slabach, was born near Kokomo, Ind., Feb. 9, 1871; died at the home of her daughter, Mrs. Lottie Miller, Conway, Kans., Aug. 23, 1963; aged 92 y. 6 m. 14 d. On Dec. 5, 1889, she was married to Peter Zimmerman, who died in 1942. One daughter also preceded her in death. Surviving are 3 daughters (Mrs. Lizzie Hostetler, Mrs. Florence Johnston, and Mrs. Lottie Miller), 4 sons (John, Ernest, Raymond, and Vernon), 34 grandchildren, 70 great-grandchildren, and 6 great-great-grandchildren. She was a member of the West Liberty Church, where funeral services were held Aug. 26, in charge of Edward Birkey.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Learning Christian Leadership, by Donald S. Aultman; Baker Book House; 1961; 108 pp.; $1.00.

The author of this book expresses his deep concern over the perennial shortage of leaders in all departments of the work of the church. He believes, as the title of his book suggests, that leadership can and must be learned. In fact, he states that few leaders have become leaders in the church through receiving some tremendous call. Rather, Aultman insists that all Christians should apply the call of the Great Commission to themselves and not try to excuse themselves from the call to leadership in the work of the church (pages 19-21). He says that leaders are more often made than born and that the art of leadership is always learned through the painful process of trial and error (page 22).

Chapter I, then, constitutes a plea for all Christians to seriously consider God's call to leadership. Chapter 2 discusses the personality traits that the Christian should cultivate in order to be able to lead effectively. Chapter 3 analyzes the needs of people within the various age groups as well as tracing some basic patterns of human behavior. Chapter 4 outlines briefly the things that the leader should learn to do in order to exercise effective leadership. Finally, chapter 5 warns of some of the pitfalls that the Christian leader faces in the exercise of his leadership. A short bibliography of books on the leadership theme helps to point the way to further reading for those who have been stimulated by this book.

This book is written in an easy to read and invigorating style. The subject matter is carefully outlined for maximum readability. Discussion questions conclude each chapter. The author uses a number of very well prepared charts that make the book more useful. It is suitable for use in Christian Workers' Training courses.

This is an excellent little book. Pastors will be stimulated in the exercise of their own leadership functions as well as helped in their attempt to enlist more lay leaders for the church's program. Every leader who holds a leadership position in the church and Sunday school should read this volume. In fact, every Christian should read it. The book would be a real stimulus for those who are not now serving as leaders in the life of the church to consider the leadership role to which God may be calling them. I can heartily endorse this book. It would be useful to every Sunday school and in the program of every church.—John D. Zehr.

God and the H Bomb—A Symposium by 26 Theologians, edited by Donald Keys; Random House; 1961; 224 pp.; $3.50.

This book gives one the feeling that man is near the end of the road. The overwhelming opinion of the writers is that man has now discovered and developed incomprehensibly powerful weapons which he cannot, at least dare not, use, and yet resulting in the very real fear that man will destroy himself and make the earth uninhabitable. Not one writer feels the destructive danger of atomic war is overdrawn.

Possibly the most lamentable aspect of the presentations is that these many writers find themselves wanting to justify war, yet hardly atomic war, feeling they must choose between the lesser of two unspeakable evils, atomic destruction or communism. This is the cry of men when their hearts fail them for fear, and for looking after those things which are coming upon the earth (Luke 21:26), yet not one takes the eschatological point of view and points out that our hope is in Christ's return. Instead, from "Pike" to "Pius" and from "Buber" to "Buttrick" the theologians' viewpoint is that somehow the "Christian" (?) Church must lead the nations in hopelessly solving the problems by choosing the

HOW TO GET ASSURANCE

BY B. CHARLES HOSTETTER

A good book on the security of the believer written for the layman. The author does not use big words or theological argument. He says, "The Christian life can be joyous and exciting, or it can be torturous and painful. If one has assurance of his salvation, he is experiencing inner peace. If he doesn't know his standing with God, then likely his Christian life is giving him very little happiness. How glad I am that the Lord wants His children to know they are saved! Some Christians have a false assurance. Others . . . try to get assurance by good works. Thank God that the Bible says, 'For it is by his grace you are saved, through trusting him; it is not your own doing. It is God's gift, not a reward for work done. There is nothing for anyone to boast of.' " This book is excellent for all ages.

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lesser of two evils. In most cases the end justifies the means, but in this case it may be questionable because in the end this war may be suicide as well as overcoming oppression.

The surfacing of New Testament insight is nearest when Lesslie Newbigin suggests that the invention of new weapons has not fundamentally changed the conditions of human life (page 135). He says if men realize that the only real crisis in human history is the cross of Jesus Christ, that the keys to death and hell are in His hands, they will be able without panic to face this new manifestation of the ancient law of the wages of sin. And will then also know that neither the church nor any other human society can assure the averting of atomic disaster. Newbigin also says, "If one thing has been proved in human history, it is surely this, that fear of war will not drive us to peace" (page 137).

The volume contains a chapter on the comfortless subject of "Moral Implications of Calculated Risks." Fulton Oursler says it is permissible for a nation to store up nuclear bombs in order to bluff another belligerent nation from making war because a shotgun in the kitchen has no doubt kept many a chicken thief away from the farm (page 145). But the pope says the chicken thief and the farmer had better talk the matter over (page 125). However, the report of a group of Protestant theologians says there is a "specifically moral dilemma of Christians who oppose use but not possession of atomic weapons" (page 98). "They are involved in the hopeless contradiction of saying that they will under certain circumstances use diabolical weapons which they must not use because God forbade it! It is an impossible position from which Christians and the Christian churches must extricate themselves."

How much one wishes that an Anabaptist theologian had had an opportunity to contribute to this discussion and bring some Gospel light. Surely one will rise to the challenge of an alternative to this book! There must be an answer to this volume, because it gives only slight consideration to nonresistance, and rejects it by saying in the words of Christopher Holis on "The Two Pacifisms" (page 190) that "the general mind of the church has been that the Christian, while bound to seek peace, is not committed to unconditional pacifism, and indeed it would seem quite apart from the guidance of tradition, to be the common-sense interpretation of the New Testament." This author suggests that pacifism must be judged by pragmatic criteria. One of our theologians must answer!

There must be answers given to these theologians who, as Hesburgh of Notre Dame, says, "We live today in the threatening shadow of cosmic thermonuclear destruction and often theologize about the morality of war as though the spear had not been superseded by the I.C.B.M." (page 17). Since when is it more wrong to kill by I.C.B.M. than by spear? By what theological, Biblical, or rational basis can Pope Pius refer to the nuclear arms race as "homicidal, suicidal madness," and at the same time be justifying the persecution in Spain, Angola, and Columbia, not to speak of the Spanish Inquisition?

This volume gives one the utmost longing for the clear air of the Spirit and teaching of the New Testament, after being almost suffocated with the oppressive atmosphere of despair regarding the future of this world. A bit of I Thess. 4 and 5 would have been so helpful if the theologians had thought of it. The perspective of II Peter 3 would give some understanding that the plan of God has not been altered in P.H. (Post Hiroshima) times. Thank God, we need not be in darkness regarding the coming of the day of the Lord. We have been forewarned that it will be by fire. This we knew long before Hiroshima. God help us today to know the promises He has given us for such a time as this.

This book will drive the reader either to pessimism and despair, or to the promises of God. As an Anabaptist Christian, I did not find in the book the "religious inspiration (that) provides our chief hope of finding an escape route from mankind's most terrible dilemma" (Conger). It is to be found in the New Testament but not in this book. Our ministers should read this book, then preach to the people on "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Nelson E. Kauffman.

Ferment on the Fringe, by Shirley E. Greene; Christian Education Press; 1960; 174 pp.; $2.00.

What happens to a rural church when the farms around it begin to sprout with subdivisions? Some of them roll over and drop dead. According to some people, others should, but for some reason find new vitality and become vital spiritual witnesses in their new and strange environments.

In this book Shirley Greene presents case studies of 10 congregations which have found themselves fronted with expanding suburbs. Though each case is different regarding the type of suburb and the speed with which the transition took place, each in its own way has been, at least to some extent, successful in ministering to the spiritual needs of the new community in which it found itself.

Two chapters summarize the most important factors which all these congregations had in common in their successful handling of the problem. The four most important, according to the author, are imagination, organizational ability, visiting (one pastor is quoted as saying, "When a new residence is far enough along to have a street number assigned, a new card goes into our office files; when the curtain appears in the window, my finger is on the doorbell," page 21), and preaching. There are also many other important factors which are discussed.

We will be forced to take issue with a number of points of view of the author. In the first place, the book was prepared by and for the Evangelical and Reformed denomination (U.C.C.). Consequently, as would be expected, the book reflects Reformed theology and the ecumenical viewpoint. The terminology regarding organization is taken from that denomination and therefore is not always clear to the uninitiated. The criteria upon which success is based would require broadening for Mennonites. We would base success upon more than an increase of church membership, Sunday-school enrollment, average attendance, church budgets, and the pastor's salary, as important indicators as these things are. We would also want to know how many members have gone into or are preparing for church vocations, how many have spent time in voluntary service. This is not to indicate that the author is not interested in these things. It is mainly a matter of emphasis.

Though we cannot always agree with everything the author says, there are many things we can learn from this book. We see here that it is possible for a conservative rural church to become a place of spiritual witness for an urban population.

Those who excuse themselves from trying by saying, "We are different," can learn that maybe we aren't as different as we think. Many of these churches were of rural, German background and actually used the German language in worship services until relatively recently.

We can learn from the experience of others the attitudes and techniques which here made it possible for a church to change and become relevant to its changing environment. This knowledge must then be scrutinized and adapted to our peculiar theology.

This book would make illuminating reading for any pastor or church leader whose rural church is being surrounded by a suburban influx or whose church is on a fringe that might shortly be involved in such a change.—Howard Zehr.

Israel in Prophecy, by John F. Walvoord; Zondervan; 1962; 138 pp.; $2.50.

This concise volume is a key to the understanding of the major prophecies related to the nation of Israel. It covers the period between the "promises to Abraham" and the establishing of the "new state of Israel" on May 14, 1948. It presents the eschatology of Paul, as written by him in Romans 9, 10, 11. (1) Israel's Election, chap. 9; (2) Israel's Rejection, chap. 10; (3) Israel's Restoration, chap. 11. The writer accepts the perpetual character of the "nation of Israel," as foretold in Jer. 31:35-37; that if men can blot out the light of sun, moon, and stars, as well as measure the heavens and earth, then God might cast off His people, Israel, forever.

The book is written in such a skillful style and praiseworthy manner, is such a model of legitimate religious controversy, that it is absorbingly interesting to both premillenarians and amillennialists alike. The last, that is, the seventh chapter, is worth the price of the book.

On page 129, the author marshals evidences that reveal clearly the world-wide preparation for the ending of an age. Preachers, teachers, and all Christians alike should read it to be wise, and to be ready —like the "wise virgins."—C. F. Derstine.

Search to Belong, by Christmas Carol Kauffman; Herald Press; 1963; 141 pp.; cloth, $3.50.

"David Grant" really did live at the Mennonite Children's Home, Millersville, Pa., until he was three. He really did have a foster home where he was reared in love. And he really is a busy and useful man today. He "searched to belong," and this search was successful in many ways. Any foster child may ask, "Who am I and where did I come from?" David wondered this, and there was nobody to help him out.

Mrs. Kauffman has rendered a distinctive service to this whole problem of foster care of children who need it. Of course, she wove fancy and fact in a pleasing mosaic, but the fancy is true-to-life, too. In fact, true-to-life fiction may give it a more sane view than fractional facts would present. Certainly this book ranks equal with the best of her other works.

The main characters are flesh and blood people, under fictitious names. In 1961 this reviewer attended the 50-Year Reunion of Mennonite Children's Home and "David Grant" was the featured speaker that day. His foster parents, the "Loomases," were there, too, as was "Sister Lola," together with the three "Kolb" sons, the middle one of whom is in the story. This is a biographical novel, as the book jacket suggests—a story of the kindly, overseeing hand of God, as He worked things out so that "David" has come to belong, not only to family and friends, but to those who need a friend.

The style is breezy, keeps interest at a high pitch, and places spiritual emphases where they belong. A word of caution to the foster child: Do not let this book incite you to a search for physical antecedents, if that is not God's will for you. You already belong to those of us among whom you move. This book ought to increase our appreciation for both foster children and foster homes.

Excellent for church libraries.

—J. Paul Sauder.

Power for Witnessing, by A. E. Ballenger; Bethany Fellowship; 1962; 256 pp.; cloth, $3.00.

A reprint of a book written 60 years ago, but as relevant as today's Gospel Herald. In 44 short chapters, full of Scripture passages, the author explains the meaning of the Holy Spirit's coming, presence, and power in the life of the Christian. A sane, balanced presentation. There are certain interpretations one might question, but as one reads on and feels the full impact of his teaching, he can only agree.

It will be especially helpful to those who are on the verge of fanaticism and need help. The author emphasizes that the fruits of the Spirit are a requisite for the gifts of the Spirit. He shows how the enemy can and does work miracles, and so deceives people. He says we should examine, not the miracles, but the fruits; in fact, accept the miracles, but test the fruits.

The author addresses the reader personally. He emphasizes faith in God's Word, and warns against basing one's experience on feelings and signs. It should be in our Sunday-school libraries; should be given to those who are in trouble spiritually. It will lead us to the Scripture and to a sound Biblical experience and power for witnessing.

—Nelson E. Kauffman.

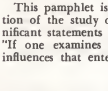
Television, Friend or Foe? by Henry Weaver; Herald Press; 1962; 24 pp.; paper, 35¢.

Television is a part of our modern life. Whether a citizen owns a set or not, he is still affected and influenced by this means of mass media. Henry Weaver writes this focal pamphlet No. 8 to clarify various aspects of television and to frame the question relative to possessing it in the home. The author poses this as an evaluation that each family unit must make. Factors of personality, temperament, interests, stability, and the potential available television programs help ascertain the direction of the evaluation.

This pamphlet is an unbiased presentation of the study of television. Two significant statements are found on page 17, "If one examines the various secondary influences that enter our lives, it is clear that television is probably the most significant and important." "It is doubtful if television programs themselves are ever the sole factor contributing to improper behavior." Another item of note begins at the bottom of page 19, "An honest evaluation by the family and firm decisions about TV may be of greater value to the children than the protection of keeping them from undesirable things." This has great value to consider, but it is also as relative as is the basic decision to own a set or not. Many Christian homeowners may conclude that in their situation it is better not to have the decision of program selectivity at all. Of course, this is also inferred by the author. The great thrust of this pamphlet is true to its title, Television, Friend or Foe?

The facts of television are clearly set forth and honestly assessed. The work is a good contribution to the focal pamphlet series. The television will be for years to come a subject of vital Christian interest and concern.

A concluding note of the author is the Christian's responsibility to the television industry. The influence of the church upon the television program producers is important. Always the church must be salt and must be light.—Edwin J. Stalter.



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Are you looking for more satisfaction in life, more purpose, more meaning? Do you wish that your faith was more related to everyday living? Does religion sometimes seem more frustration than fulfillment? You're not alone. And not without help, either. Take a look at these book descriptions. Isn't this what you've been hoping for?

New Life in the Church by Robert Raines

The focal point of this book is what we call "conversion." What is it? How does it begin? Continue? And mature? The author feels that Bible study groups offer the most favorable conditions for spiritual awakening and conversion. He is concerned that people within and without the church find Christ and a purpose in following Him. He describes some of the things that happened in his congregation and the methods that helped. $3.00

Take and Read by E. H. Robertson

This book describes what happened in Bible study groups in Germany, Norway, Holland, and Great Britain. The author shows what caused people to develop a new interest in the Bible. The principles and ideas involved could work just as well for your group. An encouraging guide to Bible study. $1.75

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ITEMS AND COMMENTS

BY THE EDITOR

J.W. BRENNEMAN 6263
R 2 7/63
ELIDA OHIO

Dr. Paul Freed, President of Trans World Radio, announced that TWR released 833 quarter-hour programs from Monte Carlo in June. This is a new high in number of missionary broadcasts released on the European continent in any one month.

• • •

"A funeral is one of the most expensive purchases that the average family will ever have occasion to make," according to Professor Byron D. Sher of the Stanford University Law School. The average funeral in the U.S. costs between $700 and $1,000, Professor Sher found in his 18-month study of the problem, and increasing numbers of Americans are trying to escape this high cost through instructions in their wills for membership in funeral societies. These societies, developing rapidly in many parts of the country, exist to help members prearrange funerals that are simple, dignified, yet low in cost. But often, Professor Sher reports, efforts to arrange a moderately priced funeral are frustrated by the funeral director's ability to take advantage of the survivors' emotional distress to sell a more expensive funeral than they or the deceased wanted.

Some funeral directors, says Professor Sher, refuse to deal with funeral societies at all. Others insist on a contract provision giving them a "free hand" with survivors, which means they are "free to sell the survivors a funeral which is more elaborate and more expensive than that which society members specified." Professor Sher's solution: Laws to provide that a decedent's instructions be followed, and that funeral directors supply written price lists of all available services. *Note:* For funeral society members, the cost of a funeral generally falls between $100 and $300.

• • •

A Family Life Conference, sponsored by the Methodist Southeastern Jurisdiction, was told in Lake Junaluska, N.C., that an increasing number of young people are turning to the church for guidance concerning dating, courtship, and marriage. Dr. A. Purnell Bailey, superintendent of the Richmond (Va.) Methodist District, urged the church to intensify efforts "to meet some of these needs in the hearts of Christian young people. Dating is in part a trial-and-error educational process," he said. "It is a proving ground for maturity. But when restricted to one person, both boy and girl are limited in the growth that would be normal if they had the experience of the relationships from knowing more persons."

• • •

This year's National Sunday School Convention, scheduled for Buffalo, N.Y., Oct. 2-4, is expected to draw 10,000 people from over the U.S. and Canada as well as several foreign countries. Representatives will be in attendance from more than 50 Protestant denominations at the conclave which will feature eight major sessions utilizing the facilities of Buffalo's Memorial Auditorium.

• • •

The weekly half-hour religious program which is televised over the NBC network is apportioned according to membership, with Protestants being given 28 programs each year, Roman Catholics 16, and Jews eight. The U.S., through its Food-for-Peace program, currently is feeding 92,000,000 people a day in more than 100 countries, according to Richard Reuter, director of the program. This is an increase of 9,000,000 a day over a year ago.

• • •

In addition to standard rations, every military seaplane now carries in its collapsible rubber boat a waterproof packaged Bible. Since the experiences of Capt. Eddie Rickenbacker, officials have come to realize that shipwrecked men need spiritual equipment as well as food and water.

• • •

At the Memorial Hospital, Phoenix, Ariz., each admission is asked if he will permit his clergyman to visit him. Records show, however, that of the 3,000 Roman Catholic patients which the hospital has in an average year, only 10 per cent will permit a priest to visit them.

• • •

Lenin once said, "Promises are like pie crusts—made to be broken." During the last 25 years the U.S. has had 2,400 meetings with the communists, including Teheran, Yalta, Potsdam, Panmunjom, and Geneva. The American Bar Association says, "All this talk has led to 52 major agreements and Soviet Russia has broken 50 of them."

• • •

In Scandinavia 95 per cent of the people profess to be Protestants. In Germany, Holland, and Switzerland this drops to a little more than 50 per cent. In France, Belgium, and Austria, Protestants number only 2 per cent; while in Italy, Spain, and Portugal they make up less than one per cent of the population.

• • •

Americans chew 27 billion sticks of gum a year, which would make a single stick stretching for 852,272,732 miles. What happens to all this gum when the flavor is gone? It doesn't all end up on the bottom on tables and benches, but the professional gum removers cannot be blamed for thinking it does. These folks make their living by scraping gum off floors and furniture. For instance, Grand Central Station, New York, has a full-time employee whose only job is scraping gum from seats, walls, and floors.

• • •

In Lutheran Germany and Scandinavia it is estimated that less than 5 per cent of the church members attend church after confirmation. Bishop Hans Lilje says, "Germans have become completely estranged from Biblical knowledge and Biblical thinking."

• • •

The world's least known saloon is inside St. Peter's Church, Rome, which is probably the only basilica which is equipped with a bar. It has been run by the Brumucci family for the last 38 years.

• • •

Nearly two thirds of American women now marry before they are 21, reports the Population Reference Bureau, a private research agency in Washington, D.C. The bureau predicts 1,600,000 marriages this year, of which 400,000 will end in divorce. Today almost 3,000,000 children have divorced or separated parents.

• • •

The Association of Free Lutheran Congregations voted at its first annual conference at Fargo, N. Dak., to oppose what its president called a "back to Rome" movement among world Protestants. In his report, John Strand warned that "the fundamental difference between evangelical Protestantism and Catholicism is being forgotten, or, worse still, being ignored. Clever propaganda, in the guise of tolerance, may be rapidly setting the stage for the betrayal of Biblical truth," he said. "So-called 'tolerance' is used as a weapon against truth in all walks of life."

• • •

The tobacco industry in the United States produced 542 billion cigarettes during the 12 months ended June 30, 1963, the U.S. Department of Agriculture estimated. This is 12 billion above the record output of the previous tobacco crop year and 24 billion more than in 1960-61, the Department said. About 515 billion cigarettes were consumed by American smokers and 27 billion were shipped overseas, the report stated. Meanwhile, production will continue to gain at the rate of about 3 per cent over the 1962-63 levels, the Department predicted. Cigarette consumption in the U.S. has increased almost 50 per cent since 1947, the report discloses. At that time, about 335 billion cigarettes a year were smoked.

GOSPEL HERALD
Tuesday, September 24, 1963
Volume LVI, Number 38

Alike in This

Always there seems to me
Something much alike
In God and a child;
Both continue to love
And care deeply
For broken things,
And broken lives.

—D.

The Mission of the Living Christ

By J. D. Graber

Christ Our Precious Possession

When I was making preparation for this message, the Lord gave me an insight which I want to share with you at the beginning. I began to thank the Lord for all that He had done for me. When we talk about sharing the living Christ, our thoughts naturally turn to that which we do have to share. I was led to the conclusion that the only thing that we have that is precious is the living Christ. We have nothing else that really has any value.

I thank the Lord that I have never been hungry and that all my physical needs have been more than abundantly supplied. But I remember that there have been many people who have starved to death and yet they praised God and were thankful. I thank the Lord that I have lived in peace all my life. I've never had any trouble. And then I thought of the people who have been persecuted and imprisoned and have suffered for His name's sake. And yet they have still praised the Lord.

I have had a Christian home. I thank the Lord for that. But there are those disciples who thank Him who have never had a Christian home. I thank the Lord for love of parents. But I remember that there are orphans and rejected children who also have praised the Lord. I thank the Lord for more than sixty years of perfect health and strength. But there are those who thank the Lord who are sick and suffering. I thank the Lord for life. But there are those who are face to face with death and yet praise and glorify their Lord.

These thoughts came to my mind and I saw that one after another these earthly and physical blessings can fall away until there is nothing left but the living, glorious Christ. Everything else is relative. It is like the vapor or like the hoarfrost that disappears in the morning with the coming of the sun. But Christ the Eternal One we have now and we shall have forever and ever; the One whom no one can take away. This is the pearl of great price. When we talk about "Sharing the Living Christ," I thank the Lord first of all that I have a marvelous Christ to share.

(Continued on page 844)

FIELD NOTES

Inter-Church Evangelism, Inc., is producing a documentary, color film of the Greater Salt Lake Crusade for Christ. Valley Forge Films, a subsidiary of Good News Productions, Chester Springs, Pa., handled the filming operation, and expect to complete the production by early December. The Inter-Church Evangelism office at Atglen, Pa., will schedule the film's showing.

New Every-Home-Plan churches for the **Gospel Herald** include Birch Grove, Port Allegany, Pa., and Point O' Pines, International Falls, Minn.

David Whitmore, missionary from Trinidad, was speaker at Zion, Birdsboro, Pa., Sept. 22.

Dedication services were held at the Lakeview Mennonite Church, near Jackson, Pa., Sept. 8. Elmer Kolb, Pottstown, Pa., preached the dedication sermon. The building, formerly a Free Will Baptist Church, was given without cost to the Mennonite congregation which previously worshiped in the Gelatt Union Church. Revival services continued Sept. 9-13, with Kenneth Seitz, missionary on furlough from Mexico, serving as evangelist.

Jonas M. Beachy, former pastor of the Hazel Dell congregation near Leader, Minn., has moved to Glendive, Mont., where he will serve as pastor of the Little White Chapel. His address is Highland Park Road, Glendive, Mont. Telephone: (406) 365-4207.

Willard Shertzer, Mt. Joy, Pa., was licensed as minister Sept. 8 at the Bethany Church, East Earl, Pa., to serve the Bethany congregation. The services were in charge of the area bishop, O. N. Johns, and his assistant, John R. Martin.

Richard Zehr, Croghan, N.Y., was ordained as bishop, Sept. 8, to serve in the Croghan-Lowville District. Ivan J. Miller officiated, assisted by Andrew Gingerich and Erie Renno.

Vernon Zehr, Lowville, N.Y., was ordained as minister, Sept. 8, to serve in the Croghan-Lowville District. Andrew Gingerich officiated, assisted by Erie Renno and Ivan J. Miller.

Elmer Moshier, Lowville, N.Y., was ordained as minister, Sept. 8, for the Croghan-Lowville District. Andrew Gingerich officiated, assisted by Erie Renno and Ivan J. Miller.

Change of address: Clarence Horst from Twin Falls, Idaho, to Box 118, Hesston, Kans., 67062.

Educational meeting, Sept. 26, p.m., at Philhaven Hospital Chapel, Lebanon, Pa. Fred Brenneman, Souderton, Pa., is speaker.

Fred Augsburger, Youngstown, Ohio, and **Jacob Frederick,** Philadelphia, Pa., in a Bible Conference on evangelism at the Fairview Church, Reading, Pa., Oct. 5, 6.

Ground-breaking services were held Sept. 1 for the new Pennsylvania Mennonite Church, Hesston, Kans. Pastor Donald King spoke on the subject, "Let Us Rise Up and Build."

Holmes County, Ohio, Christian Worker's Conference at Walnut Creek, Ohio, Sept. 26-28. Don Augsburger, Harrisonburg, Va., as guest speaker.

Clayton Beyler, Gideon Yoder, Frederick Erb, Vincent Krabill, and **Peter Wiebe,** of Hesston, Kans., each took a half-day shift of witnessing in the Peace Booth at the Hutchinson Fair, Sept. 14-19. The Peace Booth is sponsored jointly by the South Central Conference and the Western District Conference.

Clifford Amstutz, presently serving in Nigeria with his wife, Lois, as Overseas Mission Associates, was recently appointed vice-principal of Macgregor College in Afikpo. Clifford will continue to teach science and agriculture. Lois teaches English and literature.

Franconia Conference will meet at the Franconia meetinghouse, Oct. 3, at 9:00 a.m.

New members: four by baptism at Bethel, Milford, Nebr.; thirteen by baptism at Lower Deer Creek, Kalona, Iowa.

Simultaneous revival meetings, Sept. 28 to Oct. 6, at the following places in Kishacoquillas Valley: Allensville, Pa., evangelist, **Alvin Kanagy, Wymer, W. Va. Barrville,** evangelist, **Paul Bender,** Belleville, Pa. Locust Grove, Belleville, evangelist, **Don Augsburger,** Harrisonburg, Va. Maple Grove, Belleville, evangelist, **Paul M. Miller,** Goshen, Ind. Rockville, Belleville, evangelist, **Andrew Hartzler,** Newport News, Va. Woodland, Reedsville, evangelist, Andrew Jantzi, Sarasota, Fla.

Evangelistic Meetings

Jesse L. Yoder, Bay Port, Mich., at Crumstown, North Liberty, Ind., Sept 15-22. **William R. Miller,** North Liberty, Ind., at Howard-Miami, Kokomo, Ind., Oct. 6-13. **Ralph Stahly,** Midland, Mich., at Gulliver, Mich., Sept. 23-29, and at Fairview, Mich., Oct. 21-27. **C. F. Derstine,** Kitchener, Ont., at Walnut Creek, Ohio, Oct, 13-20. **Melville Nafziger,** Wilmington, Del., at Bart, Pa., Oct. 6-13.

Frederick Erb, Hesston, Kans., at Calvary Mennonite, Greensburg, Kans., Nov. 9-13. **John Hess,** Toronto, Ont., at First Mennonite, Johnstown, Pa., Nov. 6-10. **Alvin G. Martin,** Terre Hill, Pa., at Bernville, Pa., Sept. 29 to Oct. 6. **Eldon King,** Walnut Creek, Ohio, at Fairpoint, Ohio, Nov. 10-17. **David Eshleman,** Smithville, Ohio, at Midway, Columbiana, Ohio, Nov. 20-27.

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Calendar

Indiana-Michigan Mennonite Mission Board Meeting, Goshen College Church, Goshen, Ind., Oct. 5, 6.

Sunday School Centennial at South Union, West Liberty, Ohio, Oct. 12, 13

Commission for Christian Education meeting, Masontown, Pa., Oct. 25, 26.

Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.

Cover photo by Max Thorpe

GOSPEL HERALD

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EDITORIAL

Great Unshakeables—VII

In God's forgiveness we have an unshakeable position. Jesus, that He might sanctify us, shed His own blood. Heb. 13:12. It is through His blood, His sacrifice, that we are cleansed and forgiven. Sin, which separated us from God, is forgiven and we are brought into a new position of justification by faith.

Henry van Dyke wrote that forgiveness is the finest of all human virtues. But true forgiveness is divine grace. The finest words ever spoken were those of Christ on the cross, "Father, forgive them; for they know not what they do." Only when this spirit of Christ dominates our lives are we able to forgive.

The fact of sin needs no labored proof. What the Bible states and man at times tries to deny is in today's newspaper and, if honest, in our own hearts. World events and the analysis of man's moral nature serve to underscore the stark realities of the Scriptural account of sin.

Before we can have a proper understanding of and appreciation for God's forgiveness, we must take into account our sin and the judgment of God upon sin. None of us deserve anything but the wrath of God.

Yet the focus of the Scripture is not so much on the genesis of sin as on the exodus of sin. God is interested in telling us how to be forgiven and cleansed from sin. We must believe in the certainty of judgment and at the same time the forgiveness of God.

Judgment and forgiveness are possible. And we see both when we look to the cross, for there we see God's judgment against sin and the awful cost of forgiveness. God does not take sin lightly, wink it off, or ever excuse it. But as we look at the cross, we know that Christ, God's own Son, was crucified for us, that is, in our place. "He was wounded for our transgressions, he was bruised for our iniquities . . . the Lord hath laid on him the iniquity of us all" (Isa. 53:5, 6).

Before forgiveness there must first be repentance. Jesus directed His disciples to preach repentance and forgiveness. Luke 24:47. First there must be the turning from sin, the renouncing of sin, the confession of sin. When this happens, God is "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Forgiveness is a gateway to a new life, a new position with God.

And we can rest in God's forgiveness. When God says He forgives, He means it. When He says He removes our sins to remember them no more, He is faithful. When He says He cleanses from all sin, we rest in this that what God says is true though the devil attempts to drive us to think differently. Thank Him that we have an unshakeable position in God's precious gift of forgiveness through Christ our Saviour.

It is for those who are forgiven to know the joy of forgiveness and to freely forgive others. This too is our position.

"Lord, as to Thy dear cross we flee,
And plead to be forgiven,
So let Thy life our pattern be,
And form our souls for heaven."

He who has not forgiv.n, has never tasted the joy of being forgiven. Only the forgiven knows how to forgive. Our willingness to forgive and forget is that which changes the hurt which has entered our lives into the pearl which replaces the wound.—D.

Christian Education

The fear of the Lord is the beginning of wisdom. These words are found twice in Scripture—once in Psalm 111:10 and again in Prov. 9:10.

Today we are having a hard time trying to keep God in our schools. We are also having a hard time trying to keep Him out. Somehow the idea of education without God just doesn't seem fitting or possible. It sounds silly to say that God has nothing to do with education. How can you educate without God?

The Scripture teaches us the great fact that a personal God is sovereign and has a claim on all life. He is Creator and Sustainer.

The Scripture points to the kind of attitude we are to take toward Him. It speaks of it as "the fear of the Lord." This is the attitude which takes God into account in all things and recognizes Him as the One upon whom all depends.

Further the Scripture says that wisdom is inseparably bound to our attitude toward God. The taking of God into account must be before there can even be the commencement of wisdom.

Does this sound strange? Yes, because there are multitudes of people who do not fear or recognize God, yet they are educated and wise. It is not strange, however, if we make the proper distinction between worldly wisdom and godly wisdom. To have knowledge of the mundane is possible for the natural man. But for the knowledge of the spiritual, the knowledge of beginnings and destiny, God must be taken into account.

God is robbed of His proper place either by denial or by default. There is some outright denial of God. But more often He is ignored by default. And who can say if the denial of God by communism is worse than the ignoring of God in a democracy?

The attitude which ignores God is not confined to universities, colleges, and other schools. This attitude, of not recognizing Him, can so easily creep into our homes and individual lives. God is given the "silent treatment." How often is His name heard in our homes? How much do we fear Him (that is, recognize our complete dependence on Him)? How many parents spend time regularly in teaching the things of God? "The fear of the Lord is the beginning of wisdom."

Education without God is an engine without control, really a power in reverse. "Mere education," said Theodore Roosevelt, "without divine guidance, is like handing a gun to an irresponsible man."

Says Mark Fakkema, "Most assuredly, an educational system divorced from religion is a maladjustment of the first magnitude." Education without God can sharpen the tool of sin.

But education with the fear of the Lord has untold possibilities. Education with God means the gleaning of a wisdom which can deal with the whole man. A heart which loves God always longs for more knowledge. A life which honors God keeps Him at the center of life in true reverence and fear.—D.

♣

Dr. Leslie E. Cook, Division of Inter-Church Aid and Service to Refugees of the World Council of Churches, pictured to another denomination the world's privileged one third, virtually confined to Western Europe and North America, as having:

"17 per cent more food than it needs;
an average of almost two rooms per person;
three fourths of the world's doctors;
an average life span of 68 years.

"By contrast," he said, "the remaining two thirds of the world's people, most of them in Asia, Africa, and Latin America, have:

"24 per cent less than their food needs;
housing that averages five persons to a room;
one fourth of the world's doctors;
an average life span of 32 years."

When does service to the church become ecclesiolatry and the church become our idol?

The Mission of the Living Christ

(Continued from first page)

Christ had a redeeming purpose. "The Son of man is come to seek and to save that which was lost." That was His clear purpose. "God was in Christ, reconciling the world unto himself." "Not willing that any should perish, but that all should come to repentance." This is the key that unlocks the meaning of the life of Jesus, and this is the key that should unlock the meaning of all the activity, all the concerns, and all the objectives of the church, the church that is the body of Christ. And, therefore, a church without this sense of mission is not a true church.

Concern for Human Need

We hear sometimes that the church is made up of middle-class people who have no concern for the downtrodden, the needy, and the poor. The church is an organization set up to serve itself, some critics say. There is enough truth in this charge to make it hurt. It is amazing to see throughout both the Old and the New Testaments the great concern for the poor, the needy, the helpless, the oppressed, and the downtrodden.

This concern constantly characterized Jesus. When John the Baptist asked, "Art thou he that should come? or look we for another?" Jesus said, "The lame walk, the lepers are cleansed, . . . the dead are raised up, and the poor have the gospel preached to them." What a conglomeration of helpless people He here describes. Jesus said, My service to these people is the hallmark of my Messiahship. And the church is Christ in the midst of the world's needy people to give expression to this spirit of Jesus.

In the World to Witness

Again, the church is the spiritual Israel. God chose Abraham and the children of Israel in order that through them He might make known His redemptive love to all mankind. He placed them at the very crossroads of the nations of the earth. Have you ever thought of it that Israel is in the most conspicuous spot on the map? In ancient times, and even in our very day, nations and civilizations move back and forth across Israel. God placed them there in order that they might be a witness. Had He wished only to preserve His people as a precious heritage unto Himself, He would have isolated them in some out-of-the-way place on earth where they would have been left alone. But He placed them there where they were being run over by the nations of the earth. And the church today as God's people, the spiritual Israel, must be out in its mission to the world's needy people.

By the Spirit's Power

It is the Spirit's indwelling that gives us this sense and conviction of our mission. But you ask, What is the difference between the indwelling of Christ and the indwelling of the Holy Spirit? I would say, There is no difference. There are many things one can say about the doctrine of the Holy Spirit that are possible and practical, but it seems to me that when one gets right down to the heart of the doctrine of the Holy Spirit it is simply this: it is Christ living within us.

We don't believe in three Gods; we believe in one God. He is a triune God, but God is in the singular. The Apostle Paul happily confuses all distinctions here. He speaks of being in Christ, in the Spirit, of life that is hid with Christ in God, of the fullness of the Spirit, of having the fullness of Christ, of Christ dwelling in our hearts richly, and makes many similar expressions. It is God within us. It is the Living One within us. This is the heart, this is the core, of what we mean by the fullness of the Spirit. The Holy Spirit dwells within us and controls our lives. He is none other than the living Christ.

Not Power but Direction

A clear objective brings a sense of mission and gives direction to our lives, and to our churches. During the war, I heard a speaker say that we can match the Nazi war implements, but we cannot match their morale. They believed they were the master race destined to rule the world. It was this clear sense of destiny that made them well-nigh invincible. Christ is the Lord of the universe. All power in heaven and earth is His. He is our conquering captain and with Him victory is assured.

But the church has lost this clear sense of direction. She has a lot of activity and a complex organization, but she does not march forward like a conquering host. So often we get the impression that the church is merely marking time, more interested in preserving the *status quo* than in transforming and redeeming the world. The church, dear Christian friends, is in the earth to redeem the world. "God was in Christ, reconciling the *world* unto himself." God is in the church, in His body, reconciling the world to Himself. This is the task and the glorious privilege of the church in the world.

Choose a Significant Task

The task of the church is confused and compromised in this highly organized society. Representing the church in some commercial or social connection is not as significant in carrying out Christ's mission as a direct Christian service or a declaration of the Gospel of redemption. Because we are some organizational wheel somewhere does not mean that we are fulfilling the mission of the church. Let's bring this under judgment. Let us ask, "Is this really contributing to the mission of the church in the world?" If not, then service to the church becomes ecclesiolatry; the church becomes our idol and serving her becomes idolatry.

Devotion to Christ is the key.

Giving from the Heart

The only precious possession we have is the living Christ. He is the Pearl of great price. He is the unspeakable Gift of God to us. In response our hearts simply well up and we forget organization, budget, and plan, and we go 'way out beyond in order that we might give expression to the fact that we love Him. May the Lord help us to carry out this mission.

Our Readers Say—

I just must write and thank you for the good article by Robert Hartzler, "A Plea for Funerals Without Fins" (Sept. 3, p. 779). I can say Amen to every word and am glad he had nerve to express himself.

It is ridiculous how we plain people waste money at funerals. We cannot expect anything from the world. Here in Tennessee one can get a nice casket for $250 or one for $950. What would happen to our mission budget if the board could get the $700 difference that is only wasted anyway? Death is not the end to a Christian. It is just the beginning of the real life. Let's prove it to the world around us.—Daniel Diller, Mountain City, Tenn.

• • •

I was very glad to see the article, "A Plea for Funerals Without Fins" (Gospel Herald, Sept. 3), by Robert Hartzler. I agree wholeheartedly with the writer. I feel it is high time we change our heathen practices of conducting funerals. It is true that unless we have our plans made in advance we will continue in the same practices.

I feel that if we honor and show respect to our parents and loved ones while they are still with us, we will not feel obligated to spend so lavishly to bury them.

I personally abhor our practice of "viewing the body," and know from experience it only adds to the agony of the family. How much nicer it would be to conduct the burial service as Bro. Hartzler suggests, with a memorial service some time later, with the minister bringing a message of salvation for the unsaved who may be attending. As Christians we need to express our faith and hope in a life beyond the grave.—Mrs. Arthur L. Yoder, Reedsville, Pa.

Christian Education Week, Sept. 29 to Oct. 6.

Building Christian Faith

By Norman G. Shenk

The Commission for Christian Education selected a very appropriate theme for the Church School Day emphasis. "Building Christian Faith" is a Scriptural injunction as found in the following passages: Ex. 10:2; 13:8; Deut. 4:9; Psalm 78:5-7, and Isa. 38:19. These Scriptures and others might be summarized by Solomon when he said, "Train up a child in the way he should go," or by Paul when he told us to "bring them up in the nurture and admonition of the Lord."

God's Word clearly teaches us that we should instruct our children in righteousness or build faith in Him. "Faith cometh by hearing, and hearing by the word of God." We build faith as we read and meditate upon the Word. Then as Christ reveals Himself to us, our obedience of faith leads us into opportunities which sometimes try our faith, but through these experiences we are strengthened because "the trying of your faith worketh patience."

The apostle tells us to walk close to God and to "let this mind be in you, which was also in Christ Jesus." As we experience this closeness with God and seek to know the will of Christ in everyday living, we are building a firm faith. Jesus invites us to abide in Him as the branch in the vine. In Col. 2:1-7 we see that in Christ are hid all the treasures of wisdom, knowledge, and understanding. Our faith begins in Christ. It is deeply rooted like a tree in Him and it is built up in Him like a house upon the rock. Jesus is the source and the foundation of our faith. We want to build a simple childlike faith in Him which will produce a genuine confidence in our great God.

Christian faith is an anchor of the soul in today's world. In our world we have status seekers, pleasure seekers, and many expressions of materialistic attitudes. In the Christian education of our youth we need to emphasize the role of loving service. In our schools we are training and preparing our youth to lead through deeds of unselfish service. Christian education stimulates interest in the helping professions which offer abundant opportunities to serve our fellow men.

A sincere unselfish love alone can survive in a materialistic culture. We need to hold before our youth those opportunities which bring rewards with eternal values. Our youth need to see and experience the joy in Christian service which brings deeper satisfaction than the pleasures of the world. As we discover the joys of walking in close fellowship with Jesus, it becomes the natural desire to share these deeper joys with others. As a result, worldly pleasures lose some of their attraction.

In building Christian faith the value of home training cannot be overemphasized. Our children learn values by the emphasis our lives show. If money is the principal thing, then our children will get money by every possible method. Likewise, if acceptance, status, or approval is the principal thing, then our children will try desperately to get ahead, even though it may mean hurting others to do so. However, if wisdom is highly esteemed and training deemed essential for effective service to our fellow men, then our children will like school. They will save, sacrifice, and deny themselves some of the nice things in order to get wisdom, understanding, and to develop their talents.

The Christian education program of our church includes the Sunday school, Bible school, church camps, and youth programs. It also includes elementary Christian day schools which supplement the home training. Here our children are being educated in an environment which fosters the same ideas and ideals which we teach in the home.

The Christian education program also includes the church high schools. During these adolescent years our youth face one of the most interesting times of their lives. They are accepting the challenge to make many of their own decisions. They are developing rapidly. We want them to develop intellectually, physically, socially, and spiritually. The whole person must grow together if we do not want a warped personality. It seems to me there is no better place to foster growth of this fourfold personality than in the Christian high school.

The church also provides colleges, seminaries, and graduate schools as a service to our brotherhood. These give youth opportunities to develop specific skills and talents. I believe it is very important to have our youth get higher education and this in a Christian college. This training is not for higher salaries or for white-collar jobs. It is not training to face the keen competition in the business world. Rather, they are training to honor God with the fullest development of their talents for His glory. They are studying to show themselves approved unto God with their talents trained and fitted for His service.

The church in today's world needs young men and women with strong Christian faith. Today there are opportunities for the church to expand in missions. There are opportunities to witness through many of the newer helping professions. We have shared many gifted leaders with other denominations, other colleges, and other institutions. Perhaps we can continue to do this in certain fields. However, if our own church is to have a unique witness in today's world, we will need more trained youth in the spiritual cultural environment of a Christian college under the auspices of the Mennonite Church.

Life's greatest decisions in spiritual dedication, choice of vocation and/or marriage are often made during high school and college years. Therefore we do well to consider the Christian school for training our youth and for helping in building Christian faith. Let's put forth every effort to build faith in the lives of youth and adults so that our witness of love will be effective to the salvation of lost souls.

Salunga, Pa.

A Prayer

FOR THIS WEEK

Our Father, we thank Thee for the schools and colleges of our church. We praise Thee for the dedication of fellow Christians to the task of teaching; for the gifts that Thou hast given to the church for the work of ministering.

Grant that Thy Holy Spirit may be recognized in the lives of Thy people as the Great Teacher who would lead and guide us into the truth and life.

Help us in our time to equip ourselves to serve Thee at home and abroad that the kingdom of God may be built to the glory of Thy holy name.

In the name of the Master Teacher. Amen.

—Ephraim Gingerich,

Prayer Requests

(Requests for this column must be signed)

Pray on behalf of the numerous evangelistic meetings throughout the church.

Pray for the new MYF Life Team, as they serve the Midwest churches.

Pray for the literature program of the church which reaches multitudes each week.

Pray that the new two-year stewardship emphasis throughout the church may be Spirit-directed.

Our Sunday School Centennial

By J. J. Hostetler, *Secretary, Mennonite Sunday Schools*

The prophet Joel said, "I will pour out my spirit upon all flesh; and . . . your old men shall dream dreams, your young men shall see visions." Out of this background the first permanent Sunday school in the Mennonite Church was founded at West Liberty, Ohio, during the days of the Civil War, in 1863. A young preacher, David C. Plank, and his elder Bishop Jacob C. Kenagy envisioned and dreamed a school to teach the Bible to the children.

According to the records and historical accounts, the spirit of the Civil War also involved some of the church members regarding the inception of this new institution. However the Sunday school has survived and proved its effectiveness. It gave birth to the great spiritual awakening of the church that led to Bible conferences, revival meetings, Sunday evening services, missions, church schools, publications, youth work, summer Bible schools, church camps.

Today no church would want to be without the Sunday school. What makes the Sunday school so significant? Can we learn from history? Can we take it apart and examine its virtues? inspect its energies? determine its resources? or visualize its direction?

The Commission for Christian Education in co-operation with the Historical and Research Committee senses some real value in taking time to review and evaluate a century of progress in Sunday-school work. In co-operation with the West Liberty, Ohio, church community, plans were made to commemorate the founding of this vital agency in our church. Objectives for such an observance and for a centennial program were formulated. They are as follows:

1. To develop appreciation and understanding of the Sunday school as a primary agency for evangelism and Christian nurture.
2. To focus attention on God's achievements through dedicated Sunday-school workers of the past.
3. To increase interest in the Sunday school and to encourage the involvement of more people in its work.
4. To stimulate further action toward Sunday-school effectiveness, outreach, and evangelism.
5. To provide challenge for young people to engage their resources in Christian service through the Sunday school.
6. To enhance the unity of the church through a systematic co-operative effort in teaching the Word.

In keeping with these principles and objectives a program has been arranged. (See below.) Tape recordings of testimonies and accounts by former workers not able to attend will be heard. Exhibits of old and rare teaching materials, record and account books, Bibles, etc., will be displayed. A historical marker by the highway, with appropriate plaque, will be dedicated. A new book for teachers, officers, pastors, and Christian workers will be released and autographed by the author, John C. Wenger.

In 1940 our church recognized the founding of our first Mennonite Sunday schools—at Wanner's, near Hespeler, Ont., founded in 1840, and at Masontown, Pa., founded in 1842. Both of these schools ceased operation for a number of years afterward, and thus were not permanent. It has been deemed advisable that in this centennial year for our first permanent Sunday school at West Liberty, Ohio, we should also erect and dedicate plaques at the site of these two original schools, to commemorate them as the first in both Canada and the United States.

A special dedicatory service is now planned to be held at Masontown, on Sunday, Oct. 27, 1963, and at Wanner's, near Hespeler, Ont., on Sunday, Nov. 3, 1963. Programs for these two services are available by writing to the respective pastors.

All interested Sunday-school and Christian education workers are invited to attend these special services and lend their encouragement to the promotion of our theme, "Serving Through the Sunday School." Write to the local pastors for lodging and travel information. In order to preserve historical information and special interviews, bring along your recorders as these will be services which you will want to record for posterity. Letters, testimonies, pictures, and other exhibits will be welcomed at the centennial program.

First Permanent Mennonite Sunday School Centennial

South Union Church, West Liberty, Ohio

October 12, 13, 1963

THEME: Serving through the Sunday School

Saturday Forenoon

Informal fellowship for home-coming of conference attendants, including present and former residents

Display of centennial, historical, and Sunday-school items (Pictures, records, materials are solicited. Contact Roy S. Koch, West Liberty, Ohio, or Melvin Gingerich, 405 Marilyn Ave., Goshen, Ind.)

Saturday, 2:00 p.m.

Leader: J. J. Hostetler

Message: "A Century of Sunday School Ministry in the West Liberty Community," Edward Stoltzfus, West Liberty

Reminiscences by local people and guests

Presentation of a new book: *The Church Nurtures Faith*, Author J. C. Wenger

4:00 p.m. closing, followed by autographing party

Saturday, 7:30 p.m.

Leader: John C. Wenger

"Teaching Content of Our Christian Education Materials," Paul M. Lederach, Scottdale, Pa.

Testimonies: "What I Have Learned Through the Sunday School"

Special tape prepared from testimony of aged workers

Sunday Forenoon

Services in all churches

"The Sunday School in the Christian Education Program of the Church"

South Union—J. J. Hostetler

Oak Grove—Ross T. Bender

Bethel—Lester Graybill

Sunday, 2:30 p.m.

Leader: J. Howard Kauffman

Brief Talk: "Sunday School Literature," Ellrose Zook, Scottdale, Pa.

Message: "A Complete Program of Christian Education in the Local Congregation." Ross T. Bender

Dedication of Commemorative Plaque

Chairman—John L. Yoder, West Liberty, Ohio

Remarks—Guy Furhay, Secretary, Logan County Historical Society
Melvin Gingerich, Secretary, Mennonite Historical and Research Society

Prayer—Ralph Harmon, Chairman Local Ministerium

Sunday, 7:30 p.m.

Leader: Arnold Cressman

Brief Talk: "The Contribution of the Sunday School in the Life of the Church," John C. Wenger, Goshen, Ind.

Message: "The Future of Christian Education in the Mennonite Church," Paul Mininger, Goshen, Ind.

The Program and centennial are sponsored by
The Mennonite Commission for Christian Education and
The Mennonite Historical and Research Committee, in co-operation with the local churches.

Centennial Committee: J. J. Hostetler, Chairman; Russell Krabill, Secretary; John C. Wenger, Melvin Gingerich, Ellrose D. Zook

Plans also include dedication of Centennial Plaques at Masontown, Pa., and Wanner, Ont., in commemoration of our first Mennonite Sunday schools in the United States and Canada. These will follow the West Liberty Centennial.

The Mennonite Sunday School Situation a Half Century Ago

By David Plank

The subject as stated necessitates our knowing whether we had a Sunday school a half century ago. We shall endeavor to show briefly where we started, when we started, and how we started, and thereby show the situation of the Mennonite Sunday school of nearly a half century ago.

The Sunday school of today, as it exists in the Amish and Mennonite Church in the United States and Canada, was born or started in Logan County, Ohio. There is, however, conclusive evidence that on two or three occasions Sunday-school work was started, but for reasons unknown to the writer those efforts died a premature death.

With our present available knowledge then we credit (as above) Logan County, Ohio, as the birthplace or starting point of our present-day Sunday school. We attach no value to this claim other than as a historical fact we need to know where we started. The beginning then of this great organization dates back to June, 1863. The wonderful growth in numbers and ability in almost half a century is far beyond the expectations of the most sanguine as they looked into the future.

I have a little record in regard to this beginning that I prize very highly. It reads like this: "Logan County, Ohio, May 31, 1863. Elder Jacob C. Kenagy and Pre. David Plank, having charge of the A.M. Church at this place, have decided by council of the church to organize a Sunday school in the name of the Father of all. We anticipate great results from this new venture with the co-operation of the fathers and mothers."

How? We now come to the important part of our subject. How did we begin? It is a current saying that every beginning is hard. The beginning of this Sunday school was hard, as you will probably hear later on. To understand more fully you should know something of the condition of the church and surroundings at the above date. Today, as the church then existed, it would be classed with the old order branch, with one or two exceptions. In our church services the German language alone was used. Formality ruled supreme. Self-constituted watchers guarded every avenue of encroachment upon the sacred usages of the church. There was scarcely one person in the church who had any experience in Sunday-school going. This then is a faint glimpse of the conditions under which we started our Sunday school.

I will mention a few items in detail in order that you may realize more fully how God in His infinite wisdom and power will reach down and lay hold upon some insignificant little effort and, under His blessing, cause it to develop into some great organization.

On a Sunday afternoon I went with my older brother, J. C. Plank, to a little union Sunday school held in a schoolhouse by a few interested neighbors. This visit had a lasting effect upon my heart and mind. The Sunday-school fire was kindled within me that day, and now at the expiration of almost half a century it is still burning.

Bro. J. C. Kenagy was elder or bishop of the church here. Bro. Kenagy was much more than an ordinary man in knowledge and ability, especially on the Bible. He was, however, very quick sometimes to express himself, as you will see. At the first opportunity I approached him on the Sunday-school subject by asking this simple question: *Why cannot we have Sunday school as well as other churches?*

He answered like a flash: *"I'm in favor. I'll be the principal."* While this expression may be a little amusing to some of you, to me it was intensely precious. Had I been raised a Methodist, and taught some of their peculiarities, it is possible that I would have shouted a little right there and then. Be it known, however, that Bro. Kenagy's quaint saying was the sum and substance of our organization for the summer of 1863.

When the time came for active work in our new Sunday school, Bro. Kenagy (as principal) selected for his class eight or ten young sisters seated in the upper right-hand corner of the church as a part of the church choir. The balance of the school was left to your unworthy servant. With the assistance of one or two others the congregation was formed in classes and put to work. While I did the work of a superintendent, yet I was not selected, appointed, or ordained a superintendent of the Sunday-school session.

Here then you may form some idea of our beginning. But the beginning is never the end. Allow me to quote from a paper written several years ago for our Sunday-school union. Alluding to this newborn venture the writer says: "This little craft had to be launched out upon the sea of

(Continued on page 855)

Our Mennonite Churches: Forks

The Forks Church, Middlebury, Ind., celebrated its centennial in 1957. The first meeting-house was built in 1864. This was replaced in 1893 by a larger building. On Sunday morning, Sept. 18, 1927, the building was struck by lightning and burned to the ground. It was rebuilt at once. On Sunday morning, April 24, 1949, the building burned down again! This fire was believed to have started from a faulty chimney. Again a new building was erected, and dedication services were held on Jan. 22, 1950. The building was dedicated free of debt with an offering taken at the dedication service to be used by the Mission Board for the building of mission church buildings. The present membership is 210. Donald E. Yoder is pastor.

MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

Congratulations to Home Congregations

By Richard L. Benner

With more than 200 overseas missionaries serving in approximately 14 different countries, the business of the Great Commission is no small operation for the General Mission Board and its supporting constituency.

It is heartening to listen to Esther Graber, secretary in the Overseas Missions Office, relate instance after instance of individual and congregational support of specific missionaries. In numerous cases it has been proved that dedicated people do respond to definite needs on the mission field when they are adequately acquainted with the needs.

Approximately 190 congregational groups are giving support to nearly 350 missionary adults and children.

One large congregation in eastern Pennsylvania decided several years ago to give full support to all those of its number who go into any type of overseas mission work, including Pax. Today they are supporting 15 people and when someone terminates his service with the mission board, the congregation immediately takes on support of some other missionary outside its ranks.

Alerted to World Need

Such a project keeps Christians alert to world needs. In a day when mass media keep us informed every hour of world events, our ears tend to become dull of hearing, and it becomes easy to detach ourselves from the cries of suffering and the sight of lost souls. An individual project such as this keeps one reminded of the urgent needs in today's world.

One large congregation in Iowa had been giving to missions rather haphazardly —taking an offering for missions once a week at the Sunday evening service. After listening to a General Board member present the needs of the mission field specifically, the members decided to add meaning to their giving by supporting four adults and two children.

School Principal Increases Vision

A principal of a Christian high school with a strong interest in missions decided that in order to increase his own vision as well as his family's, he would take up the support of a missionary child. Every year the family attends Mission Board meeting to keep up with the program through displays, missionary talks, etc.

This same man pastors a large congregation and through his enthusiasm his members decided to take on the support of seven missionary children and two adults.

A Sunday-school teacher proposed the idea of supporting a missionary to his class. Today this teacher is a pastor and his congregation supports 12 missionaries.

Missionaries Must Respond

These projects must be reciprocal. The missionary must sense the need of his supporter and correspond faithfully, giving him an accurate and complete picture of the progress and failures of his operations. He should also make an effort to visit his supporter while on furlough in order to share *himself* as well as what he represents.

Even individual financial support can become meaningless unless there is a person-to-person sharing of missionary and supporter. With this kind of sharing, Christians realize more fully that they are "members one of another."

A family in Canada who had an unmarried daughter serving in India found her letters so interesting that they decided to support a missionary child at the same location.

On the other hand, one congregation in the Midwest which was supporting a missionary in South America received no communication from that missionary. After a time the project became rather meaningless; so members decided to discontinue the support. (This is the rare exception rather than the rule.)

Missionary Family Give Support

Quite often missionaries and other organizations engaged in preparing missionaries feel that they are exempt from giving of their means for missionary support.

A missionary family in India was waiting for a fellow missionary family to come to help them in their program. Complications set in and the visa was not granted. Instead, this family was sent to Japan. Because they could not come to India, the India missionary decided to give of his support to support the child of the Japan missionary.

A Mennonite college church with an expanding program of its own supports ten missionaries overseas. Five secretaries who work at Elkhart mission board office lend half support to a missionary.

Motivation Important

I could go on with numerous examples of such projects. But it is more important to note the motivation behind these projects. One parent wrote that since the family has engaged in such a project, missions has become more meaningful to his children.

A pastor who wrote to ask for missionary names said that he wanted missions foremost in the mind of his members even though they were at that time engaged in an extensive building program.

Another pastor wrote that he wanted to engage in such a project because he didn't want budgeted giving to become impersonal and eventually meaningless.

These are noble motivations. Notice that these people were concerned not only with the need "over there" but also with their own tendencies to become complacent, selfish, and ingrown. In many cases people do not give of their surplus, but of their own needed incomes.

This kind of disciplinary motivation is needed for the fulfillment of the Great Commission. It is dying in order that we might live. It is a very definite way of "[knowing] him . . . and the fellowship of his suffering" (Phil. 3:10).

Great Commission Requires Dollars

The sound of $1,140 (annual average cash allowance for adult missionaries) may be all it takes to remind us that preaching, teaching, and baptizing is not some magical process. This amount sounds large, but spread over 12 months it amounts to less than $100 a month. The amont of $360 (allowance for missionary children) spreads out to $30 a month.

Members of the church need the Mission Board as much as the Board needs them. Without the increased dedication of contributing constituents the expanding program of the Mission Board will hold little meaning in a lost world.

Morals and Missiles is the title of a 75-page pamphlet containing essays by leading Catholics on the problem of war today. It is available at 50¢ a copy from Fellowship Publications, Box 271, Nyack, N.Y.—*Fellowship*, April 15, 1963.

Missionary Addresses

September 30, 1963

Twice each year—in the last **Gospel Herald** of March and September—foreign missionary addresses are printed. This fall they are again printed here for your convenience. Lift them off the staples and insert them in your **Family Worship** magazine or devotional materials, or put them in your correspondence folder. The postage rates are listed on page four of this folder. Discard the old (gray) copy from last spring which is now out of date.

Write to your missionaries, and above all, pray for them. The numerous names make it difficult to pray meaningfully for them, but if you keep the list handy as you read "Mission News" or the weekly prayer requests in **Gospel Herald**, you will be able to pray for those in the country and circumstances you are reading about. You can thus pray for them by name. Perhaps more than anything else, those whom we have sent out as a church appreciate our prayer support.

Additional copies are available free from Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana, 46515.

ALGERIA

Haldemann, Annie, Fenieres par Thoiry (Ain), France
Hostetler, Marian, c/o Mennonite Central Committee, Henchir Toumghani, Ain-Kercha (Constantine), Algeria
Stetter, Robert M. and Lila Rae, 52 rue Richard Maguet, El-Biar (Alger), Algeria
Polly Ann, Susan Louise, Marie Lynn, and Carolyn Mildred Stetter

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In Central Province

Brunk, Lawrence and Dorothy, 149 Mercedes, Buenos Aires 7, Argentina
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John David and Patricia Ann Erb
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Joseph Snyder and Anita Goldfus
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Richard, Barry, Leticia, and Patricia Mosemann
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Sieber, Floyd and Alice, Sarmiento 380, Estacion America, FCNDFS, Argentina
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Snyder, Mario and Barbara, Juramento 2069, Villa Adelina, FNGB Pcia B.A., Argentina
Mary Kathryn, Mark Philip, and Anne Elizabeth Snyder
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On Retirement from Central Province

Hershey, Mae, 1508 S. 8th St., Goshen, Ind.
Rutt, Mary, 527 W. Orange St., Lancaster, Pa.

In the Chaco

Buckwalter, Albert and Lois, Casilla 53, Pcia. R. Saenz Peña, Pro. de Chaco, Argentina
Rachel, Naomi, Timothy, and Stephen Buckwalter
Kratz, James and Dorothy, Casilla 53, Pcia. R. Saenz Peña, Pro. de Chaco, Argentina
James, Rachel, and Rebecca Kratz

On Furlough

Miller, Elmer and Lois, Tyler Hall, 99 Sherman St., Hartford 5, Conn.

On Retirement from the Chaco

Shank, J. W. and Selena, Schowalter Villa, Hesston, Kans.

BELGIUM

Shank, David and Wilma, 1 Place Communale, Ohain (Brabant), Belgium
Michael, Stephen, Crissie, and Rachel Shank

BRAZIL

In Araguacema, Goias

Eichelberger, Mildred, Mennonite Mission, Araguacema, Goias, Brazil
Kissell, Richard and Novelda, Mennonite Mission, Araguacema, Goias, Brazil
Kathleen, Girven, and Barbara Kissell
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Yoder, Dorothy, Mennonite Mission, Araguacema, Goias, Brazil

On Furlough from Araguacema

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Hostetler, David and Rosanna, C.P. 1013, Campinas, Sao Paulo 21, Brazil
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Martin, Allen and Irene, C.P. 560, Brasilia, D.F., Brazil
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Virginia, Wilda, Michele, and Kenneth Schwartzentruber

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Maria, Michael, and Darrell Minnich

Overseas Missions Associate

Yoder, Sarah, American School of Campinas, Caixa Postal 1183, Campinas, Sao Paulo, Brazil

BRITISH HONDURAS

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Myron O. Horst
Hess, Paul S. (VS)

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Lehman, Elmer and Eileen, Lista del Correo, Heredia, Costa Rica, Central America
Emily Rosa Lehman
Schlabach, Raymond and Susie, Puerto Viejo de Limón, Costa Rica, Central America
Miriam Dorcas and Rebecca Sue Schlabach

CUBA

On Temporary Furlough

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Yoder, Henry Paul and Mildred, 521 E. 44th St., Hialeah, Fla.
Allan, Anita, Christina, and David Yoder

ENGLAND

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Paul and Walter Coffman
Leatherman, Quintus and Miriam, 14 Shepherd's Hill, Highgate, N. 6, London, England

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Burkholder, Joseph and Helen, Box 102, Dire Dawa, Ethiopia

Byron Bruce, Sharon Rose, Carol Marie, and Geoffrey Gordon Burkholder
Byer, Mary, Box 102, Dire Dawa, Ethiopia
Byler, Allen and Eunice, HMMM Hospital, Nazareth, Ethiopia
Wilbur, James, Bruce, and Lois Ruth Byler
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Eshleman, D. Robrer and Mabel, HMMM Hospital, Nazaretb, Ethiopia
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Chester Lloyd, Sara Ellen, Mark, Philip, and Thomas Wenger
Yoder, Paul T. and Daisy, HMMM Hospital, Nazareth, Ethiopia
Debra Ann, Daniel, Timothy, and Judith Yoder

Short-term Workers

Beachy, Dwight, Box 35, Nazareth, Ethiopia
Shertzer, Janet D., Box 1165, Addis Ababa, Ethiopia
Zimmerman, Alta Mae, Deder, Ethiopia
Zimmerman, Mary Jane, Deder, Ethiopia

On Furlough

Garber, Robert and Alta, Goshen College, Goshen, Ind.
Gingrich, Paul and Ann, 2541 Marietta Ave., Lancaster, Pa.
Larry, Robert, Bonita, Jon Lynn, and Michael Gingricb

FRANCE

Witmer, Robert and Lois, 249 Ave. de la Division Leclerc, Chatenay-Malabry (Seine), France
Catherine, Debra, and Philip Witmer

Overseas Voluntary Service

Eicher, Janice, 66 rue de Turenne, Valdoie/Belfort, France

GHANA

Burkhart, Lydia, Box 66, Somanya, Ghana
Grove, Erma, The Clinic, Amasaman, Ghana
Hostetler, S. Jay and Ida, Box 341, Accra, Ghana
Kurtz, Anna Marie, The Clinic, Amasaman, Ghana
Nofziger, Donald and Vietta, Box 341, Accra, Ghana
Snider, James and Janice, Box 66, Somanya, Ghana

On Furlough

Moyer, Carson and Ellen, Apt. 2, 407 Hazel St., Waterloo, Ont.
Keith and John Allen Moyer

HONDURAS

Frederick, Isaac and Mary, Trujillo, Honduras
Sharon, Marilyn, Duane, and Debra Frederick
Herr, Rebecca, Gualaco (Olancho), Honduras
Hess, James R. and Beatrice, Trujillo, Honduras
Daniel, Richard, and Gerald Hess
Longenecker, Alma H., Tocoa, Honduras
Miller, George and Grace, Tocoa, Honduras
Miriam, Rachel, Daniel, and Philip Miller
Mohler, Rachel, Apartado 2240, San Jose, Costa Rica
Sauder, James and Rhoda, Gualaco (Olancho), Honduras
Ronda, Anthony, and Philip Sauder
Showalter, Dorothy P., Gualaco (Olancho), Honduras
Snavely, Irene, Tocoa, Honduras
Taylor, Dora, Trujillo, Honduras
Yoder, Anna Mary, Apariado 2240, San Jose, Costa Rica
Zimmerman, George and Lois, Box 77, La Ceiba, Honduras

On Furlough

Garber, Jean, Route 6, Lancaster, Pa.
Hockman, Norman and Grace, Mounted Route, Souderton, Pa.
Larry, Richard, Susan, and Joseph Hockman

Overseas VS Unit, P.O. Box 77, La Ceiba, Honduras

Brubaker, Roy
Coblentz, Menno
Ebersole, David
Ebersole, Marlin
Hochstetler, Ernest
Kurtz, Ira A., Jr.
Lehman, Jay L.
Lehman, Robert
Strickler, Donald
Wert, Daniel

INDIA

In Madhya Pradesh

Erb, Elizabeth, Dhamtari Christian Hospital, Dhamtari, M.P., India
Flisher, Jacob and Arvilla, P.O. Box 50, Dhamtari, M.P., India
Mary, Judith, Sylvia, and Jeanette Flisber
Friesen, John and Genevieve, Shantipur, via Dbamtari, M.P., India
Delbert and William Friesen
Miller, Ernest E. and Ruth, Dbamtari, M.P., India
Nafziger, Florence, Dbamtari Christian Hospital, Dhamtari, M.P., India
Sell, Blanche, Dhamtari Christian Hospital, Dhamtari, M.P., India

On Furlough from Madhya Pradesh

Conrad, Paul L. and Nancy, R.D. 1, Scottdale, Pa.
John, Glenn, Mary Kathryn, and Paul Conrad
Miller, S. Paul and Vesta, 2711 S. Main St., Gosben, Ind.
James and Eleanor Miller
Moyer, Marie, c/o R. Walter Moyer, Souderton, Pa.

On Retirement from Madhya Pradesh

Brunk, A. C., Schowalter Villa, Hesston, Kans.
Esch, Mina B., Schowalter Villa, Hesston, Kans.
Friesen, P. A. and Florence, Schowalter Villa, Hesston, Kans.
Good, Mary M., 1701 Lawndale, Goshen, Ind.
Kaufman, J. N., 901 Mervin Ave., Goshen, Ind.
Lapp, Mrs. Fannie, 42 Frost St., Arlington, Mass.

In Bihar

Beachy, John and Miriam, Latehar, Palamau District, Bihar, India
Cheryl, Lynette, and Kenton Beachy
Kniss, Mark and Betty, Satbarwa Hospital, Satbarwa, Palamau District, Bihar, India
Lois, James, and Robert Kniss
Kniss, Paul and Esther, Chandwa, Palamau District, Bihar, India
Vogt, Milton C. and Esther, Balumath, Palamau, Bihar, India
Myra Jean Vogt

On Furlough from Bihar

Shirk, Allen and Elsie, Eastern Mennonite College, Harrisonburg, Va.
Sylvia Ann Shirk

In Yeotmal

Groff, Weyburn and Thelma, Union Biblical Seminary, Yeotmal, Maharashtra, India
Rachel, Margaret, Cheryl, and Edwin Groff

In Landour

Brenneman, Mary Jane, Woodstock School, Landour, Mussoorie, U.P., India

Overseas Mission Associates

Gerber, Mary K., Woodstock School, Landour, Mussoorie, U.P., India
Nyce, John and Dorothy, Woodstock School, Landour, Mussoorie, U.P., India
Snyder, Florence, Woodstock School, Landour, Mussoorie, U.P., India

Overseas Voluntary Service

Shantz, Harold and Sandra, Landour Community Hospital, Landour, Mussoorie, U.P., India

Under Appointment

Hostetler, Wilbur and Velma, 149 W. Cleveland Ave., Elkhart, Ind.

ISRAEL

On Furlough

Kreider, Roy and Florence, 801 College Ave., Goshen, Ind.
David, Jonathan, and Rosemary Kreider
Swarr, Paul and Bertha, 5870 Main St., East Petersburg, Pa.
David Eldon, Evelyn Ruth, and Carolyn Joyce Swarr

ITALY

Under Appointment

Brunk, George R. III and Erma, Eastern Mennonite College, Harrisonburg, Va.

JAMAICA

Brunk, Kennetb S. and Twila, Box 35, Kingston 8, Jamaica, West Indies
Donald Harvey and Jean Lynette Brunk
Heatwole, Willard and Melba, Box 9, Retreat P.O., Jamaica, West Indies
Jerrel, Conrad, Jewel, and Ransford Heatwole
Metzler, Warren and Erma, Box 75, Kingston 8, Jamaica, West Indies
W. Fredrick, John, Sharon, and Philip Metzler
Shank, John F. and Katie, Box 182, Kingston 8, Jamaica, West Indies

JAPAN

Beck, Carl and Esther, 428 Honan-cbo, Suginami-ku, Tokyo, Japan
John Beck

Blosser, Eugene and Louella, 45-23 Fukuzumi-cho, Sapporo, Hokkaido, Japan
Philip, Rachel, Thomas, and Mary Lou Blosser
Buckwalter, Ralph and Genevieve, Nakagawa-gun, Hombetsu-cho, Hokkaido, Japan
Dawn Alice, Rosemary, and Michael Buckwalter
Lee, Robert and Nancy, No. 1 Minami, 17 chome, Nishi 7 jo, Obihiro, Hokkaido, Japan
Stephen and Suelyn Lee
Miller, Marvin and Mary Alene, 428 Honan-cho, Suginami-ku, Tokyo, Japan
Reber, Don and Barbara, 428 Honan-cho, Suginami-ku, Tokyo, Japan
Karen, Elizabeth, Mary Kay, Carol, and Jon Bardon Reber
Richards, Joe and Emma, 533, 6 chome, 6 jo, Misono, Sapporo, Hokkaido, Japan
Evan, Kathryn, and Lois Richards
Shenk, Charles and Ruth, 428 Honan-cho, Suginami-ku, Tokyo, Japan
Steven, Gloria, Barbara, and Ken Shenk
Yoder, Marvin and Neta Faye, Nakashibetsu-cho, Nemuro-koku, Hokkaido, Japan
Deborah, Stephen, Rebecca Mae, and Jay Thomas Yoder

Overseas Mission Associates

Martin, Grace, Nishi 2 jo, 8 chome, Tsukisamu, Sapporo,
Selzer, Arletta, Nishi 2 jo, 8 chome, Tsukisamu, Sapporo,

Overseas Voluntary Service

Richard, Wesley and Sue, No. 1 Minami, 17 chome, Nishi 7 jo, Obihiro, Hokkaido, Japan

On Furlough

Kanagy, Lee and Adella, 1451 College Ave., Harrisonburg, Va.
Daniel, Ruth, David, Timothy, and Lois Kanagy
Ressler, Ruth and Rhoda, 129 Crown Hill Road, Orrville, Ohio

LUXEMBOURG-FRANCE-GERMANY

Gingerich, Elizabeth, Moorestrasse 6, 2840 Diepholz, Germany
Gingerich, Lloyd and Mary, Postfach 167, Espelkamp-Mittwald, Germany
Luke Anthony Gingerich
Gingerich, Ray and Wilma, 22 rue Mathias Koener, Esch/Alzette, Luxembourg
James, John, and David Andrew Gingerich
Good, Glen and Elizabeth, 11 Place de la Republique, Thionville (Moselle), France
Martin, Margaret, 6791 Neumühle, bei Landstuhl, Pfalz, Germany
Miller, Catharine J., 71 rue de Kayl, Dudelange, Luxembourg
Miller, Esther L., Postfach 167, Espelkamp-Mittwald, Germany
Miller, Harvey and Mildred, Moorstrasse 6, 2840 Diepholz, Germany
Miller, Lavina, Postfach 167, Espelkamp-Mittwald, Germany
Schrock, Leon and Emma, Postfach 167, Espelkamp-Mittwald, Germany
Millard Dean Schrock
Stahl, Omar B. and Lois, Gersweilerstr, 15a, 66 Saarbrücken, Germany
John Daniel and Rachel Stahl
Troyer, Daniel and Betty, 71 rue de Kayl, Dudelange, Luxembourg
Elmer Jay, Daniel III, Ruth, Elvin Dean, and Miriam Troyer

On Furlough

Gingerich, John and Grace, Eastern Mennonite College, Harrisonburg, Va.
Rhoda, Philip, and Erika Gingerich

MEXICO

Blank, Lester A. and Mary Lou, Tlaxiaco, Oaxaca, c/o Hotel Colon, Mexico
Beverly Jean, Carol June, Nelson Richard and Keith William Blank
Detweiler, Esther, Sur 77 #4421, Dept. 6, Col. Viaducto Piedad, Mexico 13, D.F., Mexico
Good, Claude and Alice, Tlaxiaco, Oaxaca, c/o Hotel Colon, Mexico
Marcia, Cecilia and Patricia Ann Good
Headings, Maynard and Helen, Apartado 531, Ciudad Obregon, Sonora, Mexico
Michael, Steven, Darrell, Bonnie Jean, and Connie Joan Headings
King, Aaron M. and Betty, Apartado 31639, Miguel Angel de Quevedo, #1092, Colonia Coyoacan, Mexico 21, D.F., Mexico
Michael, Jewel, Richard, Steven, and Angela Joy King
Roth, James and Noreen, Apartado 531, Ciudad Obregon, Sonora, Mexico
Mark Roth
Roth, Rosana, Sur 77 #4421, Dept. 8, Col. Viaducto Piedad, Mexico 13, D.F., Mexico
Yoder, David and Shirley, Jose M. Correa 256-2, Colonia Viaducto Piedad, Mexico 13, D.F., Mexico
Jonathan David Yoder

On Furlough

Seitz, Kenneth and Grace, Box 420, Eastern Mennonite College, Harrisonburg, Va.
Frances Seitz
Yoder, Cora M., 12065 Byers Ave., N.E., Hartville, Ohio

NEPAL

Graber, Lena, United Mission to Nepal, Shanta Bhawan, Katmandu, Nepal
Krantz, Miriam, United Mission to Nepal, Shanta Bhawan, Katmandu, Nepal

On Furlough

Rohrer, Anna Lois, R.D. 2, Wadsworth, Ohio
Yoder, J. G. and Fyrne, Middlebury, Ind.
Ruth E. Yoder

NIGERIA

Eby, Lawrence and Mary Jane, Abiriba Joint Hospital, Abiriba via Uzuakoli, East Nigeria
Douglas, Donald, and Thomas Eby
Fisher, Lloyd and Evelyn, Box 647, Enugu, East Nigeria
Darrell Fisher
Grasse, John and Betty, Abiriba Joint Hospital, Abiriba via Uzuakoli, East Nigeria
Elizabeth Ann, Linda Sue, Sandra Ruth, and Martha Jane Grasse
Hostetler, Darrel and Marian, Box 109, Uyo, East Nigeria
Brenda and Anne Hostetler
Weaver, Edwin and Irene, Box 109, Uyo, East Nigeria

Overseas Missions Associates

Amstutz, Clifford and Lois, Macgregor College, Afikpo, East Nigeria
Paul, Wendell, and Crystal Amstutz
Bender, Martha, Abiriba Joint Hospital, Abiriba via Uzuakoli, East Nigeria
Bergey, Grace, Box 647, Enugu, East Nigeria
Hostetler, Keith and Jeanette, Duketown Secondary School, Duketown, East Nigeria
Kaufman, Willis and Betta Lee, Qua Iboe Secondary School, Etinan, via Uyo, East Nigeria
Lynn, Byron, and Kevin Kaufman
Rhodes, Nelda, Abiriba Joint Hospital, Abiriba via Uzuakoli, East Nigeria

Overseas Voluntary Service

Miller, Cecil and Judy, Box 123, Uyo, East Nigeria

On Furlough

Gingerich, Cyril and Ruth, 101 Bruce St., Kitchener, Ont.

PUERTO RICO

Beachy, Moses and Ada, B.R. 337.7, Guavate, Cayey, Puerto Rico
Paul, John, Philip, and Barbara Ann Beachy
Diener, Clayton and Inez, Box 626, Aibonito, Puerto Rico
Don, Dwight, and Dennis Diener
Driver, John and Bonita, 1751 Asomante, Summit Hills, Rio Piedras, Puerto Rico
Cynthia, Wilfred, and Jonathan Driver
Greaser, Lawrence and Annabelle, Box 146, Aibonito, P.R.
Galen, David, Daniel, Joseph, and Rachel Ann Greaser
Heiser, Don and Betty, Box 8, Aibonito, Puerto Rico
Dennis, Jeryl, and Anita Heiser
Helmuth, David and Naomi, Palo Hincado, Barranquitas, Puerto Rico
Robin, Roy, Roger, and Ray Helmuth
Hershey, Lester and Alta, Box 25, Aibonito, Puerto Rico
Janice Jo, Sherilyn, and Lester Eugene Hershey
Hower, R. J. and Florence, Box 626, Aibonito, Puerto Rico
Luisa Hower
Kehl, Alice, La Plata, Puerto Rico
Massanari, Anna Kay, Box 25, Aibonito, Puerto Rico
Nafziger, Mervin and Berniece, Box 626, Aibonito, P.R.
Colette, Peggy, Steven and Jeanette Nafziger
Nissley, Addona and Mary, Box 8, Aibonito, Puerto Rico
Addona Mark, Anita, and Timothy Nissley
Shantz, Marjorie, Box 185, Cidra, Puerto Rico
Snyder, Elvin and Mary, Box 925, Cayey, Puerto Rico
Edith and Esther Snyder
Snyder, Royal and Ophia, La Plata, Puerto Rico
Victor, Danny, Elizabeth, and John Snyder
Troyer, George D. and Kathryn, Box 839, Aibonito, P.R.
Wilson, Gerald and Roma, Box 8, Aibonito, Puerto Rico
Kent and Gregory Wilson
Wyse, Paul and Margaret, Box 25, Aibonito, Puerto Rico
Carmen Wyse
Yoder, Mary Ellen, Box 25, Aibonito, Puerto Rico

Staying Beyond Furlough

Widmer, Gladys, R. 2, Wayland, Iowa

SOMALIA

Beachy, Bertha, Box 2, Mogadiscio, Somali Republic
Dorsch, Victor and Viola, Jamama, Somalia
James, Shirley, and Joy Elizabeth Dorsch
Gehman, Mary, Box 2, Mogadiscio, Somalia
Glick, Lydia, Box 2, Mogadiscio, Somali Republic
Horning, Lena, Jamama, Somalia

Kurtz, Chester and Catherine, Box 2, Mogadiscio, Somalia
Marianne Joy Kurtz
Leaman, Ivan and Mary Ellen, Jamama, Somalia
Deborah Jean and David Edward Leaman
Leaman, Miriam G., Jamama, Somalia
Lind, Wilbert and Rhoda, Box 2, Mogadiscio, Somali Republic
Daniel, Joyce, and Miriam Lind
Lutz, Anna N., Box 2, Mogadiscio, Somalia
Miller, Fae, Jamama Hospital, Jamama, Somali Republic
Miller, V. David, Box 2, Mogadiscio, Somalia
Ranck, Helen, Box 2, Mogadiscio, Somalia
Reed, Harold and Barbara, Box 2, Mogadiscio, Somalia
Galen, Grace, and Gwendolyn Reed
Shenk, David and Grace, Box 2, Mogadiscio, Somali Republic
Karen and Doris Shenk
Stauffer, Harold and Constance, Box 2, Mogadiscio, Somalia
Wesselhoeft, Carl and Leota, Box 2, Mogadiscio, Somalia
Ruby, Paul, John, Ruth, and Carol Wesselhoeft

On Furlough

Grove, Dorothy, 62 Mystic Ave., Scarborough, Ontario, Canada
Bruce, Pauline, and David Grove

TANGANYIKA, EAST AFRICA

Buckwalter, Miriam B., Box 76, Tarime, Tanganyika
Cressman, Elsie, Box 50, Tarime, Tanganyika
Gehman, Grace, Box 7, Musoma, Tanganyika
Harnish, Mary, Box 108, Musoma, Tanganyika
Hess, Mahlon and Mabel, Box 2435, Dar es Salaam, Tanganyika
Carl, Glen, and Dale Hess
Housman, J. Harold and Miriam, Box 50, Tarime, Tanganyika
Pierre, Ina Sue, and Heidi Jean Housman
Hurst, Simeon and Edna, Box 7, Tarime, Tanganyika
Elwood Ray and Ruth Mae Hurst
Jacobs, Don and Anna Ruth, Box 7, Musoma, Tanganyika
Jane, David, Alan, and Paul Jacobs
Keener, Robert and Florence, Box 54, Musoma, Tanganyika
Martha, Gerald and Dennis, and Jay Gordon Keener
Kurtz, Maynard and Hilda, Box 54, Musoma, Tanganyika
Landis, Elva B., Box 50, Tarime, Tanganyika
Landis, Clara E., Box 76, Tarime, Tanganyika
Leaman, Hershey and Norma, Box 50, Tarime, Tanganyika
Larry Lynn Leaman
Leatherman, John and Catharine, Box 7, Musoma, Tanganyika
Lehman, Cora, Box 50, Tarime, Tanganyika
Martin, Edith, Box 76, Tarime, Tanganyika
Mohler, James and Martha, Box 7, Musoma, Tanganyika
Myer, Martha M., Box 7, Musoma, Tanganyika
Petersheim, LeRoy K. and Betty, Box 76, Tarime, Tanganyika
Jon Robert and Beth Ann Petersheim
Shenk, J. Clyde and Alta B., Box 7, Musoma, Tanganyika
Daniel Shenk
Shenk, Joseph C. and Edith, Box 54, Musoma, Tanganyika
Joyce Shenk
Smoker, George and Dorothy, Box 7, Musoma Tanganyika
Smoker, Naomi, Box 7, Musoma, Tanganyika
Stauffer, Elam and Grace, P.O. Box 139, Musoma, Tanganyika
Philip, Kenneth, and Bruce Stauffer
Stoltzfus, Dorcas L., Box 50, Tarime, Tanganyika
Weaver, Alta, Box 50, Tarime, Tanganyika
Weaver, Naomi, Box 50, Tarime, Tanganyika
Wenger, Rhoda E., Box 7, Musoma, Tanganyika
Yoder, Phebe, Box 7, Musoma, Tanganyika

Short-term Workers

Brubaker, J. Mark, Secondary School, Musoma, Tanganyika
Martin, Raymond S., Box 2435, Dar es Salaam, Tanganyika

On Furlough

Eshleman, J. Lester and Lois, R. 6, Hagerstown, Md.
Charlotte and Lynn Eshleman
Kurtz, Laura, 314 E. 19th St., New York 3, N.Y.
Eshleman, Velma, Park View, Harrisonburg, Va.
Martin, Anna, R. 1, Ronks, Pa.

URUGUAY

Byler, B. Frank and Anna, Camino Raiz 875, Montevideo, Uruguay
Marjory, Dennis, Carol, and Mark Byler
Litwiller, Nelson and Ada, Avenue Millán 4392, Montevideo, Uruguay
Martin, H. James and Ann, Avenue Millán 4392, Montevideo, Uruguay
Judith, Janet, Elaine, David, and Daniel Martin
Sommers, Merle and Kathy, Avenue Millan 4392, Montevideo, Uruguay
Lori, Lana, and Lyn Sommers

On Furlough

Miller, Daniel and Eunice, 3190 Brower, Oceanside, Long Island, New York
John Gregory, Marisa Elta, and Robert Kent Miller

VIETNAM

Martin, Luke and Mary, 42 Nguyen Phi Khanh, Saigon, Vietnam
Metzler, Everett and Margaret, 336 Phan Thanh Gian, Saigon, Vietnam
Eric, Gretchen, and Malcolm Metzler
Metzler, James and Rachel, 42 Nguyen Phi Khanh, Saigon, Vietnam
Sensenig, Donald and Doris, 42 Nguyen Phi Khanh, Saigon, Vietnam
Anne and Lynn Sensenig
Stauffer, James and Arlene, 336 Phan Thanh Gian, Saigon, Vietnam
John and Rosemarie Stauffer

To Write Your Missionaries

LETTER RATES: CANADA

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Challenge to Christian Mennonite Doctors

By John D. Grasse, M.D., *Missionary to Nigeria*

Early mission hospitals were set up for curing the sick while the Gospel was being preached. The work was done primarily by foreigners with advanced knowledge of diseases. Today many mission hospitals are involved in nurses' training, public health work, and activities devoted to trying to teach people to prevent many of the hardships, sicknesses, and unnecessary predicaments by which they are troubled. But in this time of growing nationalism, people no longer accept this paternal attitude as before.

Christ adapted His teachings to the condition of the times. We must do likewise and this today undoubtedly means less emphasis on our doing the work, and more emphasis on helping peoples to help themselves.

Recently the American Medical Association took action which will, in co-operation with World Health Organization, send out teams of experts to help underdeveloped countries organize their own medical schools. Training national physicians is a way of solving health problems, because these nationals know local customs and can speak the language of the people.

In our own mission hospitals, our emphasis remains like that of most other evangelical institutions. But I wonder if the time has not come for us to emphasize more fully the teaching aspect of medicine. Increasing medical needs are developing everywhere and are not being met. If doctors should continue to do most of the work themselves, the demand will continue to grow. Several persons, however expert in their own field, involved in training nationals in medicine will over a period of time meet the need more adequately.

Doctors say that they are already busy and happy in a practice that God has called them to, thus fulfilling His call for their lives. When God instituted tithing, He did not refer only to our money. He meant that the Israelites were to give of their sons, their time, and all other substance.

If we accept the 10 per cent as what we owe God, then doctors owe one tenth of their time and money dedicated to God for His special service. For someone in group or partnership practice this is quite easily done, but for the solo practitioner, it is more difficult. Nonetheless, if we are strangers and pilgrims in this world, we cannot call any earthly place our home. Our home is where we serve.

In the past our mission boards have served as the agencies through which the church has taken the Gospel to those in need. The boards have not only recruited personnel but carried on the program evangelistically, medically, and educationally. But I wonder if the time has not come for doctors, as one of the most highly educated and responsible groups in the church, to accept more fully their debt in recruiting, maintaining, and expanding the medical part of missions. The existing Mennonite Medical Association could easily do this. Knowing the increasing number of doctors in our church, we ought to be sending no less than 10 per cent into direct church activity.

It is clear that budgeting is being encouraged as the means for carrying out our mission program. By planned giving a certain number of *doctors' working hours* could be budgeted, and if given regularly thus make an effective medical program very easy. This would help avoid the constant uncertainties and often haphazard meeting of the needs that is now often the case.

Daily Beans

By Norman Wingert
Overseas Relief Worker

I cannot believe there is another country in the world where beans are a more staple food than in Burundi, in central Africa. From the time he leaves his mother's breast, the average Burundi must have his beans, in one form or another. They are his main source of protein. There is little beef and pork, and half the children know no milk except their mother's. This is the land where they pray for daily beans instead of daily bread.

I once sat at table with boarding students of a secondary mission school. On the table were dishpan-size vessels filled with cooked white beans and chopped bananas, the mixture streaked through with yellow palm oil. With real relish the students downed platefuls of the African "staff of life." There was no other food.

When there are no beans, the African falls back on manioc and a poor grade of sweet potato. A few vegetables and some fruit sometimes supplement his basic bean diet, but when it comes to a choice, the average inhabitant of central Africa gladly foregoes all these in favor of beans. "Give us this day our daily beans," he prays.

The alternating wet and dry seasons of equatorial Africa not infrequently play havoc with the bean crops. When this happens, Africans do not eat beans. The well-to-do may buy imported ones, but the well-to-do are few. In extended droughts and wet periods, farmers sometimes shortsightedly eat their seed beans, thus prolonging the famine. Even in cases of meager crops, high prices may deprive half the population of its favorite food. Sometimes they eat the beans when green and have none left by harvestime. It is not unusual for them to cook the bean stalks for food.

A year ago CROP sent a shipment of 250 bags of Colorado beans to Burundi for the 20,000 refugees from Rwanda who had fled into this newly independent African country. All but 25 bags of these were sent to the three refugee resettlement areas in southeast Burundi, near the Tanganyika border, where Red Cross directors supervised distribution to families. The other 25 bags were distributed by my wife ever so frugally to refugee widows and other indigent and homeless people in Usumbura. To these widows, some of whom saw their husbands speared or chopped to pieces before their eyes, five pounds of Colorado beans were a more precious gift than would have been an equal weight of delicacies and sweets.

Once a week as many as fifty assorted halt and homeless men call at our kitchen door. Sometimes my wife serves coffee and rolls, sometimes a full meal. When we still had the beans (the 25 bags were used up long ago!), she occasionally gladdened their appetites with a serving of the bean-banana-palm oil mixture. On those days, Cosima, our houseboy, who normally shares our western-style cooking, stuffed himself sick with his favorite food. Even though he eats and likes bread, he still prefers beans.

Burundi, Africa.

MISSION NEWS

Overseas Missions

Elkhart, Ind.

Paul Swarrs, missionaries to Israel under the General Mission Board, have received their visas and will leave for their second term of missionary service on Oct. 1.

The sailing date for Don Nofziger, first-term missionaries to Ghana, and Darrel Hostetlers, first-term missionaries to Nigeria, was postponed from Sept. 13 to Sept. 17. Both families will serve under the General Board.

Miriam Krantz, first-term missionary under the General Board to Nepal, left from New York by boat on Sept. 13.

Marvin Millers, first-term missionaries to Japan under the General Board, have been delayed for three weeks from their departure date of Sept. 11.

Hesston, Kans.

P. A. Friesen, retired India missionary living at Hesston, recently suffered a light stroke and was hospitalized. He is recovering from the stroke and would like to return to his home. His release from the hospital, however, has been delayed due to another condition. Pray for him and his family.

Obihiro, Japan

Wesley and Sue Richard, missionaries under the General Board in Japan, have moved from Tokyo to Obihiro where they will soon start English classes in the schools and with the local people.

Saigon, Vietnam

Dedication services for the mission center in Saigon, four evenings of meetings, and open house, which were to have been held in early September, were postponed because of political tensions in the city.

The new believers participate actively in Sunday worship services and weekly prayer fellowship. A few of these young men are particularly interested in more intensive Bible training. They have been distributing tracts at a large hospital across from the center and each week conduct children's meetings at the former witness center in Dakao.

The Saigon program is administered by missionaries under the Eastern Board.

After some delays because of the curfew imposed on Saigon, the Don Sensenigs arrived safely in that city on Sept. 6.

Salunga, Pa.

Chester and Sara Jane Wenger and five children were scheduled to leave for a third term of missionary service at the Nazareth Bible Academy, Ethiopia, on Sept. 15. A farewell service was held for them at the Landisville Mennonite Church on Sept. 14 with Clayton Keener bringing the message.

Betty, Margaret, and Jewel Wenger, the three eldest daughters, are remaining in the States to continue their schooling. Betty is a student at Eastern Mennonite College, and Margaret and Jewel are attending Lancaster Mennonite School. They are living with Mr. and Mrs. Landis E. Hershey, 1647 Old Philadelphia Pike, Lancaster, Pa.

Delilah Detweiler, R.N., Newport News, Va., was appointed by the Eastern Mission Board at its bimonthly meeting on Sept. 10 for a five-year term of missionary nurse service in Tanganyika. She will leave next month.

Mary Ellen Umble, Sadsburyville, Pa., was appointed to a three-year short term as secretary-bookkeeper at Addis Ababa, Ethiopia, on Sept. 10. She will leave next month.

J. Clyde and Vera Keener, 1521 Manheim Pike, Lancaster, Pa., were seconded from the Salunga VS office to the Eastern Mission Board for a two-year term as assistant to Otho Horst, in Belize, British Honduras, Trading Center. They are scheduled to leave for this assignment in late October.

Health and Welfare

Hagerstown, Md.

Edmund V. Niklewski, M.D., has been appointed staff psychiatrist at Brook Lane Farm Hospital, Hagerstown. His appointment, announced by the hospital board of directors, provides the third full-time psychiatrist for the hospital staff.

Brook Lane Farm is administered by Mennonite Mental Health Services, a department of Mennonite Central Committee.

Salunga, Pa.

Calvin and Lillian Beiler, Ronks, Pa., were appointed by the Eastern Mission Board as superintendent and matron of Bethany Mennonite Home, Philadelphia, Pa.

Goshen, Ind.

Marner Miller, chairman of the building committee for the Elkhart County Retirement Community, announced on Sept. 10 that Wiley and Miller, Inc., architects and engineers, have been chosen to design the general building plans.

The "community" will be located immediately east of the Goshen College campus. General building plans contemplate a central manor surrounded by individual cottages, multiple apartment housing, and a nursing center which will provide limited service.

One of the main purposes of the "community" is to provide opportunity for senior citizens to maintain their personal effectiveness by becoming involved in service projects in the church, community, and other social agencies. The board of directors recognizes the wealth of potential that senior citizens represent, and the "community" is being planned with a program of varying service outlets.

The "community" is an inter-Mennonite project in Elkhart County, with the board of directors appointed by the General Mission Board.

Your Treasurer Reports

Recently I received two carbon copies of thank-you letters written by missionaries on the field to a family and a church for their contributions to the overseas mission work.

The one is from Albert Buckwalter, missionary to the Toba Indians in the Argentine Chaco.

"Dear Christian friends:

"We have recently received a letter from the General Mission Board in Elkhart dated Aug. 28 in which they inform us that you have contributed $100 for the literacy typewriter which should be arriving soon in the Chaco. If the typewriter were here, we could write a little with it to show you the size of type which it has. With it we plan to prepare interesting and easily read materials of a Biblical nature which will aid the Tobas in filling their minds with worth-while ideas.

"The size of type is called '9 pitch' which means nine letters to the inch. By comparison, the standard office manual typewriter is '12 pitch' or 12 letters to the inch. With fewer letters per inch, they are correspondingly higher, and thus easier for readers of limited experience to decipher the message back of the writing. The Tobas have a great desire to read; so this machine will be performing a useful and appreciated service in our work among them. Accept our sincere thanks for your generosity."

The other is from Lydia Burkhart, missionary to Ghana. To the Petoskey (Mich.) Mennonite Church she writes:

"The saying, "Out of sight, out of mind,' has not proved true of the Petoskey summer Bible school. The General Mission Board has notified me of your contribution. We will use it in helping to meet the expenses of the work here.

"It gives me great joy to know that the children wanted the money to go for this work. I did not think they would remember this year.

"Thank you for the $21.55. You can thank the children that come to Sunday school regularly, and the rest, I guess, will need to wait until next Bible school.

"The money that was given last year is being used for the reading room. We have enough furniture, books, and lamps to begin, but will need to add more later. It will depend on the interest as to how much we will keep adding. I would like to tell you more about it, but will need to wait until we open. We expect that to be soon. In fact, we expected it to have been several weeks ago. We are waiting for the landlord to have the room painted."

Overseas missionaries do appreciate the thoughtfulness, gifts, and prayers of the church at home. —H. Ernest Bennett.

Overseas Relief and Service

Akron, Pa.

A record number of Christmas bundles—37,500 of them—were prepared by Mennonites in the United States and Canada in 1963 for distribution to needy children in a dozen overseas countries. This year's total exceeds last year's, the previous high, by 2,000.

Three- to sixteen-year-old children in the following countries will receive bundles this Christmas: Algeria, Burundi, Congo, Haiti, Hong Kong, India, Indonesia, Jordan, Korea, Paraguay, Taiwan, and Vietnam.

This is the eighteenth year of the MCC's Christmas bundle program. The total number of bundles contributed during this period now stands at over 450,000.

Banmethuot, Vietnam

Pax man Dan Gerber, Dalton, Ohio, and the two Christian and Missionary Alliance workers, Dr. Eleanor A. Vietti and Archie Mitchell, who were taken captive by the Viet Cong at Banmethuot in May, 1962, were reported seen recently by South Vietnamese folk. The three workers were said to be safe and well.

The report stated that Dr. Vietti is being guarded closely, presumably to render medical aid to Viet Cong troops. The two men were said to have had a number of opportunities to escape, but had chosen to remain for the sake of Dr. Vietti's well-being. Mitchell reportedly has opportunities to preach and to witness in other ways.

Akron, Pa.

The foreign relief and services department of Mennonite Central Committee has asked Mennonite Disaster Service to recruit three skilled workers from units in the United States and Canada for two months of service at Skopje, Yugoslavia, scene of an earthquake which virtually demolished the city of 170,000 on July 26.

The three Mennonite volunteers will join three Brethren Service Commission and six European workers in helping to erect 150 prefabricated houses donated to Skopje by the World Council of Churches. The twelve-man unit will include electricians, plumbers, and men skilled in the erection of prefabricated houses.

The North American volunteers are expected to fly to Yugoslavia in late September. MCC will cover their travel expenses and the Yugoslav Red Cross will provide their room and board.

I-W Services

Elkhart, Ind.

Dick Martin, associate director of I-W services at the General Mission Board, announces two orientations for I-W's this fall.

One orientation will be held for young men in western Ohio around Oct. 15. Tentative plans call for a service tour to Cincinnati, Ohio, on Oct. 15, and classes Oct. 19, 20.

A later orientation will be held for young men in Iowa and Nebraska. On Nov. 9 and 10 a service tour will be conducted to Des Moines, Iowa. Classroom discussions will be held for the Iowa men over the weekend of Nov. 23 and 24, and for the Nebraska men over the weekend of Nov. 30 and Dec. 1.

An orientation will be held this Saturday through next Friday for young men in and near Hesston, Kans. The service tour will be to Kansas City; classroom discussions will be held Sept. 30 through Oct. 4.

Places and final schedules have not yet been worked out for the October and November orientations.

For more information write to Dick Martin, Mennonite Board of Missions, Elkhart, Ind., 46515.

Chappell, Nebr.

Six I-W's from Denver, Colo., went to Chappell, 180 miles away, on Aug. 25 to tell the church there what the I-W's and their unit are doing in Denver. The theme of the program was "I-W's Serving the Church." Glenn Martin of the First Mennonite Church of Denver went along with the I-W's and spoke on the "Church's Responsibility to the I-W Program."

Dale Ramer, I-W reporter, wrote, "The I-W's enjoyed being able to take part in the program and hope through their efforts that they might start more young men thinking about I-W."

Voluntary Service

Portland, Oreg.

Leroy and Shirley Chupp became unit leaders of the Portland VS unit on Sept. 16. Leroy earlier served his Selective Service term in Portland as an orderly at the Good Samaritan Hospital. They are replacing Richard and Dorothy Brenneman, who are now serving at Rittman, Ohio.

Elkhart, Ind.

The General Board needs two semi-retired couples for short-term voluntary service terms this winter.

One couple is needed by late October for Penn Alps, Grantsville, Md. The husband should have some woodworking ability so that he could work in the chair factory; he would also serve as a general maintenance man. His wife should have ability to meet the public and sufficient interest in crafts to help in the crafts store; she would also help the head cook and serve as a waitress in the restaurant.

Penn Alps serves the residents of the Allegheny Highlands area with a program of human rehabilitation and Christian service.

Another couple is needed for service at the Gospel League Home, Chicago, Ill. Stranded families, women, and children use the Home, an interdenominational Christian mission about a mile from the "Loop" in Chicago.

The husband would oversee four men in maintenance at the Home. His wife would help the director's wife, Mrs. Samuel Smith, in counseling, cooking, or being a houselady.

For more information on either of these opportunities, to apply, or to investigate other opportunities, write to Personnel Office, Mennonite Board of Missions, Elkhart, Ind., 46515.

Broadcasting

Stuart, Va.

Dr. Ivan Magal, co-speaker on **Golos Drooga**, the Russian language broadcast, spent Labor Day weekend in Ontario. He made contacts in the interest of the Russian radio and literature ministry.

Dr. Magal met with the Russian chorus in St. Catharines. This chorus plans to provide music for use on "Voice of a Friend."

He reported excellent interest in the Russian work because many of the persons he contacted have relatives or friends in U.S.S.R. and other communist-controlled countries.

Harrisonburg, Va.

Twila Good, daughter of Mr. and Mrs. Paul Good, Harrisonburg, and a June, 1963, graduate of Eastern Mennonite High School, joined the radio staff as secretary. Also, Mrs. Richard (Bertha Hartzler) Showalter, daughter of Mr. and Mrs. Benjamin Hartzler of Mechanicsburg, Pa., formerly employed at MCC, began working as "Heart to Heart" secretary at the radio headquarters.

Mary Ethyl Rhodes and Joyce Kuhns are leaving the radio secretarial staff to go to Eastern Mennonite College.

Chinle, Ariz.

"God's Great Salvation," English Bible course, was offered for the first time during August on the "Navaho Gospel Hour." Six requests for enrollment have been received.

Speaker Naswood Burbank has been guest evangelist at several different Navaho camp meetings in Arizona. He heard personal reports from quite a number of Navaho people who heard the broadcast each morning.

Madison, Wis.

"Heart to Heart" daily broadcast began yesterday, Sept. 23, over radio station WRVB-FM at 4:00 p.m. This station is located at 102.5 on the FM dial.

Rensselaer, Ind.

Radio station WRIN, Rensselaer, 1560 on the dial, began broadcasting "The Mennonite Hour" on Sept. 22, at 1:30 p.m. This release is sponsored by the Burr Oak Mennonite Church.

Chestertown, Md.

WCTR, Chestertown, is releasing "The Way to Life" program at 8:15 a.m., each Sunday. This broadcast is supported by the Mennonite Christian Fellowship at Chestertown.

Pictures in Mission News

This artist's sketch shows the building to be built at Chambersburg, Pa., by Menno-Haven, Inc. A sixteen-man board of directors chosen from the Mennonite congregations of Franklin County, Pa., have incorporated as a nonprofit organization and plan to provide a home for senior citizens of the local community. The colonial structure will accommodate up to 56 guests; however, provisions have been made for two additional wings in the future for an ultimate capacity of 150 residents. Special features of the building include four sitting rooms, a large living room, crafts and recreation rooms, a chapel, and a protected area for a garden court. Construction of the building, which is expected to cost $500,000, will begin around Oct. 1, and should be completed by late summer 1964. It will be located on a 13-acre tract near city activities, but in a quiet section with a view of the surrounding Cumberland Valley.

Cecil Buschert (far right, middle row) stands with the workers who helped build the Nav Jivan Hospital, Satbarwa, Bihar, India. Cecil returned home last month after three years of overseas voluntary service under the General Board. His main job was to supervise the construction of the hospital.

Opportunities for semi-retired couples are opening up for this winter and for a longer period of time for those interested in becoming houseparents to VS-ers at unit locations.

Six years ago a young Mennonite couple moved to Valinhos, in the state of Sao Paulo (southern Brazil), for the purpose of founding a Biblical church there. Today there is a small congregation. On May 5, 1963, representatives from the other Brazilian Mennonite churches as well as brethren from the evangelical churches in the city were present for the cornerstone-laying ceremony.

As the cornerstone was laid, missionary David Hostetler recalls, "Our hearts were moved by the words of a visiting brother from another church. With tears in his eyes and his voice choked with emotion, Paulo Lapresa, the town's oldest evangelical, said, 'I am only sorry that one is missing on this occasion. My only son, who died a few weeks ago, would have enjoyed seeing the beginning of the first evangelical church building in town.'" David Hostetler, left, helps lay the cornerstone.

The opportunities are all in voluntary service. Here Chester Helmick, VS center "pop" at Elkhart, Ind., works in his garden. For more information on opportunities write to Personnel Office, Mennonite Board of Missions, Elkhart, Ind., 46515.

World Use of Mass Communication

a. Press: 8,000 daily newspapers with a circulation of about 300 million; 22,000 periodicals with a circulation of some 200 million.

b. Film; 2,500 films produced yearly; 170,000 film theaters, 17 billion visitors annually.

c. Radio: 6,000 broadcasting stations; 400 million radio receiver sets.

d. Television: 1,000 sending stations; 120 million television sets.

—Figures produced by Archbishop R. Stourma in address at Vatican Council

Your Overseas Missionaries of the Week

Marvin and Mary Alene Miller

Marvin and Mary Alene Miller, Goshen, Ind., plan to leave from San Francisco around Oct. 1 for a three year term of missionary service in Japan. They will serve under the General Mission Board.

Marvin graduated from Hesston Academy, Hesston, Kans. He received his B.A. degree in Bible and music from Goshen College. Last spring he received his B.D. degree from Goshen College Biblical Seminary. Prior to his mission assignment he taught school at Mountain Home, Ark.; was chorus director and teacher at Hesston College; taught elementary school music at Bristol, Ind.; and served as collegiate chorus and seminary chorus director at Goshen College and seminary. Mrs. Miller graduated from Fisher (Ill.) High School, and last spring attended a missions institute course at Goshen College Biblical Seminary. Prior to her mission assignment she served as office editor and secretary for the Illinois district mission board. Upon arrival in Japan, the Millers will engage in language study for several months; they will then be assigned to a school on the island where they will teach English. Regarding their mission goals, they say, "We hope to use this professional service of teaching as a method of working into the people's lives and culture." Along with their teaching the Millers will work closely with the Mennonite churches in Japan.

Deputation Schedule

Sunday, Sept. 29, to Sunday, Oct. 6

Indiana

Wilbur Hostetler
Goshen (East Goshen), Sun., Oct. 6, p.m.
Milo Kauffman
Goshen (Goshen College), Sat., Oct. 5, and Sun., Oct. 6, a.m.

Iowa

J. D. Graber
Manson, Sun., Oct. 6, a.m.

New York

Marie Moyer
York's Corners, Sun., Oct. 6.

Ohio

Urie Bender
Stryker (Lockport), Sun., Oct. 6, p.m.
S. Paul Miller
Wauseon (North Clinton), Sun., Sept. 29, a.m./p.m.

Ontario

Cyril Gingerich
Toronto (Danforth), Sun., Sept. 29, p.m.
Toronto (Morningside), Sun., Sept. 29, a.m.

Pennsylvania

B. Charles Hostetter
Beaver Springs (Manbeck), Fri., Oct. 4, to Sun., Oct. 6.
Meadville (First Mennonite), Sun., Sept. 29.
Ruth and Rhoda Ressler
Franconia, Sun., Sept. 29, p.m.
Kulpsville (Towamencin), Thurs., Oct. 3, p.m.
Skippack, Tues., Oct. 1, p.m.
Telford (Rockhill), Wed., Oct. 2, p.m.
S. Allen Shirk
Sadsburyville (Sandy Hill), Sun., Oct. 6, a.m.

Virginia

Paul Erb
Denbigh (Warwick River), Sat., Oct. 5, pm.
Harrisonburg (Park View), Sun., Oct. 6, a.m.
Harrisonburg (Weavers), Sun., Oct. 6, a.m.
Ruth and Rhoda Ressler
Broadway (Zion), Sun., Oct. 6, p.m.

CHRISTIAN EDUCATION IN THE HOME **by Alta Mae Erb**

Emphasizes the importance of parent-child relationships in the formation of the child's concept of God and the church. This book sets forth some of the objectives which parents may use in directing the spiritual growth of the child. The author discusses six areas of relationship which go far in molding the character and life of the child. They are the child's relationship to God, to Christ, to the church, to the Bible, to others, and to himself. **$2.50**

Send your order to:

Mennonite Publishing House, Scottdale, Pa. · Weaver Book Store, Lancaster, Pa. · Weaver Book Store, New Holland, Pa. · Herald Book Store, Souderton, Pa.
Golden Rule Book Store, Kitchener, Ontario · Golden Rule Book Store, London, Ontario · Mennos Book Store, Bloomington, Ill. · Gospel Book Store, Goshen, Ind.

SEPTEMBER SONG

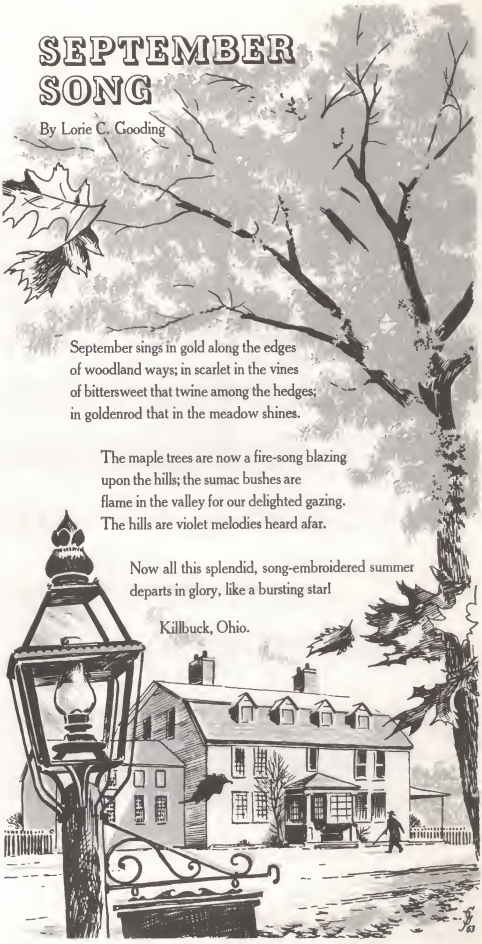
By Lorie C. Gooding

September sings in gold along the edges
of woodland ways; in scarlet in the vines
of bittersweet that twine among the hedges;
in goldenrod that in the meadow shines.

The maple trees are now a fire-song blazing
upon the hills; the sumac bushes are
flame in the valley for our delighted gazing.
The hills are violet melodies heard afar.

Now all this splendid, song-embroidered summer
departs in glory, like a bursting star!

Killbuck, Ohio.



Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Alderfer—Freed.—Alvin H. Alderfer, Harleysville, Pa., Salford cong., and Nancy G. Freed, Elroy, Pa., Franconia cong., by Henry L. Ruth at the Franconia Consolidated School, Aug. 31, 1963.

Brubacher — Bender. — Aden Brubacher, Elmira (Ont.) cong., and Janice Bender, Ailsa Craig, Ont., Nairn cong., by Daniel Zehr at Nairn, Aug. 17, 1963.

Brubacher—Kaser.—Robert Brubacher, Kitchener, Ont., Erb cong., and Rebecca Jo Kaser, Berlin (Ohio) cong., by J. B. Martin at Berlin, July 6, 1963.

Frey—Snavely.—Carl Eugene Frey, Lancaster, Pa., and Lois W. Snavely, Lititz, Pa., both of the Vine Street cong., by Frank M. Enck at Vine Street, Aug. 24, 1963.

Hauder—Helm.—Dale Hauder and Coralee Helm, both of Milford, Nebr., by John T. Kreider at Downey, Calif., Aug. 20, 1963.

Helmuth — Miller. — Willard V. Helmuth, Streetsboro, Ohio, Aurora cong., and Loretta Miller, Harrisonburg, Va., Park View cong., by Ira E. Miller, father of the bride, at the E.M.C. Chapel, Aug. 10, 1963.

Hershberger — Krabill. — Abner Hershberger, Elkhart, Ind., College Mennonite cong., and Anne Krabill, Louisville, Ohio, Beech cong., by Willis L. Breckbill at Beech, Aug. 17, 1963.

Kauffmann — Kennell. — Norman Kauffmann, Minier, Ill., Hopedale cong., and Sharon Kennell, Roanoke, Ill., Metamora cong., by Ivan Kauffmann, brother of the groom, at Metamora, Aug. 17, 1963.

Krabill—Savage.—Robert Elmer Krabill, Wayland, Iowa, and Ellen Florence Savage, Salem, Iowa, both of the Sugar Creek cong., by Vernon S. Gerig at Salem Congregational Church, Sept. 1, 1963.

Kreider — Nafziger. — Leon Kreider, Kinzer (Pa.), cong., and Dorothy Nafziger, Intercourse, Pa., Lyndon cong., by Frank M. Enck at the Ridge View Church, June 22, 1963.

Loucks — Beck. — Orlin Loucks, Protection (Kans.) cong., and Dora Beck, Montezuma, Kans., by Sanford Oyer at the Montezuma Methodist Church, March 9, 1963.

May—Beyler.—Calvin May and Linda Beyler, Protection (Kans.) cong., by Sanford Oyer at the church, Aug. 24, 1963.

Mumaw—Eby.—David K. Mumaw, Lindale cong., and Eleanor Charlene Eby, Trissels cong., both of Harrisonburg, Va., by Norman E. Yutzy at Trissels, Aug. 24, 1963.

Nissly—Garber.—Don Nissly, Wheaton, Ill., Upland College cong., and Jewell Garber, Hubbard, Oreg., Zion cong., by John M. Lederach at Zion, Aug. 23, 1963.

Ryan—Nafziger.—Kenneth H. Ryan, Crestview (Fla.) cong., and Twila Nafziger, Lancaster, Pa., Laurel Street cong., by Frank M. Enck at his home, June 8, 1963.

Seitz—Hostetler.—Delbert Seitz, Harrisonburg, Va., Lindale cong., and Jean Hostetler, Hartville (Ohio) cong., by L. A. Wyse at Hartville, Aug. 17, 1963.

Selzer — King. — Wendell Selzer, Protection (Kans.) cong., and Judy King, Wauseon, Ohio, West Chester cong., by Sanford Oyer at the North Clinton Church, Pettisville, Ohio, Aug. 16, 1963.

Selzer — Schmidt. — Edwin Selzer, Protection (Kans.) cong., and Judi Schmidt, Greensburg, Kans., Calvary cong., by Calvin King at the Calvary Church, July 28, 1963.

Showalter—Hartzler.—Richard H. Showalter, Waynesboro, Va., Stuarts Draft cong., and Bertha Louise Hartzler, Mechanicsburg, Pa., Slate Hill cong., by William M. Strong at the Grantham Church, Aug. 24, 1963.

Smith—Yoder.—Kent D. Smith, Washington, D.C., Chapel—St. Elizabeth's Hospital, and Nancy C. Yoder, Belleville, Pa., Maple Grove cong., by Waldo E. Miller at Maple Grove, Sept. 7, 1963.

Swartzendruber—Yoder.—Larry Swartzendruber, St. Johns, Mich., Bethel cong., and Rozella Yoder, Kalona, Iowa, East Union cong., by A. Lloyd Swartzendruber at East Union, Aug. 20, 1963.

Troyer—Lambright.—Phil Troyer, Syracuse, Ind., Maple Grove cong., Topeka, Ind., and Karen Lambright, Lagrange, Ind., Shore cong., by Arnold C. Roth at Shore, Aug. 3, 1963.

Unzicker—Miller.—Carl Unzicker, Washburn, Ill., Metamora cong., and Arleta Miller, Archbold, Ohio, Tedrow cong., by Roy Bucher at Tedrow, Aug. 24, 1963.

Voth—Weaver.—Donald Voth, Inola, Okla., Eden cong., and Elnora J. Weaver, Gulliver, Mich., Maple Grove cong., by Norman Weaver at Maple Grove, Aug. 31, 1963.

Wilkins—Seldon.—Winfred Wilkins, Needmore, W. Va., Salem cong., and Gloria Seldon, Mathias, W. Va., at Core Methodist Chapel, Aug. 10, 1963.

Wilson—Hochstedler.—Larry Wilson, Ambov, Ind., and Claranette Hochstedler, Kokomo, Ind., both of the Howard-Miami cong., by Clayton Sommers at the church, Sept. 7, 1963.

Woodard—Sarco.—Charles Woodard, Alden, N.Y., Marilla Baptist cong., and Ida Sue Sarco, Harrisonburg, Va., Park View cong., by Ira E. Miller at the Chicago Avenue Church, Aug. 17, 1963.

Wyse—Weaver.—Larry O. Wyse, Naubinway, Mich., and Jane A. Weaver, Maple Grove cong., Gulliver, Mich., by Ora C. Wyse, father of the groom, at the Maple Grove Church, Sept. 7, 1963.

Yoder—Miller.—J. Carl Yoder, Denver, Colo., West Union cong., and Laverta Miller, Kalona, Iowa, Lower Deer Creek cong., by J. Y. Swartzendruber at Lower Deer Creek, Sept. 7, 1963.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bearinger, Enos and Betty (Schwartzentruber), Hamilton, Ont., fourth child, first daughter, Ruth Elizabeth, Aug. 21, 1963.

Bontreger, Tom and Ruby (Miller), Middlebury, Ind., second child, first daughter, Susan Gayle, Aug. 31, 1963.

Brunk, David J. and Susan (Leatherman), Spring Mount, Pa., second child, first son, Kenneth David, Sept. 4, 1963.

Christner, Jonas E. and Rosalie J. (Reichett), Phoenix, Ariz., third child, first daughter, Lois Ann, Aug. 23, 1963.

David, Ronald B. and Rhoda (Thomas), Richmond, Va., second child, first daughter, Susan Elaine, July 2, 1963.

Davis, Donald, Jr., and Bonnie (Meeks), Milwaukee, Wis., first child, Donald Harrison III, Aug. 13, 1963.

Frey, Preston and Lorraine (Eby), Chambersburg, Pa., fourth child, third daughter, Regina Faye, Sept. 9, 1963.

Gautsche, Richard and Janet (Grieser), Columbus, Ohio, third child, second son, Randall Jon, Aug. 3, 1963.

Graber, Peter and Viola (Litwiller), Delavan, Ill., fifth child, second living daughter, Sandra Louise, Aug. 14, 1963.

Grove, David and Esther (Brenneman), Lyndhurst, Va., sixth child, third daughter, Faith Lois, Aug. 5, 1963.

Grove, Stanley and Mary (Kauffman), Goshen, Ind., first child, Jane Anne, Sept. 1, 1963.

Hostetler, Mark and Phyllis (Wheatley), Topeka, Ind., second daughter, Robin Diane, Aug. 8, 1963.

Keiner, Roger Lee and Eunice (Brenner), Kidron, Ohio, third son, Keith Alan, Sept. 5, 1963.

Leaman, Paul and Lillian (Martin), Terre Hill, Pa., first child, Rosene Marie, June 25, 1963.

Lichti, Wayne and Violet (Poole), New Hamburg, Ont., first child, Christine Louise, Aug. 26, 1963.

Martin, J. Horace and Arlene (Wenger), Lebanon, Pa., sixth child, fourth son, James Andrew, Aug. 8, 1963.

Maust, Elmer H. and Ida (Maust), Salisbury, Pa.. fifth child, second daughter, Charlotte Elaine, July 30, 1963.

Peachey, Laban and Helen (Mumaw), Harrisonburg, Va., fourth child, second daughter, Joyce Elaine, Sept. 1, 1963.

Roth, Kermit D. and Shirley (Swartzendruber), Lancaster, Pa., second son, Ronald David, June 25, 1963.

Roth, Vernon and Betty Jean (Miller), Stratford, Ont., third child, first son, Daryl Lavern, Aug. 22, 1963.

Schlabach, Aden and Edna Mae (Miller), Hartville, Ohio, second child, first son, Ronald Elwood, Aug. 25, 1963.

Stauffer, Dareld and Joannita (Hirschy), Wayland, Iowa, third child, first daughter, Sonya Elise, Aug. 23, 1963.

Steiner, Raymond and Lucile (Zimmerman), Dalton, Ohio, second daughter, Cynthia Joy, Aug. 19, 1963.

Weaver, Norman and Violetta (Stauffer), Lititz, Pa., seventh child, fifth son, Daryl Melvin, Aug. 27, 1963.

Yutzy, Valentine and Anne (Farmwald), Maysville, Ohio, fourth child, third daughter, Grace Elizabeth, Sept. 4, 1963.

Zook, Christian and Erma (Beiler), Elverson, Pa., first child, Virgil Wayne, July 29, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Blough, Ethel M., daughter of John and Nina (Lark) Weese, was born at Ridgeley, W. Va., Jan. 25, 1903; died at her home, Davidsville, Pa., July 7, 1963; aged 59 y. 6 m. 12 d. She was married to Arthur N. Blough, who survives. Also surviving are one brother (Elmer) and 5 sisters (Mrs. Helen Twigg, Mrs. Jess Simpson, Mrs. Myrtle Bozley, Edith, and Gladys). She was a member of the St. Paul's United Church of Christ. Funeral services were held at the Picking Mortuary, July 10, in charge of Charles W. Sigler; interment in Blough Mennonite Cemetery.

Brunk, Verna Mae, infant daughter of Melvin S. and Barbara (Detweiler) Brunk, Royersford, Pa., was born at Pottstown Memorial Hospital, Aug. 31, 1963; died six hours after premature birth. Surviving are her parents, 2 brothers and 2 sisters (Gerald, Gladys, Shirley, and Darvin), and grandparents (Mr. and Mrs. Irvin M. Detweiler, and Mr. and Mrs. Paul Brunk). Graveside services were held at the Rockhill Mennonite Cemetery, in charge of Clinton D. Landis.

Eshleman, Frank B., son of Jonas and Elizabeth (Baily) Eshleman, was born at Maugansville, Md., April 11, 1879; died at Mountville, Pa., Sept. 6, 1963; aged 84 y. 4 m. 26 d. On Nov. 27, 1901, he was married to Margaret Kready, who died Nov 29, 1961. Surviving are 3 children (Clyde K., M. Ruth, and B. Frank), 8 grandchildren, and 5 great-grandchildren. He was a member of the Landisville Church,

where funeral services were held Sept. 10, in charge of Barton Gehman and Christian Frank.

Gascho, Laura, daughter of Pete and Priscilla Stutzman, was born at Milford, Nebr., Aug. 13, 1885; died Aug. 28, 1963; aged 78 y. 15 d. In Sept., 1943, she was married to Arthur Gascho, who preceded her in death Jan. 8, 1948. Also preceding her were 2 brothers and 3 sisters. Surviving are one sister (Mrs. Iva Stutzman) and 4 stepchildren (Glenn, Chester, Mrs. Mary Brundage, and Mrs. Blanche Weeder). She was a member of the Mennonite Church. Funeral services were held at the Wood River Church, Sept. 1, in charge of LeRoy Gingerich and Stanley Troyer.

Hobbs, William Orman, son of William and Mildred (Heath) Hobbs, was born at Fort Wayne, Ind., April 21, 1897; died at Fort Wayne, July 10, 1963; aged 66 y. 2 m. 19 d. In 1920 he was married to Saloma Lugibill, who died in Oct., 1939. On May 9, 1942, he was married to Leah Spenler, who survives. Also surviving are one daughter (Mildred—Mrs. Harlan Dietzel), 5 stepdaughters, and 2 brothers (Norman and Ralph). He was a member of the First Mennonite Church, where funeral services were held July 13, in charge of John R. Smucker; interment in Leo Cemetery.

Kreider, Nettie May, daughter of Jeremiah and Maria Loehr, was born in Medina Co., Ohio, Sept. 17, 1879; died at the Crestview Nursing Home, Medina, Aug. 15, 1963; aged 83 y. 10 m. 29 d. She was married to Elias R. Kreider. Surviving are 2 daughters and one son (Mrs. Floyd Newcomer, Mrs. Elban Newcomer, and Harvey), 9 grandchildren, and 9 great-grandchildren. She was a member of the Bethel Church, Wadsworth, Ohio, where funeral services were held Aug. 17, in charge of Aden J. Yoder; interment in Woodlawn Cemetery.

Lefever, Mabel S., daughter of Noah N. and Barbara G. Sauder, was born at New Holland, Pa., Jan. 14, 1911; died of a brain tumor at the Lancaster (Pa.) General Hospital, April 15, 1963; aged 52 y. 3 m. 1 d. On Dec. 31, 1932, she was married to Earle H. Lefever, who survives. Also surviving are 3 children (David, Rosene and Pauline—twins), her parents, and 7 brothers and sisters (Elva—Mrs. Clarence Rutt, Paul N., Anna, Ruth, Raymond, Isaac, and Elizabeth—Mrs. Marvin Eshleman). She was a member of the New Holland Church, where funeral services were held April 18, in charge of Mahlon Witmer, James Martin, and Frank Shirk.

Maust—Maust. Harvey N., son of Noah J. and Anna (Yoder) Maust, was born Nov. 15, 1896; died after a short illness, June 21, 1963; aged 66 y. 7 m. 6 d. His wife, Verna M., daughter of Jonas B. and Barbara (Swartzentruber) Miller, followed him in death Aug. 25, 1963, after a long illness. On March 1, 1923, they were married and were separated by death for only 2 months. Surviving are one son and 5 daughters (Emma, Iva—Mrs. Alva S. Yoder, Annie—Mrs. Wilbur Beitzel, Elmer, Arline, and Edna) and 20 grandchildren. One son preceded them in death. Surviving him are 5 sisters and 2 brothers (Savilla—Mrs. Milton E. Bender, Arminta—Mrs. Edwin Beitzel, Nannie, Vernie—Mrs. Raymond Beitzel, Edna —Mrs. Roy Beitzel, Ernest, and Asa). One infant sister preceded him in death. Surviving her are 9 brothers and sisters (Alma—Mrs. Allen Maust, Evan, Annie—Mrs. Lee Scheffel, Mabel—Mrs. Ervin J. Yoder, Edna—Mrs. Alvin Maust, Catharine, Ivan, Harvey, and Rhoda—Mrs. Elmer L. Maust). One brother preceded her in death. They were members of the Conservative Church, Grantsville, Md. Funeral services for both were held at the Maple Glen C.M. Church.

Ruth, Mary G., daughter of Jacob and Elizabeth (Grater) Landes, was born at Souderton, Pa., Aug. 20, 1884; died at the Eastern Mennonite Home, Souderton, Pa., July 18, 1963; aged 78 y. 10 m. 28 d. On Nov. 8, 1902, she was married to Henry M. Ruth, who died June 27, 1955, after serving as deacon of the Salford congregation for 30 years. Surviving are 6 children (Paul, Ella, Henry, Elizabeth—Mrs. Abram Z. Rittenhouse, Eva—Mrs. Irvin Kratz, and Alpheus), 20 grandchildren, and 18 great-grandchildren. Two brothers and 2 sisters preceded her in death. She was a member of the Salford Church, where funeral services were held July 23, in charge of Willis Miller and Marvin Anders.

Shantz, Jacob A., son of Mr. and Mrs. Ezra Shantz, was born in Indiana, June 7, 1903; died at the Kitchener-Waterloo Hospital, Aug. 31, 1963; aged 60 y. 2 m. 24 d. In 1927 he was married to Nettie Groff, who survives. Also surviving are 5 sons (Nemon, Leon, Glen, Carson, and Peter), 6 grandchildren, 5 brothers, and 3 sisters. He was a member of the Mennonite Church. Funeral services were held at the Erb Street Church, Sept. 3, in charge of J. B. Martin, assisted by Leslie Witmer.

Yoder, Melvin J., son of Jonas and Barbara (Yoder) Yoder, was born at Shipshewana, Ind., Jan. 27, 1891; died at the Nicholson Nursing Home, Goshen, Ind., Sept. 2, 1963; aged 72 y. 7 m. 6 d. On April 9, 1919, he was married to Edna Oesch, who survives. Also surviving are 2 brothers (Gabriel and Venus). He was a member of the Shore Church, where funeral services were held, with Arnold Roth and Homer Miller officiating.

Zook, John, son of Daniel and Elizabeth (Schmucker) Zook, was born in Howard Co., Ind., June 27, 1875; died at LaPorte, Ind., Aug. 14, 1963; aged 88 y. 1 m. 18 d. On March 1, 1906, he was married to Polly Plank, who died June 7, 1961. Surviving are one son and one daughter (J. Herbert and Catherine—Mrs. Eugene Bagwell), 6 grandchildren, twin brothers, and one sister. One daughter preceded him in death. He was a member of the College Mennonite Church. Funeral services were held at the Yoder-Culp Funeral Home, Aug. 17, in charge of John Mosemann and Robert Detweiler; interment in Violett Cemetery.

HALF CENTURY AGO

(Continued from page 847)

time to test its durability. For a little time it glided quietly on, seemingly securely constructed in all its parts. But lo, too soon the distant sky became dotted with those angry-looking clouds, the wind began to blow, the waves began to roll in, the little craft was hurled hither and thither, and only for the overruling hand of God the little thing would have been crushed to atoms."

Praise Him who said, "Fear not, little flock." I wonder whether Robert Raikes, the world-renowned pioneer Sunday-school hero, had rougher sailing than we had.

A number of things could be named with which we had to contend. Perhaps the most difficult to grapple with was the charge that the Sunday school would bring pride into the church. We were made to realize that the more truth there was in a charge against the Sunday school, the harder it was to argue away. But the demon of pride is still making his rounds and will be as long as we have weak mothers who think their children the prettiest and the smartest and therefore should have a few more ruffles and a little more lace attached to their frail bodies. Yea, this will go on whether we have Sunday school or not.

Our Sunday school was strictly a summer school until after the first church-wide Sunday School Conference held in the fall of 1893 at the D. J. Johns Church near Goshen, Ind. Since then it is evergreen, bearing more or less fruit the year around.

A Few Afterthoughts

The Sunday school of the sixties was a small affair indeed compared with the school of 1911. But the former was the beginning. It is impossible to improve until you have something to improve.

We have been severely criticized for stooping down and using means to keep the wheels going when there was nothing else to do. But this only reminds us of the poet, Byron, who says, "A man must serve his time to ev'ry trade save censure—critics all are ready made."

The question is asked, Did we realize our expectations in the Sunday school thus started? *Yes.* But remember our expectations soared on a level with our knowledge of the present and the future as we then looked at it.

The church had done much for the Sunday school, but the church will not realize fully what the Sunday school has done for the church. Mingling with children makes people sympathetic and childlike, the crowning characteristic of a Christian man or woman.

How about the future? The Sunday school has a bright future in anticipation. However, allow me to drop a word of warning. In your anxiety to push on to perfection in Sunday-school work, do not allow yourselves to drift away from God who alone is able to pilot this wonderful organization into the haven of eternal rest.

Now at the close of a life, almost fifty-two years of which have been given to the church, to the Sunday school and mission work, as I look back a feeling comes over me difficult to express. I do not regret any little sacrifice made along the way. But I do regret that so many opportunities were allowed to pass by unimproved. Brother, sister, will you have the same regret?

Work, work, work while it is called today; the night cometh when no man can work.

Reprinted from the *Gospel Herald* of Oct. 19, 1911.

Thought for the Week

Giving liberally does not allow living in luxury with what is left.
—D.

ITEMS AND COMMENTS

BY THE EDITOR

EDWIN J YODER 8393
1725 S 13TH ST 4/64
GOSHEN IND

Hard-sell newspaper articles and interviews with erstwhile clergymen who have "lost religion," soft-sell approach on an individual level, and brass-knuckle harassment of congregations—these are the new trends in the Soviet regime's dogged struggle with religion, spotlighted in a 40-page study originally written for programing guidance of Radio Liberty's staff and now released in booklet form by the Press and Publications Division of the American Committee for Liberation. The American Committee is the supporting arm of the freedom network's round-the-clock broadcasts to the Soviet Union.

• • •

Reports persist in Rome that serious discussions were under way in the Vatican before the death of Pope John XXIII regarding the possibility of allowing the lower orders of the Catholic clergy to marry. While it is understood that the late pontiff had not declared himself one way or the other, it appears that he was not opposed to the idea. For priests to marry would be contrary to the most ancient Catholic traditions. It is remembered, however, that concubinage was rampant in the medieval church, and that one cause of the Reformation was the demand that priests be allowed to marry rather than be forced to live out of wedlock.

• • •

Connecticut's Senator Prescott Bush has hammered a nail in the political coffin of Nelson Rockefeller. To understand the importance of Senator Bush's action, it is necessary to know he was a supporter of Governor Rockefeller for the Republican nomination. That was before the governor's second marriage. Speaking at a commencement exercise in Greenwich, Senator Bush said:

"Have we come to the point in our life as a great nation where the governor of a great state—one who perhaps aspires to the nomination for president—can desert a good wife, mother of his grown children, divorce her, then persuade a young mother of four youngsters to abandon her husband and children and marry the governor? Have we come to a point where one of the two great political parties will confer upon such a one its highest honor and responsibility? Are Americans ready to say 'phooey' to the sanctity of the American home and the American family? I venture to hope not."

• • •

President John F. Kennedy will receive the 1963 Distinguished Service Award of the Protestant Council of the City of New York at a dinner at the New York Hilton, Nov. 8. President Kennedy will be cited for "outstanding contributions and distinguished services to the cause of human rights and democratic freedoms." This marks the first time that the Council's coveted citation will be awarded to a non-Protestant.

• • •

The hesitant step of the bride toward the altar and the wedding march have "had it" so far as the United Church of Canada is concerned, the *United Church Observer* said in Toronto, "Here Comes the Bride" is being sent back to Hollywood and the Hymnary is being used more and more, wrote A. C. Forrest, editor.

• • •

We are overbuilding our weapons by several hundred per cent, according to the evidence presented. The thousands of missiles and bombers we now have could destroy every city in the Soviet Union with a population of more than 100,000 more than 1,000 times over. And this, if 50 per cent should fail to reach their targets! The Soviet Union has the capacity to destroy all similar cities in America over 100 times. We have enough atomic power to destroy all the cities in the Russian-Chinese bloc with a population above 100,000 more than 500 different times. About 70 per cent of the American nuclear arsenal could destroy all the cities of the world with a population in excess of 100,000 more than 125 times. (One major atomic missile can destroy any large city and we have over 4,000 large caliber bombs and missiles.)

• • •

President Kennedy's scientific adviser, Dr. Jerome B. Wiesner, is quoted as saying in 1961 that "200 secured missiles would provide an adequate deterrent." Even 100 of them could obliterate all the Russian population centers in the first strike with 100 left for a second strike. If the U.S. limited its defense spending to the maintenance of 940 missiles and only 2,500 planes (we have over 10,000 planes), which is several times what Dr. Wiesner said was adequate as a deterrent, our military budget could be cut from $56 billion to $9 billion. Please note: The Melman group recommends holding our military power at present levels and only limiting our overkill capacity. By maintaining our present strength and replacing weapons as they become obsolete, we could still cut $22 billion off the defense budget.

• • •

A warning that Christian worship is losing its significance in the "post-Christian" western world was sounded in Montreal at the Fourth World Conference on Faith and Order of the World Council of Churches. Dr. Robert E. Cushman, dean of Duke University's Divinity School at Durham, N.C., told a group studying "Worship and the Oneness of Christ's Church" that worship has tended to become a "cloistered exercise of the pious . . . conducted by punctilious professionals."

• • •

The Lutheran Church of Hannover, Germany, has begun to distribute 100,000 copies of a road map indicating 650 churches and their times of worship. A record number of such maps, issued either jointly or separately by Protestant and Roman Catholic authorities, will be distributed this year in West Germany for the benefit of motorists away from their parish church. One of these maps alone covering the Ruhr district was printed in 300,000 copies last year. Distributed by religious leaders in communities, the maps are also available at filling stations and automobile clubs.

• • •

An appeal for the "widest possible discussion" of a proposal that the U.S. extend diplomatic recognition to the Vatican by sending an ambassador to the papal court has been made in Washington, D.C., by Rep. Roman C. Pucinski (D.-Ill.). Mr. Pucinski placed in the Congressional Record the full text of the recent article by C. L. Sulzberger of the New York *Times* urging that the U.S. join other nations which maintain diplomatic missions at the Vatican. "In light of these most recent developments in the Vatican, so enthusiastically hailed by people of all religious faiths," Mr. Pucinski declared, "it is entirely possible that the American people today may want to review the fundamental question of restoring a closer liaison with Vatican City."

• • •

Approval of a $3,000,000 college housing loan to the University of Dayton in Ohio (Roman Catholic) for two seven-story additions to existing dormitories was announced in Washington, D.C., by the U.S. Housing and Home Finance Agency.

• • •

Membership in Lutheran churches in North America at the end of 1962 totaled 8,734,734, a gain of 123,666 or 1.66 per cent over the previous year, according to National Lutheran Council statistics issued in New York. The total comprises 8,448,969 members in the U.S.—up 115,172; and 285,765 for affiliated groups in Canada—an 8,494 increase. The 1.66 percentage gain of last year was slightly less than the 1961 increase of 1.8 per cent.

His Touch

God's touch transforms
A dying weed
And gives it grace and glory.

Shall not His touch
Transform the life
Made in His love and image?

—D.

GOSPEL HERALD

Tuesday, October 1, 1963
Volume LVI, Number 39

A Servant Is Not Greater Than His Master

By J. Lawrence Burkholder

A Communion Meditation Delivered at Harvard Divinity School

This statement probably came out of the institution of slavery, but it expresses a principle found in all structures of authority. Wherever authority is respected, whether in the house of Herod or in the company of General Electric, some people are held to be superior to others. A worker is not greater than his foreman; a student is not greater than his teacher; a child is not greater than his parent. Even apart from institutional placement, all of us tend to rank ourselves in relation to others, whether out of respect or fear.

Apparently Jesus used this expression frequently—it is recorded three times in the Gospels. In His day it was used descriptively as well as imperatively—sometimes to reinforce privilege—sometimes to encourage respect for greatness.

Jesus accepted at least one of its implications—the principle of authority. "You call me Teacher and Lord; and you are right, for so I am." *But everything depends upon the subtle twist this statement takes when seen in conjunction with an act.* This act reverses the force of the statement.

It is the act of washing His disciples' feet. "A servant is not greater than his master," normally implies the power and privilege by the master to lord it over the servant—the privilege of the superior over the inferior. But here we find it used ironically by the SUPERIOR as He washes the feet of the *inferior*. He uses it to call the disciples to humble service. Not without a touch of solemn humor, He says in effect, "If I, your Master, wash your feet, certainly you ought to wash one another's feet. After all, a servant is not greater than his master."

The challenge to wash one another's feet raised a sensitive issue. It would not have been so difficult if Jesus had asked them to wash the feet of their Lord. This would have seemed natural and right. One must always be willing to wash the feet of a superior, whether out of respect or prudence. The organization man does that all the time. He washes the feet of the vice-president, whom he emulates and replaces.

(Continued on page 860)

FIELD NOTES

The first worship service of the University Euclid Community Church, Cleveland, Ohio, was held Sept. 8. The church is a co-operative venture of the General Mission Board and the Ohio District Mission Board. Pastor Warner Jackson has invited all Cleveland Mennonite I-W's and students to share the new congregation.

A Family Life Conference was held at Beth-El, Colorado Springs, Colo., Sept. 15. Henry A. Ginder, a bishop in the Brethren in Christ Church, from Pennsylvania, and Glenn Martin, chaplain at the University of Colorado Medical Center, Denver, served as guest speakers.

Glen Eby, Hagerstown, Md., and John Ruth, King of Prussia, Pa., served at Norris Square, Philadelphia, Pa., Sept. 29.

Joe E. Slatter, 78, Filer, Idaho, retired deacon of the Filer Mennonite Church, passed away at his home, Sept. 15, following a short illness.

Mary Miller, Hesston, Kans., long-time teacher at Hesston College, died Sept. 21, following an extended illness with cancer.

Change of address: Russell J. Baer from Steelton, Pa., to Route 1, Box 267, Bainbridge, Pa. Telephone: 717-367-3191. Donna E. Yoder from Elkhart, Ind., to 145 East 39th St., New York, N.Y., 10016. Howard Lebold from Stafford, Ont., to Poplar Hill, Ont.

Edmund G. and Anna G. Gingerich, Baden, Ont., celebrated their fortieth anniversary, Oct. 1. They have 8 children and 25 grandchildren.

Merle Unruh, pastor of the Sharon congregation, Winton, Calif., has resigned as pastor to attend the Missionary Alliance College in San Francisco, Calif.

Harry A. Diener, Hutchinson, Kans., held meetings at Wood River, Nebr., Sept. 16-22. It was incorrectly reported in the Sept. 10 issue of the Gospel Herald that J. Ward Shank, of Virginia, would be at Wood River, Sept. 13. The name should have been Marion Good, Logan, Ohio.

Wilmer J. Hartman was ordained to the ministry at the Crown Hill Church, Rittman, Ohio, Sept. 22. Bro. Hartman has served the Crown Hill congregation as a licensed minister for two years. The ordination was in charge of John M. Drescher, Scottdale, Pa. The ordination message was preached by O. N. Johns, Louisville, Ohio.

Calvin Kauffman, North Liberty, Ind., was ordained to the ministry, Sept. 15, to serve the Crumstown congregation, North Liberty, Ind. Ralph Stahly, Midland, Mich., officiated, assisted by William R. Miller, North Liberty, Ind.

Ivan Kauffmann, Hopedale, Ill., in a Spiritual Life Conference, Oct. 10, 11, at Science Ridge, Sterling, Ill.

Daniel Kauffman, Scottdale, Pa., General Conference Secretary of Stewardship, at Leo, Ind., Oct. 19, 20.

Paul Erb, Scottdale, Pa., at First Mennonite, Hyattsville, Md., Oct. 2.

Nelson Kanagy, West Liberty, Ohio, in commitment and stewardship services at Burton, Ohio, Oct. 20-27.

A Home Builders Fall Inspirational meeting will be held at the Weaverland meetinghouse, East Earl, Pa., Thursday, Oct. 10, 7:00 p.m. Mrs. Paul Miller, India, will serve as speaker.

The Berne, Ind., Men's Chorus at Metamora, Ill., Oct. 13, and at Leo, Ind., Oct. 27.

New members: two by baptism at Grace Mennonite, Mission, Kans.; one by baptism at Pershing Street, Hutchinson, Kans.; two by baptism at North Lima, Ohio.

Christopher Dock Mennonite School, Lansdale, Pa., is sponsoring the Audubon Screen Tour Series of four lectures, the first scheduled for Friday, Nov. 29, in the newly-constructed auditorium.

Evangelistic Meetings

Clyde Fulmer, Morton, Ill., at Bloomington, Ill., Nov. 10-17. Harold Zehr, Bloomington, Ill., at Bethel, Wayland, Iowa, Thanksgiving week. Earl R. Graybill, Parkesburg, Pa., at Delaware, Thompsontown, Pa., Oct. 6-13. Newton Gingrich, Markham, Ont., at Preston, Ont., Nov. 8-10. Paul Roth, Masontown, Pa., at Tressler, Greenwood, Del., Nov. 10-17.

John David Zehr, Goshen, Ind., at Kalona, Iowa, Sept. 22-29. David Augsburger, Harrisonburg, Va., at East Union, Kalona, Iowa, Oct. 6-13. B. Charles Hostetter, Harrisonburg, Va., in a Home Conference and revival meetings at Manbeck, Beaver Springs, Pa., Oct. 4-6, and Harry Y. Shetler, Davidsville, Pa., Oct. 8-13.

Titus Bender, Meridian, Miss., at Crossroads, Gulfport, Miss., Oct. 27 to Nov. 2. Curtis Bergey, Telford, Pa., at Bridgeport, Pa., Oct. 6-13. Joe Esh, Mount Union, Pa., at Williamson, Pa., Oct. 13-25. Jacob Rittenhouse, Lansdale, Pa., at Oxford Circle, Philadelphia, Pa., Oct. 27 to Nov. 3.

Wilbur Yoder, Middlebury, Ind., at Argentine, Kansas City, Kans., Oct. 14-20. Lloyd Hartzler, Broadway, Va., at Landisville, Pa., Oct. 13-20. James Harris, Anderson, S.C., at Berea, Atlanta, Ga., Oct. 10-13. Paul M. Lederach, Scottdale, Pa., at Eastern Mennonite College, Harrisonburg, Va., Oct. 7-11.

Calendar

Indiana-Michigan Mennonite Mission Board Meeting, Goshen College Church, Goshen, Ind., Oct. 5, 6.

Sunday School Centennial at South Union, West Liberty, Ohio, Oct. 12, 13

Allegheny Christian Workers' Conference, North Scottdale, Pa., Oct. 18, and Saturday sessions, Oct. 19, at Market Street, Scottdale, Pa.

Commission for Christian Education meeting, Masontown, Pa., Oct. 25, 26.

Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.

Indiana-Michigan Winter Ministers' meeting, Hopewell, Routs, Ind., Dec. 3, 4.

Ontario Mennonite Bible Institute, 800 King St., Kitchener, Ont., Oct. 28 to March 27, 1964.

Illinois Mission Board, April 17, 18; place announced later.

Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.

Allegheny Conference, Blough Church, Hollsopple, Pa., July 31, Aug. 1.

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GOSPEL HERALD

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BOYD NELSON, *Missions Editor*
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EDITORIAL

Great Unshakeables—VIII

In God's grace we have an unshakeable privilege. The Book of Hebrews is an epistle of grace and privilege through Christ. God's grace was found in the sacrifice of Christ. Through His grace the privileges of approach to God and a life for God far exceed the privileges of the Old Testament saints. These privileges are as unshakeable as God Himself. We can come boldly to God's throne, characterized by grace.

When F. W. Boreham was a boy, a friend said to him: "My boy, if you live to be as old as I am, you will learn that there are only two sets of things in life. There are the things that change, and they are very wonderful; and there are the things that never change, and they are more wonderful still."

They tell us there is nothing more terrifying than an earthquake. Earthquakes are so frightening because we expect the earth to be firm, solid, and unshakeable. When the earth shakes, where shall we go?

When the shaking first begins, there is wonder at its weirdness. But as the vibrations continue, you hope desperately it will not get worse. If it does, the friendly earth becomes the greatest enemy. It may mean instant death or destitution or destruction of all held dear. Everything in an earthquake—even homes and trees—becomes a threat.

The Hebrew Christians were experiencing a spiritual earthquake. It seemed that which was supposed to be solid was shaking. Where were they to go? First there was wonderment. Then fear seized them. Then it seemed everything was threatening the downfall of their faith. At this point the Hebrew writer pointed them to the great unshakeables. He tells them the shaking of things which can be shaken serves only to reveal the things which cannot be shaken.

God's grace is our unshakeable privilege. He comes in His seeking grace. He enters in His saving grace. We live by His sustaining grace. His grace is all-sufficient. It is His love and favor to those who deserve His wrath and judgment.

The grace of God implies that God has taken the initiative in our redemption. Before we sought God, He sought us. The grace of God implies that a new life can begin in spite of our past record. One wrote centuries ago, "When I read in my Latin Testament that 'Christ Jesus came into the world to save sinners,' it was as though night turned to day." The grace of God is the substance of the Christian's life. It is the very atmosphere which we breathe and in which we live. We depend upon His grace every day.

Oh, to grace how great a debtor
Daily I'm constrained to be!

The grace of God makes possible acceptable service. Grace never means escape. We have received the gift of grace to serve. Not only are we called by His grace, saved and sustained by His grace, but we are sent forth as "stewards of the manifold grace of God." Eternity will be spent in learning about and marveling in the grace of God "which He so freely bestowed on us in the Beloved."

Marvelous grace of our loving Lord,
Grace that exceeds our sin and our guilt,
Yonder, on Calvary's mount outpoured,
There where the blood of the Lamb was spilt.

Augustine envisioned his City of God when an empire was crumbling. We too must see that city while our world and society are shaken. But to see the unshakeable is not enough. We must live in it. These unshakeables are ours today.—D.

Communion

The communion service is one in which there is a *proclamation* of a past act, a *pronouncement* of a present experience, and a *prophecy* of a future event.

We turn our eyes back to the cross and see Christ dying on the cross for us. We open our hearts in love and fellowship and realize Christ living in us. We lift our eyes in hope to Christ's coming again for us.

The *proclamation*. We proclaim Christ's death until He comes. Communion is the time when, in a special way, we again look to Calvary and to Christ who hung there dying for our sins according to the Scripture. He died "the just for the unjust" that He might bring us to God.

Two things are clear as we cast our eyes back to Calvary. One is that here God's love is revealed. It is His pursuing love. The other is that God's forgiveness is assured. The cross is the price of forgiveness. Communion is meaningful as we have been to the foot of the cross ourselves and realize then that this proclamation is ours to give.

Looking backward we are saying individually:

Dying for me, dying for me,
There on the cross He was dying for me;
Now in His death my redemption I see,
All because Jesus was dying for me.

The *pronouncement*. We declare our love. Being a Christian means we enter into a precious present fellowship with Christ and His own. He is living. We declare that, being made free from sin and become the servants of God, we are enabled to bear holy fruit and experience everlasting life. We are in union with Christ the Vine. We are in union with His body the church. And as we observe the taking of the bread and cup, we declare our present union with both.

Looking at the present we are saying individually:

Living for me, living for me,
Up in the skies He is living for me;
Daily He's pleading and praying for me,
All because Jesus is living for me.

Prophecy. We proclaim our hope. Communion is a time of hope. We dare never drop this note at the communion service. And one who is looking for His return loves this service of anticipation. Jesus reminds us He is coming. The supper starts with the cross through which we realize reconciliation. The supper is ended with the crown and a glorious reunion. Then sin shall be put away forever. Then the church shall be eternally united without fault and division. Then we shall see Christ in all His beauty. Then we shall be like Him, for we shall see Him as He is.

Looking forward we are saying:

Coming for me, coming for me,
One day to earth He is coming for me;
Then with what joy His dear face I shall see,
Oh, how I praise Him! He's coming for me.

There are always the past, present, and future perspectives in the communion service.—D.

It is very probable that more participate in the Olympic Games than engage in foreign missions around the world. You could put all the missionaries of the world right here (Seattle) in your city stadium several times over, and you would find that most of them are brave women and girls. There are hardly enough males in missions to man a couple of aircraft carriers, and we say we are trying to win a world to Christ. Where, I ask you, do we get the courage to stand up in churches across the nation on Sunday morning and sing "Like a Mighty Army Moves the Church of God. . ."?

—Clay Cooper, President of Visions, Inc.

World-Wide Communion Sunday
October 6, 1963

A Servant Is Not Greater Than His Master

(Continued from first page)

But Jesus asked the disciples to do something not implied by systems of authority—to wash the feet of their EQUALS and their INFERIORS—even the feet of fellow candidates for seats of honor.

The mark of genuine humility and service is, therefore, not love for the one to whom one is immediately responsible in the totem pole of official responsibility (this is implied in any worldly system) but love for those whom one does not naturally love—those who have little to offer or equals who may someday occupy coveted seats of honor. One can imagine Peter washing the feet of Jesus, but not so readily can one imagine Peter washing the feet of James.

This incident also epitomizes the Christian use of authority. Jesus does not abstract Himself from His position of authority. He remains Lord and Master. He accepts the responsibility of His position. He employs the power implied in lordship. But He is Lord without lording it over. He rules by washing His disciples' feet. He rules by serving. He employs power in order to empower the powerless. He uses authority to increase authority of others. By washing the disciples' feet, He introduces into our system a principle that makes authority tolerable and power creative.

Not long from now some of our seniors will suddenly find themselves in a position of leadership. They will find themselves in a strange position of men who are at once men of power and servanthood. As authoritative interpreters of the Word, as institutional managers, as prophetic voices, they will be lords.

Oddly enough, in democratic America this is what many people will want them to remain—pure and simple lords—but, of course, little lords. In fact, they will wash the minister's feet, and as laity they will acknowledge in servile obedience that a layman is not greater than his clergyman!

Then the minister will be faced with two temptations: (1) to enjoy the "power" of the office and forget to wash his disciples' feet in humble service or (2) a more likely temptation—to refuse to call upon the congregation to wash one another's feet, or for that matter to wash the dusty and sore feet of the world. It is much easier to wash the church's feet in personal selfless service than to call the congregation to do the same.

During our communion services this year, references were made from time to time to the various traditional interpretations of the Lord's Supper. As for what may be unique in the Mennonite tradition, it may be concern with the problem of how to relate power and service. The Mennonite community, like other communities, despite its cultural uniformities and its emphasis on brotherhood, seems to develop certain strong individuals and authoritative structures within which there are masters and servants.

This means that those who have power are tempted to sin by lording it over those who have no power, and those who have no power are tempted to resentment. Both organizational and charismatic leadership are equally prone to reinforce their power by reminding the brethren in subtle and often none too subtle ways that "a servant is not greater than his master." Jealousies mount and the unity of Christ in the church is threatened. For this reason, Mennonites have traditionally sought help by observing the ordinance of foot washing as an integral part of the communion.

It is an act which represents more powerfully than any other ordinance the divine humiliation. It dramatizes the spirit of humility which makes power possible within the body of Christ. In recent years, the practice of foot washing has been declining. But, needless to say, the problem of the misuse of power remains.

Closely related to the practice of foot washing is the so-called "counsel meeting." It is a meeting which is held normally one week before communion. This is a congregational meeting which everyone is expected to attend. At this meeting each member is permitted to say whether he is at peace with Christ and with the brotherhood. He is invited to make any statement he will about the spiritual condition of the body.

If no serious problems emerge, communion is announced joyfully by the elders. If, on the other hand, serious resentments, quarrels, or misunderstandings are disclosed, communion may be postponed until remedial efforts have been made. This is not intended primarily to discipline individuals but to restore the body of Christ to health so that communion may be observed in the joy of renewal.

This recalls the commandment of Christ, "If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother and then come and offer your gift."

Our Readers Say—

In the Sept. 3 issue appeared an article on funerals by Robert Hartzler. "The American way of dying is fantastically expensive," is well stated.

Riches are not inherently evil when we think of Abraham and Job, but how we handle our riches in relation to the deceased might well speak to whom we love most, Christ or our deceased relative.

At a time when missions and church schools go limping for lack of funds, we tend to follow the general public in conforming to a "decent" burial. What is a decent burial?

In Japan the Buddhists cremate and use costly funerals for their ancestors. They offer rice wine, cakes, fruit, and incense to comfort the deceased.

Is this paganism any worse than what we are tempted to do in emphasizing "the soft lights, the innerspring mattresses, the prettying-up of the remains by cosmetics, and the fake grass at the cemetery"? Is not this paganism? Is not one just as pagan as the other?

Where we witnessed in Japan, the Christian funeral stressed simplicity and a fellowship of living with the redeemed world. Tombstones cost around $15.00, cremation at the village crematory $4.00, plus some other expenses—a total of less than $25.00.

I would like to suggest that we Mennonites desist from using elaborate funeral homes except where such use becomes a rare case of necessity. Do away with embalming. If a deceased person is buried within 24 hours, is embalming necessary? Put the funeral back in the church where the deceased worshiped and let all the viewing be completed before the funeral. It would seem proper, where consistency speaks in respect and testimony, that the deceased be in the meeting place—whether at home or church—not for eulogy, but for a silent teaching lesson to young and old that we too must follow this road someday should the Lord tarry. . . .

Thank God for this article and for the many Christian pastors who are waking up to the perils of burying our wealth with our deceased. Pastors are in a position to help relatives experience the spiritual victory in Christ in the loss of a loved one. Expensive concrete vaults and caskets are only hay and stubble in comparison to the comforts the deceased are enjoying with Christ if they have believed in Him.

May there be greater discipline in our stewardship to put our money to use in our church schools, colleges, and missions where people are alive and still have a chance to hear the message of salvation. Let us take nonconformity to the world seriously in the area of funerals, speak positively and hopefully of our life with the redeemed in Christ, and return the wealth to the Lord through missions and sound Bible schools.

—Lee H. Kanagy, Japan.

* * *

I would like to express appreciation for the lead article by Mrs. Williams (**Gospel Herald**, May 7). Both of our children are Costa Ricans and were adopted as small babies. I feel articles such as this one are scarce but much appreciated, especially by those families who have had this experience. Thank you for such an article and for the many wonderful articles published in the **Gospel Herald**.

—Eileen Z. Lehman, Heredia, Costa Rica.

A Little Talk with Jesus

By LaVaughn Storsve

"Love thy neighbor as thyself."

Well, my neighbor isn't very lovable. He's an obnoxious, hateful, fault-finding, evil-speaking scoundrel! Lord, how can you ask me such a thing? Love him, indeed!

"Love thy neighbor as thyself."

But, Lord, you see how he behaves. It isn't humanly possible to love someone like him. Why, he won't even *let* me!

"Love thy neighbor—"

All right. Suppose I try. Suppose I shut my eyes to all his faults, ignore his evil speech. Suppose—Ah, no, Lord. I just can't do it! Every time he opens his mouth he offends me. He doesn't care about anybody but himself. And the things he says about you—It cuts me to the quick to hear him speak so of Someone I love so much.

"Love—"

Give me a moment. I think I am getting it. Love—Ah, yes. God so *loved* the world that He sent His Son. Lord, I never can tell you enough how grateful I am that you loved me. I never cease to be amazed that when you spoke of the world you meant *me* too. Why, when I think—No. I wasn't very lovable when you found *me*, either, was I? In fact, I remember how I defied anyone to convince me I needed a Saviour. How proud and vain I was! How clever I was in dodging the issue—and how utterly lost! But you *loved* me.

Ah, I see. You love my neighbor in the same way. It doesn't matter that he is blasphemous and rebellious. But how, Lord? *How* can you love him when he resists you at every turn—even *hates* you? I know Thou art love. The Bible *says* that, but—

"Love thy neighbor—"

. . . But surely you don't really believe that *I* can love him the same way. Surely—

"Love thy neighbor—"

Yes, you do. I have no choice. I love you. I have committed myself to you—my *whole* self which means my *will* too. Which means that *I must love my neighbor*. Well, let's tackle it again. Let's see. The reason I find it so difficult to love him is because everything he says and does gets in the way. In the way of what? In the way of my loving him. Wait a minute! Back up. In the way of—me?

Well, now, I never thought of it that way before. If that is the case, then the solution would be—to get rid of *me!*

Lord, are you sure I can do this?

"Love thy neighbor—"

All right. First of all, then, I have to get rid of me. That means that I have to remove my pride, any desires I might have no matter how noble and right, any demands I might make on my neighbor. *Anything, in fact, which concerns me*. It also means that, with me out of the picture, *I am no longer concerned what he thinks of me*. The only thing I am concerned about is *him*. With me out of the way, he can no longer interfere with my wishes or deny me anything. There is no way possible for him to offend me! And so I am free to think only of him.

Well! This looks much easier now. As long as I keep myself out of it, I have no reason *not* to love my neighbor. I see him more perfectly as one for whom you died.

But I see something else, too, Lord. Why couldn't I see it before? He *needs* you so badly! How confused he is and unhappy! How miserable! What a pity he does not know how much you love him and long to comfort him! How my heart aches for him! He is like a child crying alone in a wilderness, crying because he is lost, but running, frightened by every sound, every voice, even of Him who would help him.

Oh, Lord! Is there no way to help him? Is there no way *I* can help him?

"Love thy neighbor—"

Lead, S. Dak.

I'm Restless Tonight

By Grace Dorothy Lehman

Dear God,

I've had such a good day! You've blessed me with health, good weather, and a refreshing shower as a sort of benediction this evening.

Among other duties, I had the privilege of preparing nourishing meals for my loved ones. And how simple this is in such a land of plenty. In abundant measure Thou hast provided us with fruits, vegetables, and grain, for which I am truly grateful.

But somehow my spirit is restless tonight, dear God. Is this from Thee or mere fancy? You seem to be saying that I'm not finished, my day's work not completed.

I know indeed that man shall not live alone on bread, but who am I to nourish his mind, enrich his spirit? True, I have enjoyed good literature for many years, and what a blessing it has been, but providing this for others—what a big job! I feel so unworthy, untutored, inadequate, but right now I yield to Thee everything I have, though small, to help accomplish this task. So here they are, Lord: my mind, my pen to be used somehow to feed the minds of hungry men. Amen.

Heart Exposure

By Charles B. Longenecker

Pharisee—
Thou the one who plots the death
Of Him who threatens your position,
But in piety removes the outward speck
With keen perception—
How blind thou art!

Soul—
Thou the one who nurses malice
Toward the brother who offends you,
But with diligence neglects not to attend
The house of worship—
How lost thou art!

Lord—
Thou the One who grants forgiveness
To such blind and lost conditions,
And restores to us our gladness
By Thy reconciliation—
How great Thou art!

Water from Many Wells

By Nora Oswald

Webster's Unabridged Dictionary defines the word *peg* as a tapered piece of wood or metal used to fasten boards or metal parts together. It lists eleven definitions of *peg* as a noun, and eighteen as a verb. It states that *pegging* is to fasten with pegs, to mark with pegs, to confine, to strike, to peg stones at one, to hit, to plod along, to score, to fix, to point, to work, to count, to throw, to drink, to put out of the game, to stretch, to toss out, to fail.

Pegging for boys might best be defined by the definition, *to work for*. But one form of pegging which the WMSA Voluntary Project Committee does at Bashor Boys' Home is not designated by the list of definitions. Mothers of teen-age boys, however, understand what pegging pants means. So when twenty boys receive new trousers and request that they be pegged, the committee has a big job on hand.

Pegging for boys also includes mending worn elbow and knee areas on garments, sewing on detached buttons, or stitching name labels on new socks and garments. Pegging also means to be a friend, a sympathetic friend.

When school is out, the boys bounce out of the bus and bound into the Home. Some are shy, but others are sociable and stop to talk. The committee leaves at the end of a *pegging* day, knowing that a little good will has been shared with boys at the Home.

Perhaps if more genuine *pegging for boys* could be done by all parents, we would have little need for Boys Towns and Bashor Homes.

Happy Are Ye If Ye Do Them

By Lorie C. Gooding

The practice still maintained in some churches of "foot washing" is considered an anachronism, a harking back to tradition, or perhaps a "symbol of humility." A newspaper reporter sent to cover such a service in one church wrote that it was merely a "quaint old custom." In certain of today's churches the mention of "foot washing" is met with ridicule. Yet some fundamentalists maintain the ordinance, giving us their only reason for doing so that "our church has always done it." Others say, "Jesus said, 'Ye also ought to wash one another's feet.' " But in all of this we miss the true significance of "foot washing."

In connection with this incident, found in John 13, Jesus said, "He that is washed needeth not save to wash his feet, but is clean every whit." Taking an allegory from the physical to illustrate the spiritual Jesus likened His disciples to persons who, after bathing, had soiled their feet in walking about. In another place (John 15:3) He told them, "Now ye are clean through the word which I have spoken unto you." After He had finished this symbolic ceremony He said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

Cleansing by the Word is a complete cleansing, a "washing of regeneration" (Titus 3:5). But we are still in the world; some of its dust clings to our feet as we walk. Jesus said, "If I wash thee not, thou hast no part with me." Daily we must come for this washing. Sorrowfully we confess to Him our faults and failures, our weaknesses, our shortcomings, our offenses of omission and commission. And as we confess He is faithful to forgive our sins and to cleanse us from "all unrighteousness" (I John 1:9). Still our Lord and Master stoops to wash our dusty feet!

We observe the rite of "foot washing" in the church by providing basins of water and towels, and actually washing each other's feet. But *real* foot washing is so much more than that. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). When anyone helps another in this way, he is "washing feet." "Forbearing one another, and forgiving one another" (Col. 3:13). Whenever we forbear to take offense, or freely forgive offense, we are "washing feet." "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death" (I John 5:16). So when we are praying for each other we are "washing feet." "Him that is weak in the faith receive ye, but not to doubtful disputations" (Rom. 14:1); and "Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak" (I Cor. 8:9). This again is "washing feet."

It seems, then, that "foot washing" is really mutual love and concern operative within the brotherhood. It is more than a symbolic act two or three times a year to demonstrate our obedience and humility. It is a constant laving process as each ministers to each according to the need: love, strengthening, forgiveness, intercession, acceptance; as by love we serve one another.

Just as Christ's loving concern is for us a constant cleansing, so ought we, within our finite limitations, to render such service to the fellowship of Christians. We should not only be "looking diligently lest any man fail of the grace of God" (Heb. 12:15), but we should "consider one another to provoke unto love and to good works" (Heb. 10:24). This requires that we shall always be kind one to another, tenderhearted, and forgiving toward one another, just as God, for Christ's sake, continues to forgive us. We ought always to be "washing feet."

And as the Lord Jesus said, "If ye know these things, happy are ye if ye do them."

Killbuck, Ohio.

Putting Less Important Things First

By Dennis Blosser

Is anyone that stupid?

That may be someone who lives on the "other side of the tracks."

But surely intelligent people do not do things like that!

Or do they?

We may be in a hurry. Perhaps there is no patrolman in sight. We just have to get there on time. So we break the speed limit.

Maybe we got there on time and maybe we didn't. Likely, the several minutes we gained wouldn't have made any difference anyway.

But what have we done?

We broke the law. Christians profess to be law-abiding citizens. If nothing else, our witness and testimony has been injured. Those who saw have lost at least a little bit of respect for us.

That hurts. That is very important.

God saw us do it. He knows we have sinned whether or not we recognize it as sin.

That is worse. We have displeased God.

We have broken the law knowingly and willfully. This adds to the seriousness of the sin.

And that is serious.

We have deceived ourselves (or let Satan deceive us). We have told ourselves that breaking the speed limit isn't so bad. Everyone does it.

Our Mennonite Churches: Central

The original Central Church, Archbold, Ohio, was built in 1869-70. An addition was added in 1912. The present building was built in 1936, and dedicated on Nov. 15, 1936. In the summer of 1956 a large fellowship hall was constructed to the rear of the main building. The present membership is 655. Charles Gautsche is pastor, and Dale Wyse associate pastor.

But aren't Christians supposed to be different?

Isn't God our Judge?

Which was the most important? Getting there on time or abiding by the speed limit?

How many, many times we all deceive ourselves. How many, many times we do the *less important*.

Not very many years ago, when there was a service at church, the whole family, from the two-month-old baby to Grandpa with his cane, piled into the Model T and went to church. When some family was missing, everyone knew something was wrong. People didn't take missing a church service lightly. Being at church when there was a service was *important*.

We still say church is the most important part of our lives, but do we live it?

As of now, Sunday morning is about the only time during the entire week we can expect a good attendance at church. Why is this *true*?

Is church really becoming less important?

We wouldn't want to admit that, but how are we living it?

We say there is so much going on these days, we can't do everything. Are we admitting we go other places instead of going to church?

Every time we miss any meeting at church where the members or the public are invited because we have been some other place, that says something.

That says other things are more important than church. Oh, no! we wouldn't admit it to ourselves or others.

But how are we living?

Also it says we have lost our sense of values. Oh, no! We would never, never admit it. We still know the church is the most important.

But how are we living?

Also it says we are willfully sinning. Wh-what? Well, if we would admit it a little, we would speak right up and justify ourselves by saying there are a lot of things worse.

Maybe, that much is true. But are we doing what we know we should do? We are responsible for what we do. Not for the worse things others do.

How are *we* living?

Also it says we have let Satan deceive us. If we are willing to admit it, we would say it's only a little thing.

But is it really only a little thing?

Think what it has done to our church attendance.

Let's confess our sin and do something about it.

♣

We should all be concerned about the future because we will have to spend the rest of our lives there.—Kettering.

New Book Published for Centennial

By Ellrose D. Zook

One of the special features on the program of the Sunday-school centennial observance, Oct. 12 and 13, 1963, at West Liberty, Ohio, will be the publication of a new booklet by J. C. Wenger. The new booklet will be presented on the Saturday afternoon program, the first session of the centennial program, Following the program there will be an autographing party by the author.

The booklet entitled, *The Church Nurtures Faith*, was written and published especially for this important occasion in the history of the Sunday-school work of the church. It is the successor to another centennial Sunday-school booklet by the late H. S. Bender, *Mennonite Sunday School Centennial, 1840 to 1940*, which commemorated the beginning of the first Mennonite Sunday school.

The booklet has three chapters: The Era of Pastoral and Parental Nurture, One Hundred Years of Sunday School Work, and Other Agencies for Christian Nurture. Of special interest to many will be the sample Sunday-school lessons from the J. F. Funk Question Books, the 1892 program of the General Sunday School Conference, and a sample Bible conference outline. These items appear in the appendix of the booklet.

Also in the booklet are pictures of ten leaders in the Christian education work of our church: John F. Funk, Amos Herr, J. S. Coffman, I. W. Royer, H. S. Bender, C. F. Yake, Paul M. Lederach, Richard C. Detweiler, J. J. Hostetler, Arnold W. Cressman.

The first chapter reviews in detail some of the hymnals, martyr books, and the like which were used in the early periods of our church for teaching the Scriptures and faith of the Mennonite Church. Chapter 2 is an enlargement and revision of the late H. S. Bender's booklet, *Mennonite Sunday School Centennial, 1840 to 1940*.

In chapter 3 the author shows how singing schools, young people's Bible meetings, evangelistic meetings, Bible conferences, literary societies, young people's institutes, MYF, summer Bible school, and mission study classes have contributed to Christian education in the church.

The booklet is nicely printed in legible type and is written in a readable style. The works of J. C. Wenger are read and appreciated throughout the church and this booklet will find its place among his others.

It has been prepared under the auspices of the Mennonite Historical and Research Committee and the Mennonite Commission for Christian Education in co-operation with the Mennonite Publishing House.

Scottdale, Pa.

A Prayer

FOR THIS WEEK

Lord, we don't wish to be listed in the "roll of the damned." But for Thy grace we might be fornicators, or idolaters, or thieves, or revilers, and not inherit the kingdom of God.

We do praise Thee for cleansing our hearts. We thank Thee for the redemptive price Thou hast paid for this washing. We appreciate much our sanctification and our justification. For purgings all through our days we give Thee glad praise.

But, Lord, we have friends, even some of our very loved ones, who are among the lost. We do want them to learn that there is purging for them. We believe that Thou canst save them. Thy love is pure and strong. May our love become stronger lest these friends die in their sins. Help us to tell them the one way to be delivered from unrighteousness.

Send Thy Holy Spirit to convict of sin, of righteousness, and of judgment. Send us to them with the love and courage of Nathan. We plead their salvation for Christ's sake.

Amen. (I Cor. 6:9-20.)—Alta Erb.

Prayer Requests

(Requests for this column must be signed)

Pray for the new MYF Life Team, as they serve the Midwest churches.

Pray that restraints on the preaching of the Gospel in Nepal and Somalia may be relaxed rather than increased.

Pray that our church may be guided into effective testimony against the racism now so common in the United States.

Pray for adequate funds so that our conferences and mission boards may enter the open doors of witness and service in our world today.

♣

Friendship and love are very like a muscle;
They must be used or they will atrophy.
So use each other's friendship, love, and truth,
And, in the words of Shakespeare, if you do,
Then it must follow as the night the day,
Thou canst not then be false to any man!

Bud Collyer in *Thou Shalt Not Fear*. (Fleming H. Revell Co.)

FOR DISCUSSION

The Small Group

By Paul Peachey

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

For some years now the "Mennonite Church" has been haunted at its peripheries by the "small group." Officially there has been much concern for church renewal, and for the proper combination of stability and flexibility in a time of rapid social change. In many quarters, too, there has been a shift toward decentralized leadership, whereby congregations assume fuller responsibility for their own destiny than was the case in some types of conference polity.

In this context the question of small group fellowship has become acute. In some instances groups have formed spontaneously, without official endorsement, thus occasioning anxiety in congregations or conferences. In other instances, the need for more personal and intimate fellowship than that afforded in traditional public worship was recognized, and congregations sought officially to encourage all their members to combine into small groups by one principle or another. In this time of ferment, however, there have been those who, on the basis of the need for Christians to unite and to act, have formed new circles of fellowship which "broke away," some to the "right" and some to the "left," from the "main body."

Throughout this process, and among these various groupings, there has run a common assumption that we know what the church is. This definition, it turns out, corresponds rather generally to the institution we designate "church." Though surrounded by rich theological metaphors, and with numerous pious and ethical expectations, it is essentially a building-centered institution for the enactment of public worship.

Public worship, in turn, consists of various liturgical acts, culminating habitually in an oration, and the more rarely and solemnly in sacramental ceremonies. Surrounding this central function are numerous supporting activities, social and didactic in nature. Synthesized from these features the "church" manifests strength in varying degrees, both as the spiritual hearth of its members, and as the conduit for the transmission of the Christian heritage.

Against this backdrop, the question of the small group intrudes, it would appear, for a number of reasons. One might hypothesize that "church" as we now know it does not perceive or answer to certain dimensions of the human psyche or of religious experience. Or one might ask whether, in the wake of our general urbanization, people seek to recover the lost intimacies of town or country.

Then, too, in the case of Mennonites, it may be that the *Gemeinde* (congregation-community) emphasis of the Anabaptist movement haunts our common memory, reminding us that "church" today means something different from what it did in an earlier age. But whatever the source of our small group yearnings, we assume that we have the church and know what it is. So we approach the small group as a question of embroidery, something to change the routine, something new.

Thought for the Week

In every catastrophe God calls us to lift our eyes.—D.

And sometimes we are not disappointed —for a time. Among Christians where guilt and anxieties have remained unuttered, where heavy decisions have been faced in isolated loneliness, and where estrangements have long remained unreconciled, the opening of hearts in the living room circle falls like the dew of Hermon, like the precious ointment that ran down Aaron's beard. Psalm 133. All too often, however, prolonged mutual psychic inspections nauseate, and the first love fades as quickly and unexpectedly as it first sprang up.

As one observes this process over a period of time, certain basic motifs begin to emerge. Chief among them is the way in which the "small group" is related to the other functions of the church. Every baptismal candidate is, of course, initiated in the understanding that appearance at public worship is the *sine qua non*—that without which there cannot be—of church membership.

From one standpoint this requirement need hardly be labored. What he has seen from childhood under the title, "church," has been, of course, the building, the rows of benches, the weekly gathering, the hymns, the prayers, the Scriptures, and the sermon. In fact, as a child he likely played at church—rows of chairs in the living room, occupied by dolls or playmates, but with the key act, the declamation from the pedestal of stacked furniture.

What seldom comes through the childhood impressions and the baptismal instructions, however, is the fact that, while obviously and Biblically, activities as those he has witnessed are among the marks of the church, they do not in fact constitute the core of the church. And the reason for this is obvious: the congregations themselves hardly realize it. That is to say, while preaching and other formalized acts are treated as the indispensable central feature, the consultation of the pilgrim people, their binding and loosing dialogue around the ruling Christ in their midst, becomes in fact optional.

Thus it is that members of the church attend and support loyally for a lifetime, with only a dim awareness that they have never gotten beyond the vestibule of churchly reality. This does not mean, we must hasten to add, that the congregational discourse of which we speak is totally lacking, for did it not occur in however rudimentary a form, church collapse would likely be total.

It must be asked, therefore, whether both the fears that small groups might divide the church, or conversely, efforts to initiate small groups by official fiat or artificial groupings, do not rest alike on a false assumption. To state the matter most succinctly: *may it be that the congregational meeting, rather than the traditional sermon-centered service, is the sine qua non of church existence*, that with due deference to the sermon, the church can exist without it, while without the congregational meeting it cannot? Should this indeed turn out to be the case, would it not mean that the entire polity would have to be built in both expressive and supporting terms, around this rather than around the pulpit?

What, then, is the *congregational meeting?* Simple definitions or blueprints, of course, must be eschewed. But we can discern some ingredients. The substructure can be seen in the two passages of Matthew where Jesus speaks of the church (the palpable presence of Christ in a setting of binding, loosing, and reconciliation), or in the glimpses of life and worship afforded in Acts, I Corinthians, and elsewhere.

The stuff which composes the congregational meeting is the believers who bring their whole life and existence together in Christ, in whose presence and whose power the pilgrim band discovers its next move in the world. The church is thus

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Music Conference at Laurelville

By Dorothy Imhoff

One hundred and fifty persons were enrolled at the Laurelville Church Music Conference during the week of Aug. 3-11. The conference, which was sponsored and planned by the General Conference music committee and the Laurelville Mennonite Camp, attracted people with a variety of music talents and interests, as well as a variety of occupations. Six school music teachers, twenty song leaders, eighteen choral directors, fourteen music committee members, and several who were members of choruses and small ensembles attended as campers.

Alice Parker Pyle joined the staff for the third consecutive year, and her husband, Thomas Pyle, served the conference for his second season. Mr. Pyle is a baritone soloist and charter member of the Robert Shaw Chorale. Mrs. Pyle (known professionally as Alice Parker) arranges music for the Shaw Chorale, teaches theory and choral technique, and is a composer. The Pyles also brought three of their children to participate in camp activities.

The conference opened Saturday evening with introductions of the campers. Then the adults who elected to be in the chorus attended their first rehearsal, conducted by Hiram Hershey, camp director from Harleysville, Pa.

Sunday morning the group sang hymns, and were led in worship by a Franconia Conference community chorus directed by Mr. Hershey. The chorus sang "Jesu Meine Freude," by Bach, Schubert's "Mass in F," and several Mennonite hymns arranged by Alice Parker. John Ruth from King of Prussia, Pa., spoke about "Early American Mennonite Hymnody" in the morning, and "Selecting Hymns for Worship" in the evening.

During the week, the morning schedule included hymn singing, a study of Colossians led by Marvin Miller of Goshen, Ind., and a chorus rehearsal conducted by Mrs. Pyle. Another morning hour was spent in lectures, discussions, and music reading.

The afternoons were free for those who wanted to take voice lessons from Mr. Pyle, and those who wanted to confer with Mrs. Pyle about arranging or composing music. A variety of recreational activities were also available.

In the evening the campers could choose to attend one of three classes: beginning song leading taught by Wilmer Kolb from Spring City, Pa., advanced song leaders' clinic taught by Marvin Miller, and a study of "Jesu Meine Freude" conducted by Mrs. Pyle. Mrs. Pyle agreed to teach the Bach motet, when it was learned that Dr. Mary Oyer, could not attend the conference because of a brief illness. Miss Oyer was to have taught a music appreciation class in the evening, and was to have led two morning discussions. Mr. Kolb directed a half hour of fun singing, after the evening classes, and Marvin Miller continued the study of Colossians for the worship period.

Activities were planned during the morning and evening meetings for the 76 children who came to camp with their parents, and a children's chorus rehearsed under the direction of Mr. Kolb each afternoon.

In addition to the regular schedule, Mr. Pyle gave two vocal recitals, accompanied by his wife. A talent program, a trip to the Scottdale Publishing House, and informal singing were also added.

On Friday evening the chorus sang a concert directed by Mrs. Pyle. The first section included a group of four Psalms set to music by Heinrich Schultz. The chorus then sang a setting of Psalm 136 that was composed by Mrs. Pyle especially for the camp and her husband. This number preceded songs Mrs. Pyle arranged from the *Mennonite Singing School Book* and the *Mennonite Hymnal*, 1826. The last section was a group of Negro spirituals sung by the chorus with Mr. Pyle singing the solos in two of the numbers.

Although all activities and classes were optional, they were well attended by the campers.

West Liberty, Ohio.

Song Leaders

By Gerald L. Hughes

The song leader like the minister stands in a unique position in the area of being a leader in worship. It is his task to unite the many individual voices and minds into one unified and, hopefully, harmonious expression of worship. In order to do this most effectively, I am convinced that there are certain attributes or characteristics which are desirable and essential. This is so even though we are in varying stages of ability and experience.

Gerald Hughes is Secretary of Music for the Ohio and Eastern Mennonite Conference.

An effective leader must have a certain degree of self-confidence. Congregational and choral singing is a democratic activity in which individuals contribute to the whole. The role of the leader is to direct, yes, and really demand that things move in a certain direction.

As in any activity, the leader must be confident that the direction he is taking is correct or best. We tend to more readily follow a leader who knows where he is going.

It follows, then, that singers will have confidence in a leader who has confidence in his own ability to lead. This is not to be a feeling of pride or boasting, but an honest recognition of ability and a willingness to use it.

Another necessary attribute is humility. Lest this seem to contradict the foregoing paragraphs, let me say that just as our confidence can be harmful pride, one can become so "humble" that he is, in effect, useless. The song leader needs that humility of mind and spirit which makes him a true instrument and servant of our Lord; not a humility which degrades or fails to use one's talents and abilities, but which sees them in the light of how they can most effectively be offered in His service—"Here am I with what I have. Use me."

The effective song leader will be aware

(Continued on next page)

Children Belong to God

By Mildred Caldwell Mahan

In church last Sunday morning, three babies were dedicated to the Lord. In this morning's newspaper there is an account of a mother who stood on the Golden Gate Bridge and threw her two-year-old daughter into the bay.

On the same page is a picture of a nine-year-old boy, stripped, and shackled hand and foot to the washing machine, left this way by his mother whenever she was away from the house.

Another column told of six small children being locked in a station wagon for nine hours, while their parents visited the taverns. The baby, wrapped in blankets and lying on the front seat, was almost smothered when sat upon by the family dog.

When I read such chilling reports, I am ever reminded of a passage quoted by our minister after he had performed the dedication ceremony:

"These precious children are merely loaned to you by God, to bring happiness, joy, and love into your lives. Your children are valued beyond measure by God. Be careful, or the loan which He has given you may be required back."

Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Over and over again, Jesus showed His love for children.

Through our children, we are made unselfish, sympathetic, and affectionate. God's gift to us enlarges our hearts, which in turn creates an atmosphere of happiness for a child to grow up in. If we fail in this, we have failed in our first duty to children.

If we are to see bright, happy faces, loving and tender hearts in our children, we must be ever gentle with them. Watch them constantly, reprove them firmly, but not in anger. Rather that we suffer a few headaches now, in reprimanding them, than heartaches when they grow up. But before punishing a child, it is well to take a moment to look at ourselves, and be sure that we are not the cause of the offense. A child's sorrow throbs just as heavily against its little heart as does a man's grief. One of the greatest single qualifications necessary in caring for children is patience. Patience will accomplish wonders where scolding will do little or nothing.

It has been said, "Children have more need of models than critics." If we obey God's commandments, our children will reflect our lives in their own. It is a tragic mistake to wait until the children are grown up before showing them the need for living with God. It may be too late then, for we cannot keep them from going out into the world, from coming under bad influences, but we can, with God's help, make them strong in Him, and have faith that He will help them overcome evil.

Children live in a world of imagination and feeling. We should refrain from ever laughing or scoffing at any dream or ambition of a child. Most children hate to be idle and it is wise to employ them in something that is useful to them.

We should help them all we can, but never, never try to shield them too much. It will be impossible for them to develop faith in themselves, if they depend too much on us.

We cannot teach a child to take care of himself unless we let him try to take care of himself. He will make mistakes, and that is to be expected. But from these mistakes will come his wisdom.

When I was teaching my three-year-old granddaughter to say her prayers before going to bed, I would say a line and then she would repeat it. This went on for several nights, then one night as she knelt and bowed her head upon the bed, I said softly, "Dear Jesus—"

Quickly her little head bobbed up and her soft little fingers covered my lips. "Let me say it by myself, Nanna."

Yes, the smallest children are the nearest to God. If all other memories fade—God grant that they will not—this one will remain forever.

Our children do need God today as no generation ever needed Him before. May their faith in Him be strong.

If these mothers and fathers had been dedicated to the Lord when they were babies and brought up to know the Lord as we know Him, they would not be throwing their children into the bay, or shackling them in chains, or abandoning them in locked cars.

May God make each one of us aware of His loan to us, and our debt to Him. For if He should require all the little children to return to Him, what a melancholy world this would be!

Santa Cruz, Calif.

Rendezvous

By J. Paul Sauder

How blessed is the Christian home
Where love indwells a family;
Where Christ abides, an unseen Guest,
And persons live in harmony.

Here Lois teaches Timothy
God's Word, unfolds its meaning too.
Some Moses' mother trains her child
To cleave to God his whole life through.

Within these sheltered walls a man
Commands his children after him,
And speaks with God as friend with friend,
So builds for God till time shall dim.

On farmstead or in market place
These shed their light to needy men;
At even, weary, they return
To shelter of their home again.

Bless Thou our Christian homes, O Lord,
Where each serves others, so serves Thee,
And gains foretaste of heaven's bliss
Where Home shall be, eternally.

Tampa, Fla.

SONG LEADERS

(Continued from preceding page)

of the need for more knowledge and growth in the field of music. The good farmer is the one who tries new methods and tools, reads journals, seeks advice. The teacher or pastor who reads and studies, listens and learns, becomes more effective. The song leader as a musician knows that there is need for improvement, and strives for perfection.

This might involve vocal training, hymn study, or improving one's technique for leading or sight singing. This requires time, effort, study, and practice. These activities are beneficial to the leader and to the congregation or chorus he directs. Achievement in these ways adds to that ingredient of confidence which we have said contributes to the leader's effectiveness.

No doubt you think of other factors which are to be included in making better song leaders. Over and beyond all these is the necessity of committing all of these to Him we serve with a desire to bring Him glory and to lead others in worship.

Cleveland, Ohio.

"Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

OUR SCHOOLS

Eastern Mennonite High School

Two hundred and twenty-five students enrolled at Eastern Mennonite High School on Sept. 3. Of these, 169 came from Virginia. Twelve were registered from New York; nine each from Ohio, Michigan, and Pennsylvania; four from Maryland; two each from West Virginia and Delaware; and one each from Arizona, South Dakota, North Dakota, Wisconsin, and Florida. Four are children of missionaries—Sylvia, daughter of Mr. and Mrs. Allen Shirk from India; Judy and Gerald, children of Mr. and Mrs. Enos Nauman from Puerto Rico; and Daniel, son of Mr. and Mrs. Lee Kanagy from Japan. Five students are Negroes from the local area.

The enrollment according to classes is 59 seniors, 59 juniors, 37 sophomores, 38 freshmen, 30 eighth graders, and 2 unclassified students. Each class had its own get-acquainted social on the evening of Sept. 6. An all school get-acquainted social was held on the evening of registration day.

Three new members have joined the faculty to make a total of 17. Arthur Hampton from Pennsylvania teaches earth science and general science. Chemistry and biology are taught by Floyd Mast from Delaware. Harold Miller from Illinois teaches government and eighth grade social studies. In addition to the 17 faculty members there are five assistant teachers teaching in physics, art, health, and physical education.

Two faculty members received advanced degrees during the summer. Mrs. Miriam L. Weaver, typing and shorthand teacher, received her M.S. from Virginia Polytechnic Institute, and John H. Krall received his M.A. in education from Madison College.

The new high-school building is under roof, and the cement floors are poured. Workmen are now engaged in completing the inside construction.

Bethany Christian High School

On Sept. 3, Bethany Christian High School opened her doors to a record number of students. Of the 262 students enrolled, 103 have never attended Bethany before. There are 77 seniors, 70 juniors, 60 sophomores, and 55 freshmen.

New faculty members for the current year are: Ronald Friesen from Meade, Kans., who teaches driver education classes; Rhoda (Mrs. Keith) Schrag, formerly from Archbold, Ohio, who teaches freshman and sophomore Bible classes, mathematics, and sophomore English; Marvin Miller from Goshen, who teaches the music classes and directs the choruses; and Byron Shenk from Sweet Home, Oreg., who teaches boys' physical education and health classes. Returning to the staff after two years of absence is DeVon Miller from Howe, Ind., who teaches the commercial courses.

On the evening of Sept. 3, the YPCA sponsored an outdoor prayer meeting for students and faculty. Daniel Diener, recently returned from serving in Nigeria, gave the meditation. After group singing around a roaring fire, an impressive prayer period brought everyone close to God.

The get-acquainted social was held on the school campus during the last two periods of Friday, Sept. 6. After games, Vernon Bontreger, pastor of the Clinton Frame Church, conducted devotion. Later, refreshments were served.

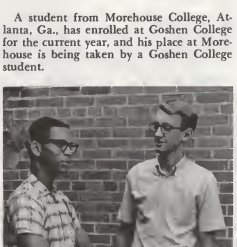
On Sept. 12, 176 students joined the YPCA for the current year. The nominating committee is busy preparing a slate for the election of committees.

Ratification of the Student Body Association constitution on Sept. 17 brought into existence a new organization which includes a student council. The all-school president will be elected at the Sept. 30 meeting.

During the current year, three new courses have been added to the curriculum. Herbert Zook is teaching a course in power mechanics, DeVon Miller is teaching general business, and Miriam Martin is teaching home economics (IV).

Goshen College

A student from Morehouse College, Atlanta, Ga., has enrolled at Goshen College for the current year, and his place at Morehouse is being taken by a Goshen College student.



Lawrence Jefferson and Howard Zehr, Jr.

The two students are Lawrence Jefferson of Atlanta and Howard Zehr, Jr., of Elkhart. Both will be in their sophomore year.

Morehouse College in Atlanta is an all male school with approximately 850 students, primarily Negro.

Jefferson was one of 10 Negro students who were the first to attend a previously all white high school when the Atlanta high schools were desegregated.

Zehr is the son of Rev. and Mrs. Howard Zehr, 1519 Stevens Ave., Elkhart. Bro. Zehr is pastor of the Prairie Street Mennonite Church.

The purpose of the exchange is to provide for an interchange of experiences between students of the two colleges.

Tentative enrollment figures for the first semester of the current school year were released today by Goshen College Registrar, William S. Miller. They indicate a 5 per cen decline in full-time enrollment from last year's figure.

Total full-time enrollment at present is 846 in the college and 45 in the seminary, for a total of 891. This compares with last year's first semester totals of 881 in the college and 59 in the seminary, for a total of 940.

The enrollment by classes shows larger freshman and junior classes but smaller sophomore and senior classes. The present figures do not include any part-time students.

Belleville Mennonite School

Belleville Mennonite School opened for a full day of school on Tuesday, Sept. 3. The total enrollment stands at 241. The elementary department (Grades 1-8) has a total enrollment of 166, while the enrollment of the high-school department stands at 75. This is an increase of 6 per cent over last year's enrollment.

The following teachers are teaching in the various departments: Grade 1, Elizabeth Frye; Grades 2, 3, Anna Yoder; Grade 4, Lena Roth; Grade 5, Ruth Byler; Grade 6, Larry Swartzendruber; English and Spanish, Alice Lepley; Science Department, John Lehman; Bible, Ivan Yoder; History, Earl Delp; Music, Mary French; Commerce, Paul Bender.

The new faculty personnel is: Paul E. Bender, Principal, Grantsville, Md.; John A. Lehman from Johnstown, Pa.; Ruth Byler from Belleville, Pa. We appreciate this addition to the faculty and believe that their dedication will make an eternal contribution to the school.

The Student Council is in full operation, with Paul Zook as president. Friday chapel periods are planned by the Council as well as other student activities. Literaries and clubs have been organized, with faculty sponsors and student personnel.

The school seeks to train the whole person, that is, intellectually, socially, and spiritually; also to train the student in the skills and disciplines that will enable him upon maturity to relate properly to God and man.

Paul E. Bender,
Principal.

Living in the past has one thing in its favor—it's cheaper.

MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

Nationalism is sweeping many foreign countries bringing industrialization and changing economies. Inflation is invading our own.

The Increased Cost of Missions

By Richard L. Benner

President Kennedy recently called for 15,000 volunteers for the Peace Corps and 108 million dollars to support them. These volunteers will serve in approximately 45 countries throughout Asia, Africa, and Latin America.

The General Mission Board of the Mennonite Church has 210 missionaries serving in approximately 14 different countries with a budget of $650,000 for overseas missions.

The comparison is not quite analogous. President Kennedy gets his funds from part of 61 million people's incomes. The General Board gets its funds from 60,000 cheerful givers who have already given their share to President Kennedy.

Gospel Is Superior

President Kennedy's volunteers are supposedly primarily concerned with "selling" democracy with the hope that this will give men economic, social, and intellectual freedom. The General Mission Board is primarily concerned with "telling" the good news of the Gospel which will set men's hearts free. This is more basic than mere economic, social, and intellectual freedom.

Peace Corps is only a few years old. Its fresh, vigorous goals appeal to the bored youth of America. Overseas missions of the General Board is 64 years old and its appeal is past the infatuation stage. But members of the Christian Church are engaged in the business of the Great Commission which is an agelong command. The Peace Corps may pass with the influx of new governmental patterns in a few years.

The Need to Learn from PC

However, we need to learn a few things from Peace Corps. Through incessant promotion President Kennedy has made Peace Corps a live issue with the American people. There has been a healthy response. Fifty thousand youth have volunteered for this program. Peace Corps Director Sargent Shriver has asked publishers and others to donate a million textbooks to support the education program.

Likewise, the mission organizations of the church need not apologize when asking for funds and personnel. Missions has been and continues to be the "new frontier" of the church's program. New programs such as OMA (Overseas Missions Associates) and TAP (Teachers Abroad Program) have emerged as attempts to keep missions relevant.

We need to learn to believe more heartily in the importance of our cause. We need to learn that next to personal commitment, obedience to the Great Commission is the most important response we can give to Jesus Christ. This is part of "loving our neighbor as ourselves."

Increasing Costs

We need to learn that costs are increasing every year to keep volunteers and missionaries in an overseas location. Nationalism is sweeping many foreign countries bringing industrialization and changing economic structures. Inflation is invading our own economy.

Peace Corps estimates it spends $9,000 a year to finance each volunteer. The Gen-

One of the costs of missions today is missionary children's education on the field. Here Ruth Ressler, Japan, takes time out from her work with the Japanese to teach missionary children in Bible school.

Another cost of missions today is literature. Literature is a "program cost," meaning it is not included in the living allowance figures for missionaries or their children.

A third cost of missions today is symbolized by Papo, a three-year-old malnourished boy who was treated at Mennonite General Hospital, Aibonito, Puerto Rico. Program costs and missionary allowances are necessary only because the people served by the program and the missionaries are in physical and spiritual need. Christ has directed the church to serve and minister to those.

eral Board spends only an approximate $3,000 per missionary—or a third as much.

Many home congregations and individuals are giving $1,140 per adult missionary a year and $360 per missionary child a year. Many congregations are supporting several missionaries. These figures represent the average annual cash allowance for adult and child missionaries.

Support Figure Insufficient

But this allowance covers only personal clothing, food, personal travel, toiletries, postage, tithing, savings, etc. Beyond the figure of $1,140, the General Board pays the missionary's housing, essential furnishings, utilities, hospitalization, medical, optical, and dental care, travel (to and from the country), mission-related travel within the field, school tuition on the field, and while on furlough, income tax, social security, and retirement benefits. The missionary also receives all these benefits and his allowance during furlough.

In order to cover these additional benefits the Board spends at least $1,800 for each missionary per year. This additional cost is charged to the general fund.

A missionary child's allowance of $360 also covers only personal clothing, food, toiletries, etc. Beyond this the General Board furnishes the child's education on the field, which includes travel to and from school, tuition, books, and housing. These benefits and the allowances are also continued while the child is on furlough with his parents.

In order to cover these additional benefits for the missionary child the Board spends at least $600 per year. This additional cost is also charged to the general fund.

Cost of Family Support

Total support for an average family of two children serving in an average location overseas is approximately $5,400, without saying anything about equipment, church subsidy, literature, or other program requirements.

In addition to missionary support the General Board meets many program costs. For instance, last year for the work in Central Argentina, General Board paid nearly $30,000 in program costs. This money went toward literature distribution, national church assistance, and mortgage payments.

Peace Corps Is Young and Unproved

Peace Corps is young and needs to prove itself. Nevertheless it is not hesitant in promoting its own worth in the present world political dilemma.

The Gospel has proved itself many times and needs no defense. Christians therefore should be convinced that nothing less than complete dedication is needed in facing the mission needs of the church today.

World Day of Communion Emphasis

On Oct. 6 many Mennonite congregations will observe World Communion Sunday. On that day, our spiritual brothers and sisters around the world will join hands in the Christian faith through the observance of the communion ordinances —symbolizing one world in Christ.

But spiritual fellowship goes on, not limited to one Sunday. The living Christ is shared every day, not only when communion is observed.

One of the ways Christians commune daily is through prayer. Printed here are three prayers offered at the 1963 General Mission Board annual meeting, Pettisville, Ohio.

Lord, quicken us to our responsibilities . . .

For Thy Church in India, We Pray

By Ralph Smucker

Our heavenly Father, we praise and thank Thee for Thy concern for each member of Thy family and also for the people of the world. We think particularly of the two million people in Madhya Pradesh, India, where our Mennonite group and the larger 2 3/10 per cent Christian population are so concerned with the needs. We thank Thee for the witness that the Holy Spirit has there.

We pray, Father, that that group through our prayers and concerns may so represent, so present, so allow the living Christ to live through them that this witness might be so constraining and persuading that our Hindu and Mohammedan friends might see who Christ is and who they are in relation to Him.

We pray for our church leaders in the various groups as they worship together there; for the local congregations as they live and share Christ. We pray for the many ordained and lay leaders as they preach and testify.

We pray somehow that this witness might bear fruit continuously. May the Holy Spirit have His way and may there be conviction and response in the hearts of those who listen—whether it be in the service, by the wayside, in the field, in the hospital, in the school, or wherever this testimony is lived and taught.

We would pray also for those who are leaders in our medical work there. We know that many of the doctors, leaders, nurses, and individuals on the staff are wholly dedicated to Thee. We pray that through the sacrificial services of these people—through a prayer before an operation —through a period of devotion with a patient—the living Christ might become a reality.

We would also pray for the lady of lowly sweeper caste. We pray that she with her daughters and granddaughters and other members of her family may bring many in touch with Christ and His kingdom. We do not understand why the door to a city with 200,000 people is closed and yet we pray, our heavenly Father, that in Thy allwise providence Thou wilt open that door so that the church can be built and a place of worship can be established.

We pray for our literature work in India. We pray that the reading rooms might serve their purposes well. We pray that

the Bible school literature may teach the children throughout India.

And in closing, our heavenly Father, we pray that we might be quickened to our responsibilities, that it may not only be a passing thought—the prayer of the moment —but that we may continually voice prayers that will find answers and expressions over there. May we here—they there—brethren working together, know that Thou, Father, art over all. In the name of our Lord and Saviour, Jesus Christ, we ask it. Amen.

Grant us a new vision . . .

Invocation for Rising Africa

By J. R. Buzzard

Dear Lord, we come before Thee humbly realizing that Thou art a great God and that we so often fail to recognize Thee as the Leader and Director of our lives. We thank Thee for this direction and we know that Thou wilt be faithful in directing the work of Thy church.

We thank Thee for the provision of your great plan of salvation which is not only for us but for the whole world. We thank Thee for reminding us of the need of the world and of the great harvest that is white ready to harvest.

We ask that Thou wouldst continue to direct the work of the mission board and of each individual Christian in our brotherhood and other brotherhoods that we might see the value of putting our complete trust in Thee. Help us to see these fields through the eyes of God. We want to put our trust and strength in Thee.

Bless those who are serving on the field. We think especially of the difficulties in Somalia, Africa. We know, Lord, that Thou hast not promised to give us an easy road, but Thou hast promised to be with us and to give us the strength we need to serve Thee.

Bless those who are serving there; those who will be going; and those who direct the work from the home church. May they be completely committed to Thee so that Thy will might be done.

Bless the small group of Christian believers in this country. We realize that even though they have a difficult time they are not afraid of serving Thee. Give them strength and courage to live the Christian life among their fellow men and to speak and witness for Thee.

Be with all of us, Father. Grant us a new vision of Thy will for our lives and our place in your program. Help us to be true to the Great Commission so that we might go into all nations—the difficult ones as well as the easy ones—to serve Thee. Amen.

The need of the hour is great

A Prayer for Our Brothers in Uruguay

By O. O. Wolfe

Almighty God, our heavenly Father, as all nations and people assemble themselves to thank and praise Thee for the blessings they have received from Thee, we want to join that vast throng of voices coming up to Thee.

In presenting our praise, thanks, and needs to Thee, we thank Thee, O God, for the plan of salvation and for sending Thy Son to die on the cross of Calvary that we might be redeemed from our sins. But, more than all, we want to present to Thee the needs of our brothers as they are presented to us from the field of Uruguay.

O God, Thou understandest the desires of their hearts there and the plans which they have to share the living Christ. We thank Thee that Thou hast made it possible for them to share the living Christ in the past.

We fully realize that the importance of the hour is great; that the need is increasing; that the resources are decreasing. So we come to Thee presenting ourselves to Thee and asking that Thou wilt speak to our hearts so that we will accept the challenge as it is presented in helping to share the living Christ.

We know that this can only be done by our sharing of our means to help spread the Gospel. And so we ask that Thy Holy Spirit may so inspire our hearts and lives that, although we may be unable to go personally, we will by our efforts and contributions go to Uruguay and there help to share the living Christ. May the witness of the Mennonite churches there be felt greatly among the various folk who meet together from various backgrounds and cultures. And, above all, we pray that this may be done to the saving of souls and the further establishment of the kingdom of God on earth. Amen.

Missions Today

The Quiet in the Land

By J. D. Graber

The fire alarm rang in the boarding house, so the story goes. The lazy sleeper awakened just enough to feel whether the wall was getting hot. It felt cool, and so he rolled over and went back to sleep. A rather unlikely story, but the way many church members react to world need reminds us of this.

"Leave us alone," they say. "We want to worship God according to the dictates of our conscience; so why do they have to bother us?" No, this is a luxury we can no longer have. The government will not allow us to live out our lives quietly in a corner. We have taxes to pay, and more and more our lives are becoming restricted. In the kingdom of God also we cannot sit quietly by and assume no responsibility. Faith without works is dead. There is kingdom work to do.

Wake Up or Blow Up is the title of a book by Dr. Frank Laubach. The fuse is sputtering, but Mr. Churchmember says, "Now, don't get excited about world need. The walls are not getting hot; so the fire must not be close. Things are going along peacefully in our corner; so why worry about needs and problems elsewhere?" Thus our secularized church member excuses away his responsibility, not knowing that doing nothing when he ought to be doing something is the greatest error of all. It is possible to be so good that we are good for nothing.

Peace in the midst of conflict. This is the true definition of "blessed quietness." It is not the quietness and the peace of sloth or unconcern. The quietest place on earth is the cemetery. It is not the calm peace of death we want, but the peace Christ speaks to our hearts in the midst of self-giving activity.

Is your heart at peace when you have no concern about the world mission of the church? Or does your conscience hurt just a little when you are doing nothing for the Master? Deepest satisfaction comes to those completely involved in doing the will of Christ—in carrying out His mission.

Elkhart, Ind.

MISSION NEWS

Church to Have Missions Week

Many North American congregations will participate in Fall Missions Week by having special meetings and printed promotional materials for distribution.

The officers of the Eastern Mission Board have been authorized by the Board to plan for Fall Missions Week meetings with the ministry, board members, Sunday-school superintendents, and youth leaders of each district of the conference.

The General Mission Board plans to release next week an eight-page folder, "Because Our Christ Lives . . . ," and a Missions Week packet for congregational Missions Week observances, many of which will be held during Nov. 3-10. Other plans include deputation speakers and audio-visual aids to as many congregations as possible who have or will have requested them.

General Board to Meet in La Junta

The General Mission Board will hold its 1964 annual meeting—its 58th—at La Junta, Colo., Thursday, June 18, through Sunday, June 21, 1964. The 1963 annual meeting was held at Pettisville, Ohio.

Some of the facilities for the gathering will be on the campus of Otero County Junior College, La Junta. Local committees are working to complete final arrangements within the next several months.

Theme of the 1964 convention has not yet been announced.

Eastern Board Makes Appointments

J. Lester Eshleman, M.D., and Paul Gingrich, on furlough from Tanganyika and Ethiopia respectively, have been assigned to a special study of missionary institutions during their furlough. In addition, Paul Gingrich is giving some time assisting in the Mission Board Secretary's office on special assignments.

At its bimonthly meeting on Sept. 10, the Eastern Board appointed Samuel Hepner, Jr., R.D., Middletown, Pa., to serve as superintendent of Brookhaven, a home to provide rehabilitation of men discharged or paroled from prison who show a desire for spiritual help and reorientation to normal society. He succeeds Samuel Longenecker, who served as acting superintendent from 1960 until April, 1963.

A I-W couple, Lowell and Carolyn Horst, 304 Myers St., Steelton, Pa., have also been appointed. Lowell will serve as assistant superintendent.

Two Trainees Arrive from Tanganyika

Paul Oginga, a mechanic, and Sospeter Muttani, a carpenter, arrived at Salunga, Pa., from Tanganyika on Sept. 12, under Mennonite Central Committee's trainee program. The Eastern Board is finding sponsors and homes for them.

Paul, who served as a mechanic at the mission garage in Tanganyika for several years, has been assigned to the Victor Weaver garage, New Holland, Pa. Sospeter, former headmaster at Bumangi Middle School, is assigned to Abram Horst, a contractor. Both men are living in the home of Luke Bomberger, 331 State Street, New Holland, Pa.

Montevideo Seminary Chorus Sings to Capacity Audiences

Twenty singers, a speaker, and the chorus director from the Mennonite Biblical Seminary, Montevideo, Uruguay, completed in August a tour of German-speaking Mennonite churches in Paraguay and Brazil. At almost every one of their 15 engagements, they sang and spoke to standing-room-only crowds.

The group was made up of 18 students and four faculty members. Of the twenty singers, twelve were German-speaking (well over half of the entire student body comes from the German-speaking colonies), four were Latins, and two were faculty singers—B. Frank and Anna Byler. Ernst Harder as speaker and Merle Sommers as chorus director completed the touring group.

A partial aim of the tour was to introduce the Seminary and its program to the Brazilian and Paraguayan brotherhood. The Seminary depends on them for some of its students and finances. The tour also gave the students opportunity, experience, and discipline in expressing their faith through choral music.

Because of road conditions in Paraguay and Brazil and the location of the churches, much travel was necessary, including nearly everything from plane to river boat, horse and buggy to ambulance.

The chorus gave its first program at Volendam, Paraguay, a colony settled by World War II refugees from Russia, to a capacity audience of 700. Programs were also given at Friesland Colony, the leper colony at Kilometer 81, and in Asuncion.

The group then flew into the Paraguayan Chaco (a trip which would have taken 12 hours by bus took 45 minutes by air) and sang first at Fernheim Colony where over 1,000 were present one-half hour before the service. The group also sang to a capacity audience in Menno Colony. When the group sang in the village of Shoenhurst in Neuland Colony, director Merle Sommers remarked, "The gas lantern here seemed very attractive to the bugs, a few of which met their fate in singers' throats."

Again, at Filadelfia, the tour's last stop in the Chaco, the church was filled to its capacity of 1,000.

Once in Brazil, the chorus sang at Witmarsum and Curitiba. At Curitiba an overflowing crowd of about 700 people gathered. The last program was at Villa Guaira, Brazil.

Reflecting on the trip, Merle comments, "I can only thank God for His wonderful unfailing goodness to us. Not one program was given without all of the choir members singing. No one was seriously ill, in spite of the rigorous travels.

"We met so many fine people, who now know more of the work of the Seminary, and what it can mean to them in future pastors, church workers, and missionaries. We met the nationals of the land where the German-speaking people have settled. All of this has promoted understanding on both sides, which surely means greater Christian unity.

"As a chorus, we all agreed that one cannot sing the music we sang over and over, and remain the same person. We have been lifted by God closer to Himself. May the praise all be His."

The Montevideo Seminary is a co-operative project between the General Conference Mennonite and Mennonite churches

Your Treasurer Reports

Oct. 6 is World Communion Sunday. Our brethren and sisters all over the world will be observing this day, and we may well ponder how many more may partake of the communion emblems the next time the church observes it. How many will depend on how we share Christ.

Our overseas missionaries, VS-ers, health and welfare workers, and many others are sharing Christ daily in many different ways. Isaac N. Glick, area director for VS-ers in Northern Alberta, offers these ideas on the subject:

"Christ is shared as when a teen-ager is obviously suffering from deep conflict, and one finds or makes an opportunity for being a listening, understanding friend.

"Christ is shared as when one goes, even against odds of normal human pride, to acknowledge impatience, or to apologize for fast words unfitly spoken.

"Or Christ is shared as when a man accepts as false the notion that all fault for a broken relationship is his offender's, and after surmounting the urge to tell him off, goes to seek reconciliation."

Pray for the communicants on Oct. 6 that they may continue to share Christ, by giving, praying, and going—each one in his way as the Spirit leads him.

—H. Ernest Bennett.

of North America with the South American Mennonite churches. Serving at the Seminary persently under the General Mission Board are B. Frank and Anna Byler, Nelson and Ada Litwiller, H. James and Ann Martin, and Merle and Kathy Sommers.

A fuller report of this tour will be published later.—Ed.

Registered Nurses Needed for New Hospital

Ezra C. Bender, secretary for health and welfare of the General Mission Board, says, "Registered nurses will be needed Nov. 1 for the staff of the new Huerfano Memorial Hospital, Walsenburg, Colo."

Huerfano Memorial Hospital will be dedicated Dec. 1. It will be open for patients the second day, following dedication. Allen H. Erb, who will serve as acting administrator, will set up an office at Walsenburg on Nov. 1. He will supervise the placement of equipment and organize the staff.

Huerfano citizens have asked the General Board to manage their hospital and to staff it. They used, however, local and government resources to build their hospital.

Registered nurses interested in serving on a staff basis in Walsenburg should write to Dorsa Mishler, Personnel Office, Mennonite Board of Missions, Elkhart, Ind., 46515, immediately.

October Broadcasts Feature Evangelistic Messages

During October Pastor B. Charles Hostetter on the "Mennonite Hour" and the "Way to Life" broadcasts will bring a series of evangelistic messages. His titles are "Closing Time," "Borrowed Time," "There Is Forgiveness," and "Inside Evidence." Pray that many individuals may receive Christ through these messages.

"Heart to Heart" talks by Ella May Miller during the month will be "Future Homemakers," "And a Time to Speak," "The Power of Love," "Let's Abolish Childhood," and "The Law of Kindness."

Seven Nurses Graduate at Dhamtari

On Friday, Oct. 4, seven nurses will graduate from the Dhamtari (India) Christian Hospital School of Nursing. This will be the eleventh graduation exercise of the school.

At the same time, acceptance services will be held for the incoming nurses' class. This will be the fourteenth such service in the school's history.

Taking part in the exercises will be Florence Nafziger, director of the school; instructors Suniti Masih and Elizabeth Erb; Dr. H. S. Martin; J. H. Flisher, business manager of the hospital; J. W. Samida, principal and headmaster of the Mennonite Higher Secondary School, Dhamtari; O. P. Lal, pastor of Sundergani congregation, Dhamtari; and Orpah Mosemann, director of the School of Nursing at Goshen College, now on tour to study nursing education on Mennonite mission fields. Ernest E. Miller will give the commencement address.

The school is operated by the Mennonite Medical Board of the Mennonite Church in India for the General Mission Board. A four-year curriculum is taught, including midwifery and compounding (pharmacy). The school is fully recognized by the India government through the Mid-India Board of Nursing.

Oaklawn Psychiatric Center Dedicated September 20

The $950,000 Oaklawn Psychiatric Center at Elkhart, Ind., was dedicated on Friday, Sept. 20. Approximately 250 church and community leaders gathered for the dedication; attendance was by invitation only because of space limitations. Public open house was held the following day all day and again the next day, Sunday afternoon and evening.

Kenneth E. Appel, M.D., Ardmore, Pa., presented the principal dedicatory address. He spoke on "The Community and Psychiatry." Dr. Appel, professor emeritus of psychiatry at the University of Pennsylvania and a recent past president of the American Psychiatric Association, is a director of the Academy of Religion and Mental Health.

Dr. C. N. Hostetter, chairman of the Mennonite Central Committee, which sponsors Oaklawn, read the litany of dedication, and Dr. J. C. Wenger, moderator of the Indiana-Michigan Mennonite Conference, led in the prayer of dedication.

Formal opening of the Center was accomplished in a bit of ceremony involving the transfer of keys from Annas Miller, chairman of the building committee, to Dr. E. P. Mininger, board chairman, to Robert W. Hartzler, administrator of the Center.

Four speakers presented brief responses to the dedication and opening of the Center: Dr. H. A. Fast, vice-chairman of Mennonite Mental Health Services, Inc., for the church; S. T. Ginsberg, Indianapolis, Ind., state commissioner of mental health, for the state of Indiana; Charles Ainlay, Goshen, Ind., an attorney and civic leader, representing the northern Indiana service area of the Center; and Otto D. Klassen, M.D., medical director of the Center, for the Center's staff.

A professional conference was a feature of dedication day activities. Dr. Klassen presided at the conference, "The Helping Community." Three one-half hour presentations were made on the theme. Dr. Ginsberg spoke from the viewpoint of psychiatry; Dr. Charlton Price, Topeka, Kans., a member of the staff of the Menninger Foundation, spoke from the viewpoint of sociology; and Dr. Hans Hoffman, a member of the faculty of Harvard Divinity School, spoke from the viewpoint of theology.

No Residents at Oaklawn

When Oaklawn was first proposed by the Mennonite Central Committee more than six years ago, it was to be an inpatient mental hospital providing residential care and intensive treatment to persons living in northern Indiana and to members of constituent churches of MCC.

It was also to be a program specifically tailored to the special needs of the area which it was to serve.

This latter concept has proved decisive in that the years of interaction with community leaders and professional people have produced at Oaklawn a mental health program which differs sharply from the original plan, the residential feature having been completely subtracted.

Indeed, the evolution of program design continued even after the building construction was under way.

When the building plans were finally approved by all necessary church, state, and federal agencies, the Center's program was conceived as primarily a day hospital offering psychiatric rehabilitative services to people disabled by problems of living. A proposed outpatient clinic was seen as supportive to the day hospital program.

Underlying both the day hospital concept and the outpatient program has been a commitment to the principle of offering treatment while maintaining the patient's relationship with helpful family and community ties.

Experience which the Center has had with over 400 patients in the months preceding the formal opening has shown that the outpatient program can meet the needs of the majority.

Professional Staff Numbers Eight

Heading the Oaklawn program is Dr. Klassen, who is medical director. Dr. Klassen is trained in both general and child psychiatry, and spent three years in the private practice of child psychiatry in Wichita, Kans., before moving to Elkhart in July, 1962.

A physician practicing psychiatry at the Center is Dennis Rupel, M.D., who serves as director of the Center's day hospital and is involved chiefly in the treatment of adults.

Leonard Smucker, Ph.D., is a psychologist on the staff. He has served on the staff of Beatty Hospital, Westville, Ind., and was for a year in private practice in Elkhart.

Melvin F. Funk, Ph.D., is also an Oaklawn psychologist and specialist in vocational counseling. Dr. Funk joined the staff in June after spending the previous year as school psychologist in Elkhart.

Don Munn, M.S.W., is acting chief social worker on the staff. Munn moved to Elkhart earlier this year from La Porte County (Ind.) Guidance Clinic. He serves as director of intake for the Center.

Alden Bohn, M.S.W., is also an Oaklawn social worker. He previously served as director of Ailsa Craig Boys Farm in Ontario. He has special responsibilities for developing the Oaklawn community home program.

Miss Margaret Jahnke, M.S.W., has come to the Center recently from a year of postgraduate study at the Menninger Foundation, Topeka, Kans. She had previously worked for four years as chief social worker on the staff of the Elkhart County, Ind., Adult and Child Guidance Clinic.

Ray Keim, M.S.W., joined the staff on Sept. 1 as a social worker. During the summer and previously as a field assignment, he had been working on the staff of Brook Lane Farm Hospital, Hagerstown, Md. At Oaklawn, Keim will spend half time in the development of the community home program.

Board of Directors

The Oaklawn board of directors is composed of one representative of each of the ten Mennonite conference groups and one Church of the Brethren conference involved in the sponsorship of the Center. Two representatives of the local community are also on the board. The directors from the Mennonite Church include: E. P. Mininger, M.D., Elkhart, Ind., chairman of the board, who represents the Indiana-Michigan Mennonite Church Conference; Harold Bauman, Goshen, Ind., vice-chairman of the board and member-at-large; Paul Hoover, Goshen, Ind., treasurer, represents the Wisler Mennonites; C. J. Dyck, Elkhart, represents the General Conference Mennonite Church; Lester Rich, Archbold, Ohio, represents the Evangelical Mennonite Conference; Erie Sauder, Archbold, Ohio, represents the Ohio Mennonite Church Conference; Carl Smucker, Bluffton, Ohio, represents the Central District, General Conference Mennonite Church; Edwin Stalter, Flanagan, Ill., represents the Illinois Mennonite Church Conference; Harry Weirich, Middlebury, Ind., represents the Beachy Amish Conference; John Yoder, Grabill, Ind., represents the Conservative Mennonite Conference. Richard Yoder, Nappanee, Ind., serves as assistant secretary of the board.

Costs

Over $950,000 has been invested in the Oaklawn Center. Of this amount, $64,000 was paid for the 23-acre site on which the structure is located. The construction contracts totaled in excess of $750,000. Furnishings and equipment cost about $75,000. The remainder was invested in a variety of expenses.

Of this sum, the sponsoring church groups have provided cash and pledges amounting to $400,000. The Federal government has provided $300,000; and from the local Elkhart community a total of $250,000 is anticipated.

Mission Service High Lights

From the General Mission Board, Elkhart, Ind.:

Don Nofzigers and **Darrel Hostetler**s sailed from New York on Sept. 18 for first terms in Ghana and Nigeria respectively.

Blanche Sell arrived in Dhamtari, India, on Sept. 16 for her third term of missionary service.

John and **Isabelle Blough** left Araguacema, Brazil, on Sept. 18 after 45 months of overseas VS. They expect to arrive in North America by Oct. 1.

Cyril and **Ruth Gingerich**, now on short furlough from Nigeria, have made travel plans to return, sailing from New York on Nov. 19.

Paul and **Bertha Swarr** sailed Sept. 21 from New York City for their second term as missionaries to Israel. They expect to arrive in Haifa, Israel, on Oct. 8.

Esther (Mrs. Carl) Beck became ill with double pneumonia on Sept. 15. Pray for her recovery.

Your Overseas Missionary of the Week

Miriam Krantz

Miriam Krantz, Strasburg, Pa., sailed from New York City on Sept. 13 for a five-year term of missionary service in Nepal under the General Mission Board.

In 1962 Miriam received her B.S. degree in home economics from Eastern Mennonite College, Harrisonburg, Va. Prior to her mission assignment she taught home economics at Johnstown Mennonite School, Johnstown, Pa. Regarding her aspirations for her missionary work in Nepal, she states, "I am anxious to learn to know the national people in addition to serving them through my professional services as a dietitian."

The address for **Carl** and **Esther Beck**, while in Tokyo for language school, is 352-2 chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan. Notification arrived too late to make this change in last week's **Gospel Herald** insert, "Missionary Addresses."

Mrs. Douglas is now working in the "Way to Life" office in Jamaica. Growing response to the radio programs and Bible courses highlighted the need for additional help. Mrs. Douglas formerly worked in the "Back to the Bible" broadcast office in Jamaica.

Deputation Schedule

Sunday, Oct. 6, to Sunday, Oct. 13

Colorado

J. D. Graber
Rocky Ford, Wed., Oct. 9, p.m.

Delaware

Ruth and Rhoda Ressler
Greenwood (Tressler), Wed., Oct. 9, p.m.

Indiana

Uric Bender
Elkhart (Belmont), Sun., Oct. 13, p.m.
Daniel Diener
Topeka (Emma), Sun., Oct. 13, p.m.
Wilbur Hostetler
Goshen (East Goshen), Sun., Oct. 6, p.m.
Milo Kauffman
Goshen (Goshen College), Sun., Oct. 6, a.m.

Iowa

J. D. Graber
Manson, Sun., Oct. 6, a.m.

Maryland

Ruth and Rhoda Ressler
Hyattsville (First Mennonite), Tues., Oct. 8, p.m.

New York

Marie Moyer
York's Corners, Sun., Oct. 6, p.m.

Ohio

Uric Bender
Stryker (Lockport), Sun., Oct. 6, p.m.
Paul Erb
Leetonia, Mon., Oct. 7, to Sun., Oct. 13.

Ontario

Carson Moyer
Toronto (Danforth), Sun., Oct. 13, a.m.
Toronto (Warden Park), Sun., Oct. 13, p.m.

Oregon

Milo Kauffman
Hubbard (Hopewell), Wed., Oct. 9, p.m.
Hubbard (Zion), Tues., Oct. 8 (Area Meeting of Pastors and Congregational Mission Leaders).
Logsden, Sun., Oct. 13, a.m.
McMinnville, Fri., Oct. 11, p.m.
Salem (Western), Sun., Oct. 13, p.m.
Sheridan, Thurs., Oct. 10, p.m.
Sweet Home, Sat., Oct. 12, p.m.

Pennsylvania

B. Charles Hostetter
Beaver Springs (Manbeck), Sun., Oct. 6.
S. Allen Shirk
Greencastle (Cedar Grove), Sun., Oct. 6, a.m./p.m.

Virginia

Paul Erb
Harrisonburg (Park View), Sun., Oct. 6, a.m.
Harrisonburg (Weavers), Sun., Oct. 6, a.m.
Ruth and Rhoda Ressler
Broadway (Zion), Sun., Oct. 6, p.m.

Announcing for Your Congregation—

1963-64 South Asia Mission Study

NOW AVAILABLE
For Youth and Adults:
God Builds the Church in South Asia
For Children: Yishu Sahai
Leaders' kits and pupils' materials available from
Herald Press, Scottdale, Pennsylvania
or your nearest Herald Press bookstore

From "Workers Together," an 82-frame filmstrip, which presents the ways in which North American Christians identify with members of the Indian and Nepali churches. Written and narrated by Marie Moyer, it is available from Mennonite Board of Missions, Elkhart, Ind., 46515, on a loan basis.

To supplement your congregation's study, filmstrips, slide sets, and films are available. For more information on titles and availability, write to Mennonite Board of Missions, Elkhart, Indiana.

Barr Camp Given to Frontier Boys Camp

Mr. Kenneth Fritts, owner of Barr Camp, has given it to Frontier Boys Camp, Divide, Colo. The camp, located on the east slope of Pikes Peak, will be the third in a complex, which includes Rocky Mountain Mennonite Camp on the west slope, and Frontier Boys Camp north of the Peak.

Barr Camp will be used as an outpost camp site, says Clifford E. King, executive director of Frontier. It is on a hiking trail and the only way it can be reached is by foot or pack mule.

The property itself is on U.S. Forest Service land, but a special use permit is in the process of being negotiated. Buildings on the site include a large T-shaped lodge of log construction and two dormitories, each of which can accommodate ten people. Also donated were several army cots, a propane gas cooking stove, and other furniture.

Barr was last used in 1959. Since then vandals have trespassed on the property, so that some windows and doors need replacing, and the grounds need cleaning up.

Fritts, its past owner and the one who made the donation, expressed a keen interest in making this camp available to someone who would make good use of it. By giving it to Frontier, the camp will be used in the task of rehabilitating emotionally disturbed boys, for which Frontier was founded. Eleven General Board VS-ers currently serve at Frontier.

"Mennonite Hour" Releases New Record

The "Mennonite Hour" has just released a new 12-inch LP album entitled "We Have Seen His Star"; it is a collection of Christmas hymns and spirituals. Five different "Mennonite Hour" choral groups are featured on this new record (MH-LP-12) including a children's chorus singing "Away in a Manger."

A few of the 18 Christmas hymns and spirituals are "Silent Night," "The Star and the Wise Men," "Go Tell It on the Mountain," "I Wonder as I Wander," "Sweet Little Jesus Boy."

Already a number of review copies have gone to several musicians in the church. J. P. Duerksen, Hesston College, Hesston, Kans., says, "The choice of numbers for this recording is excellent, as is also the arrangement of them in a sort of 'program.' Both the speaking voice and the children's choir add interest and meaning to it. The performance is of a quality that everyone, including a trained musician, can well enjoy. Harmony, blend, and diction are fine. The over-all quality of the recording, too, is beyond reproach."

Walter Yoder, Goshen College, Goshen, Ind., wrote, "This is your best recording and I congratulate you on its quality." Paul Erb, Scottdale, Pa., says, "Here is Christmas music at its best."

Two Men Survey Indian Villages for Leprosy

Two men have engaged in a house to house survey of villages within a five-mile radius of Shantipur, M.P., India, to educate people to the symptoms and treatment of leprosy and rehabilitation of lepers.

The two men are Daniel Dasru, formerly the primary school headmaster, and Daniel Sonwani. The men are part of the medical program at Shantipur Leprosy Home and Hospital, where John A. Friesen, a General Board missionary, is superintendent.

Dasru recently returned from a year's training at Chillakalapali, where he studied and prepared for this assignment as a para-medical worker.

Dasru and Sonwani visit homes, address students in primary and higher secondary schools, and contact village councils on behalf of educating the people on leprosy.

Several very early cases of leprosy were identified as a result of the house to house visitation. And the educational outreach of the two men has also made possible a more effective service to the discharges of the Home, particularly young men experiencing rehabilitation and employment problems upon returning home.

This medical ministry to the lepers in rural Central India is one way missionaries and the national church can show God's love for man in Christ—in being concerned with man's health problems.

The Shantipur Home started in the early days of mission work in India. At present there are 307 inmates, but the capacity of the Home is 375.

John says, "A ministry to leprosy patients is rewarding in this day and age. For it is now actually possible to 'cure' this disease. One uses this word in quotation marks because curing leprosy is perhaps a little different from curing a stomach ache. We cannot replace destroyed appendages, muscles, and nerves, but the disease can be quite completely arrested and it is very gratifying to be able to return a son or a daughter, or a wife or husband back to the home when the disease was treated in the earlier stages, for then they can go home without any remaining outward scars or symptoms of the disease."

In addition to their other efforts, the Shantipur people observed Leprosy Sunday in India on Sept. 15. People went out in teams to neighboring congregations to testify; the following Sunday they had a time of special thanksgiving in their home church at Shantipur.

Honduras to Have Evangelism-in-Depth

An Evangelism-in-Depth campaign is being planned for Honduras during the next several months. The Protestant missions, of which the Eastern Mission Board is one, and churches will be planning a co-ordinated emphasis on evangelism, visitation, special prayer meetings, and other evangelistic activities in an attempt to reach the entire country for Christ and make everyone conscious of the Gospel.

The Mennonite mission and church will be giving leadership to this emphasis in their area.

Overseas VS-ers in Japan Teach English

Wesley and Sue Richard say, "There seem to be endless opportunities to teach English." The Richards are overseas VS-ers to Japan under the General Board.

The Richards were in language school in Tokyo until Sept. 1, when they moved to Obihiro, on the island of Hokkaido, where 12 other missionaries also serve.

Wesley is teaching at one of the banks one hour each week and two high-school English clubs. He may also teach at Otoni College. Sue is teaching in the church program and at Otoni High School, which is Buddhist. Both will be traveling over weekends to help in the various church programs on the island.

Missionary Robert Lee and Yamaguchi-san (also an English teacher) helped the Richards get settled in their new home and assignments. In their various English

classes they hope to discuss topics such as peace or marriage problems, which hopefully will become avenues for relating Christian salvation.

London Mennonites Renounce War in "British Weekly"

Members of the London (England) Mennonite Fellowship, where General Board missionaries Quintus and Miriam Leatherman serve, renounced war in a statement printed in the Aug. 8 issue of the British Weekly, a Christian journal of news and comment.

Their statement was one of several from England's Christian churches to renounce war and all its weapons.

In a meeting following the Fellowship's morning services last July 28, the members wrote to the editor of the British Weekly:

"We, as members of the Mennonite Fellowship in London, respond to the appeal to all Christians to 'renounce the way of war and all its weapons,' and affirm our trust in the positive way of Christ. . . .

"The Mennonite Church in the 400 years of its history has given witness against all war. We do so now in obedience to God's will as revealed in the life and teachings of our Lord and Saviour. We pledge ourselves to work with others in seeking to further this obedience to God's will, trusting in His providence and power."

An accompanying letter further explained the meaning of the declaration:

"In presenting this statement, we also are conscious of our duty to remember in prayer all who are actively working for peace in the world, and those in the churches who are directly engaged in the ministry of reconciliation."

Blessed Beatitudes

By Maurine Clements

While wandering through a mammoth city library one day I was amazed to see row after row of thick, bulky volumes of books on every subject that one could mention; books with 800-1,000-2,000 pages. Words. Words. Words!

Then I fingered a very small book which contained not more than twenty-five hundred words. Its title, "The Sermon on the Mount." I checked it out at the desk, then found a quiet corner and read it in a matter of fifteen minutes. After nineteen hundred years, I thought, those twenty-five hundred words were just as fresh and inspiring as they must have been when Jesus uttered them on the mountain peak near Capernaum.

The first word He spoke after a night spent in prayer was "Blessed." He was addressing a large crowd which had gathered from Judea and Jerusalem and many towns and villages nearby who had begun to find in Jesus a Friend and a Physician and a Saviour. How close they drew about Him as He spoke, for so great was His power that if they could but touch Him, they had faith they would be made whole.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." His very words gave them *hope*. They were used to having the strong and dominant, the rich and powerful, blessed, but this Jesus called down blessings on the poor in spirit. His words caught their interest and they listened more intently. He continued speaking. "Blessed are the peacemakers: for they shall be called the children of God."

When people of the present day begin to understand these words, nations will cease to go to war with other nations. Capital will be more understanding of labor, and labor will never again exhaust its strength in strikes and violence. There will no longer be cause for men to go to court against each other. Family feuds will give way to consideration and love.

For the first time, in those harsh days, was gentleness crowned with honor. Jesus said, "Blessed are the meek: for they shall inherit the earth." What a satisfying message! He was telling the common, everyday people that there was no advantage in possessing a proud and haughty spirit. Instead, He said, "Come . . . and learn of me; for I am meek and lowly." In modern language He was really saying that "Intolerance and bigotry, self-seeking, have no part in the kingdom of God."

These "Blesseds" of the Christ were bringing balm to their depressed souls. He was giving them new hope; a reason to be content with their lowly stature in life. As long as *love* dwelt in their hearts, they were of the family of God.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Our world seems to hunger for pleasures. It is thirsty for money and power and position. It is never satisfied; never contented nor appeased. How few cherish the one desire which Jesus has promised to fulfill!

Because the heart is the lens of the soul, only through it can one see the whole realm of spiritual beauty. And Jesus in His wisdom knew that if the lens is not clean we see only the wickedness and sin of the world. This prompted Him to say, "Blessed are the pure in heart: for they shall see God."

Regardless of the cross we may bear for His sake, great rewards await those who climb with Him to the mountaintop, for Jesus said, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Matt. 5:1-12; Rev. 22:14).

Always with Grace?

By Barbara Shenk

I saw them at the laundromat.

From a nearby house they trudged across the parking lot. A sheet full of wash hung over his stooped shoulders. She carried the purse, the soap box, and—the conversation. She spoke as though from a need to speak. I thought how fitting it was that she could confide in her husband. Was she telling him some neighborhood trouble. Had the dog dug up the dahlias? Or was she just affectionately visiting? I waited eagerly for them to reach earshot distance. When they entered, I learned the meaning of the old expression. It was certainly an "earshot" situation.

"Bring it over here. I won't try number 28 again. I don't want it to stop for me. Put the wash there. Open it up." There was a brief intermission as I heard the washer door open. "Hand me the little stuff—the everyday things first. That's right. Now the bigger stuff. Gimme that. Now gimme that piece."

I winced for the little man. Although they had walked past me and had responded to my greetings, I felt like an eavesdropper. They knew I was there. Still I tried not to listen. It seemed indecent to hear such rudeness. But there I stood, folding wash. The landslide of words fascinated me. I had to keep listening to see if my ears deceived me. I started counting the "gimmes." It still seemed impossible. Would she keep it up; could she continually make requests without one "please"—without one "thank-you"? Yes, she could—and did.

"Shut the door; put in the quarter." Then she planted herself before the clock, calculated out loud, and announced: "We'll go now and come back. It will be done by a quarter of."

Then the ocean liner majestically left the harbor with her tugboat following in her wake. I was too dazed to even laugh; it was too tragic for a smile. Instead, I continued folding wash thoughtfully. Then I hurried home to listen to myself talk. How did I speak to my husband and children? I had to know.

Can We Be Sure?

By Gordon Chilvers

As there are so many different views on various doctrines, can we be sure that what we believe is divine truth? This is a vital question for us. Our lives are shaped by what we believe.

Our Lord gave the answer to this problem which solves it once and for all. It is crystal-clear in its meaning. He says: "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself" (John 7:17, ASV). Our Lord lays this down as an infallible rule which is universal in its application. It is our willingness to do the will of God that will lead to the fullest conviction. So we shall be able to recognize divine truth as such.

Different sorts of truth are authenticated to us in different ways. Purely intellectual truth, such as mathematics, will come through the reasoning of the mind. Aesthetic truth, such as music, will come from a gifted ear that is properly trained. Divine truth comes from God as we are resolved to accept it.

God will give His teaching to those who are longing to know it that they may obey it. We shall be certain of it if we are willing to live by it when it is taught to us. When God speaks to us it is always for practical reasons. He never reveals any facts in His Word merely to satisfy curiosity. They are all written so that we can give them a practical application. So as Dr. F. B. Westcott says: "If there be no sympathy, there can be no understanding" (*The Gospel According to St. John* 1/267).

Conversely, if there is a willingness to follow the truth wherever it leads, we can rest on Christ's statement that we shall have a firm conviction of what is truth and what is not.

If we would be sure of what God's teaching is, we must therefore be prepared to live by it as soon as God shows it to us. Truth that is fixed in living form is truth that is sure and effective.

Then we see that deficiency in education will not prohibit our knowing and grasping divine truth. It is our transparent sincerity rather than our intellectual ability that God values so highly. That is why an unlettered man may have deeper insights into truth than his more learned brethren. He has a willingness to live out in life whatever God teaches him; so He shows him facets of truth which are never revealed to others.

Christ is speaking of the man who is an honest receiver of truth. He is willing to abandon all wrong practices once God shows them to be such, however long they have been held, or however dearly they are loved. Our attitude to the truth before we understand it is what determines whether we shall have the assurance of divine truth or not. So, as long years of experience confirm, the battle for truth is lost or won before it is fought.

Given then the right conditions, we can know beyond all shadow of doubt what is truth, our Lord assures us. It will be a sure knowledge, not mere opinion; certainty, not conjecture; fact, not fallacy. This is a knowledge that comes by experience.

To possess the truth is to be possessed by the truth; when truth comes to us, it will transform our spiritual lives. All who surrender themselves completely to its teachings will find it slowly but surely changing them into the image of Christ. So a singleness of purpose to be taught to obey God leads to a holier and humbler life.

What we need most therefore is a heart that is open toward God. A willingness to accept as truth whatever God teaches us will lead to an understanding of His truth and the divine will and to a conviction that nothing else can give to us.

Then we shall have the certainty we long for. And if there is a special need today, it is that of certainty. When Sir Michael Faraday, the great scientist, was dying, he was visited by a journalist. He asked Faraday to state his speculations as death approached. "Speculations!" said the scientist in astonishment; "I know nothing of speculations. I am resting in certainties." He then quoted the words of the Apostle Paul: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

Yes, we can be sure what is divine truth. We can be certain beyond all question that it is God-given. We surrender our minds to receive whatever the Lord will teach us. Then we shall know that what we receive and believe is truth from God.

Norwich, England.

Unfailing Weapon

By Mary Ann Horst

"It's all over," our country school teacher told us. "Peace has been officially declared in Europe."

I caught my breath. Ever since that September day when my father had come home with the news that war had broken out in Europe, there had been constant reports of victories and defeat, of casualties and deaths, of suffering and valor on the far-off battlefield.

And now, after six years of battle, came the announcement that the war had ended.

It seemed that the whole community would go wild with joy. The school children put their books aside and celebrated the victory by marching through the village streets, lustily singing the patriotic songs which they had sung while the war raged.

The village was a mad, joyous riot. And even as this contagious joy surged through my being, I recall that, like a stabbing pain, came the reminder that not all hearts, not even all those who had hoped and prayed for Allied victory, were joyous. There were the misty-eyed mothers and tight-lipped fathers who would never again see their young son come striding through the doorway. There were the boys who would come back, but minus a foot or an eye, or perhaps a limb. Yes, even though this little village was wild in its joy the morning of V-E Day, the allies had paid dearly for their victory, not only in finances, but in blood and heartache.

Several months after V-E day I happened to be at a dock where I witnessed servicemen getting off the boat. These young men were coming home—home from the war! There was the same delirious joy that had prevailed in my home town on the morning that peace had been declared; but many of the youths bore the pathetic, crippling scars of battle. There was the young man with both legs amputated. Another had an empty shirt sleeve pinned to his shoulder. Certainly, beneath the laughing, loving welcome his loved ones gave him, there must have been heart-tearing pain. Yes, the allies won the war. But at what price!

Most of us, as American Mennonites, have never seen actual battle. What we know of war we have learned via the radio, the press, or perhaps an immigrant or a returned serviceman. Due to our non-resistant position, we have paid less by the way of suffering and supreme sacrifice than those who joined the armed forces. I would not minimize the fact that the CO position did bring to many tauntings, unpopularity, and in some instances physical suffering, as in the case of the 5,000 men who were imprisoned for their CO stand during the second World War. Nevertheless, in most instances it did not mean lengthy separation from loved ones and the risk of life and limb, as military service often did. Many nonpacifists took note of this and bitterly resented it.

There was the instance of one anguished mother whose son had lost his life in battle. Across the street from her lived a Mennonite family with a son about the same age as the one she had lost.

"It isn't fair!" the heartbroken mother cried out in her bitter sorrow, "that he should be able to remain at home in comfort, while mine had to go to face the horrors of war and finally lose his life."

What does it mean to us, as nonresistants —this heaft-tearing agony of the families of servicemen? Certainly, we can understand that for those who had sons or brothers or life partners who participated in battle, war means more than a conflict between two countries. To them it means fearful apprehension of threatening perilous disaster, of imminent death. For most of us it is difficult to imagine the horrors which those on the battlefield must face. But certainly, we have sufficient vision of the awfulness of it that we are persuaded that it would be no little thing to go, or to send our nearest and dearest to see and perchance suffer the slaughter which war always involves.

As nonresistant Christians, what should be our attitude toward our countrymen who do not share our views? Some time ago, a Mennonite girl and a young lady of another denomination had a discussion in which the non-Mennonite lady expressed her admiration for the servicemen, who, as she put it, "gave their all for their country."

The Mennonite girl very bluntly disagreed with her. "I don't see anything very wonderful," she told the young lady, "about shooting as many people as you possibly can."

The Mennonite girl was right. There is nothing wonderful about taking a fellow man's life. But wasn't her blunt answer an indication of unsympathetic misunderstanding of the suffering which war brings?

Certainly, the wars of Christendom are a black blot on Christianity's record. Nevertheless, before we unthinkingly pronounce too harsh judgment on all who condone militarism, let us recall, if we can, the ringing challenges of the patriotic songs of the two world wars, the stirring eulogies in tribute of those who paid the supreme sacrifice, the fearful predictions of a Nazi-dominated land. Had it not been for the nonresistant teaching of our church, how many of us would not have been challenged to military enthusiasm and perhaps participation?

In addition, had we been taught by our church leaders, as many have been taught, especially during wartime, that it is the Christian's duty to fight to prevent the anarchy which they say would inevitably result if all men refused to oppose the aggressor by militaristic force, would we be followers of the nonresistant way which we hold dear? Perhaps it is impossible for us to give a definite answer to these questions, but surely we can comprehend that the training which military youths received greatly influenced their thinking and their actions.

We believe in a testimony of love toward our fellow man across the sea, be he aggressor or dictator. Do we demonstrate that same warmth of love toward our own militaristic countrymen?

If we would lead others to understand and accept our position, it is necessary that we demonstrate an understanding, though not compliance or agreement with their viewpoint. It is necessary that we demonstrate our love, even to those who resent or ridicule our CO position.

How much effect can the peace testimony of the comparatively small group of nonresistant believers have on the world? on Christendom? We do not know. All we can do is to leave the result in the hands of God.

Our only weapon is love, love for all, for the communist, for the military leaders of our country, for those who despise our peace position. Missiles and peace treaties may fail. Love never fails.

Kitchener, Ont.

No More Church for Rosa Lee

By M. Elizabeth Gehman

"I'm not sending Rosa Lee to church any more." Mrs. Bradford proudly announces to the two teen-age girls who have stopped in to invite her to the Sunday morning church service. Receiving nothing but trivial excuses from the mother, they have asked if she would allow her daughter to go along with them.

The Bradford house is a small, dingy four-room government housing project home. Unnecessary boxes of garbage are stuffed under the old sink, and dirty dishes and clothes are lying everywhere. There are children almost by the dozens; some laughing, some fighting, and others simply existing.

"But why won't you send Rosa Lee?" the older teen-ager wants to know.

"You should hear her," the mother immediately comes to her own defense. "I get the worst reports from that girl! She comes home from church acting sassy and real smart. You should hear what she says about you sometimes after you drop her off from church. You tell her, Rosa!"

The toothless woman turns to a 10-year-old, thin but pretty girl, dressed in sloppy blue jeans and an enormous sweater. She holds her baby niece on her hip and with her free hands stirs chocolate milk in a cloudy glass for the little child. The baby is whimpering.

"What?" Rosa Lee asks, looking up to her mother with frightened innocence. It seems to be the only becoming expression for the child.

Obviously Mrs. Bradford is due for some embarrassment, at least momentarily so. Angrily she turns on the helpless Rosa Lee.

"Don't make me out a liar!" she steps up closer to the already cringing daughter. "You know! Tell Millie how you told me that she swears, and how you're always saying that she isn't really the Christian she says she is!"

The accusation is ridiculous! The two teen-age girls sit there, wondering and fearing what is about to happen. Rosa Lee looks blamelessly into her mother's haggard, hate-filled face.

"Honest, Mom, what do you mean?" Then she dodges her head as the mother slaps her face again and again, practically screaming, "You liar, you! You dirty ugly liar!"

Rosa Lee looks up at last and the transparent tears are welling up in her eyes and spilling down her cheeks. In the confusion, she nearly throws the baby at her mother and runs from the room. Behind her in the kitchen, the stove radiates a stagnant heat, rotten strawberries in a dish on the cluttered table continue to decay, and the innumerable amount of dirty children stand along the wall, silent from the scene they have just witnessed.

"Go fetch a diaper for the baby, Rosa Lee!" Mrs. Bradford's voice is sharp with irritation. Then she turns triumphantly to the girls from the church.

"Yea, I send her to church hopin' something good will come of her. Instead she comes home with only smart ideas in her head. I'm gonna keep her home. That's the only way she'll listen to me, if she knows she can't go. I'll teach her by making her stay home. No more church for her!"

The two teen-age girls say nothing in reply. They have both watched Rosa Lee join happily with other girls her age in Sunday-school activities. And they are both painfully aware of the mother's use of the girl as a scapegoat for her own neglect. There is really nothing for them to say.

Perhaps another day when Mrs. Bradford's mind has changed to a better mood she will be glad to push off her daughter on the church for an evening, but then, maybe not. The girls simply do not know. With a sense of relief they leave the smelly, crowded kitchen and hurry on to the church service. Where is God in such a tragic, mistreated Rosa Lee's future? The girls wish they had the answer.

Zion Hill, Pa.

There was a time when I had no call, or concern, for the heathen; that was a time when I had no care or concern for my own soul. When by the grace of God I was led to care for my own soul, then it was I began to care for the heathen abroad.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Barg, Benno and Jean (Hallman), Scarborough, Ont., second child, first son, Gerald James, Sept. 11, 1963.

Bender, Donald and Louise (Bender), Kitchener, Ont., seventh child, sixth daughter, Amy Catherine, Aug. 31, 1963.

Bixler, James and Thelma (Mann), Elkhart, Ind., third child, first son, John Eric, July 21, 1963.

Brubaker, James and Joanne (Shenk), Mt. Joy, Pa., first living child, Douglas Scott, May 17, 1963.

Burkhardt, Mahlon and Peggy (Shaw), Waterloo, Ont., fourth son, David Ross, Aug. 22, 1963.

Clugston, Warren E. and Lois (Hertzler), Shippensburg, Pa., third child, second daughter, Diane Lois, Sept. 7, 1963.

Dagen, C. Lloyd and Ruth (Lefever), Leacock, Pa., fourth child, second daughter, Barbra Ann, Sept. 4, 1963.

Denlinger, Mr. and Mrs. Landis, Jr., Lancaster, Pa., sixth child, second daughter, Donna, July 27, 1963.

Dettwiler, Mahlon and Erma (Cressman), West Montrose, Ont., third child, second daughter, Debra Lucille, June 19, 1963.

Eberly, Earl B. and Lois C. (Mann), Hannibal, Mo., fourth child, second daughter, Brenda Elaine, Sept. 6, 1963.

Ebersole, Norman D. and Janet (Wiker), Chambersburg, Pa., second son, Stephen LaMar, Aug. 12, 1963.

Erb, John and Sylvia (Otto), Hartville, Ohio, fourth child, first son, David Lee, Sept. 5, 1963.

Fahleman, Dr. J. Robert and Rosalie (Hartman), Richmond, Va., second son, Lee Edward, Aug. 28, 1963.

Geiser, George and Mabel (Neuenschwander), Apple Creek, Ohio, thirteenth child, fourth son, Jeffrey Dean, Sept. 7, 1963.

Goldfus, Ross and Ruth, La Plata, Argentina, third child, second son, John Stephen, Aug. 21, 1963.

Graber, Abraham and Carolyn (Weaver), Goshen, Ind., second child, first son, Tim Alan, Aug. 29, 1963.

Hartzler, Reginald Joseph and Helen Jeanette (Kern), Carstairs, Alta., second son, Bradley Kenneth Grant, Aug. 30, 1963.

Hawbaker, David and Margaret (Martin), Chambersburg, Pa., first child, James Michael, Aug. 26, 1963.

Herr, Donald G. and Doris (Landis), Quarryville, Pa., second child, first daughter, Darlene Fay, Aug. 31, 1963.

Hooley, John and Phyllis (Schrock), Burr Oak, Mich., third child, first daughter, Marlys Louise, Sept. 12, 1963.

Johnston, Orvis and Florence (Moyer), Leonard, Mo., seventh child, fifth son, Edward Lamoine, July 29, 1963.

Kauffman, Virgil and Leola (Gage), Dafter, Mich., fourth son, Ricky Dean, Aug. 29, 1963.

Kehl, Norman and Florence (Schultz), St. Marys, Ont., first child, Cheryl Ann Louise, Aug. 19, 1963.

Kurtz, Dan and Joann (Miller), Uniontown, Ohio, first child, Celestine Faye, Sept. 8, 1963.

Lapp, Dan L. and Anna Ruth (Smoker), Kinzers, Pa., second daughter, Juanita Kay, Aug. 7, 1963.

Lehman, Galen F. and Pearl (Sarvis), Mechanicsburg, Pa., second child, first son, Keith Edward, Aug. 26, 1963.

Leinbach, Glen and Mary Ellen (Stauffer), Wakarusa, Ind., first child, Robert Eugene, Aug. 9, 1963.

Martin, James and Dorothy (Ranck), Lancaster, Pa., third child, first daughter, Carol Ann, Sept. 6, 1963.

Neff, Mr. and Mrs. Hermann, Willowdale, Ont., fourth child, third son, Timothy Frederick, June 7, 1963.

Roth, Vernon and Betty (Miller), Stratford, Ont., third child, first son, Daryl Lavern, Aug. 22, 1963.

Schnupp, Dale and Velma (Boll), Lebanon, Pa., second daughter, Marilyn Joy, Aug. 23, 1963.

Shantz, Mr. and Mrs. Kenneth, Guelph, Ont., first child, a daughter, Terry Lynn, Aug. 12, 1963.

Springer, Duane and Freeda (Cork), Minier, Ill., third child, second daughter, Kay Beth, Sept. 9, 1963.

Stauffer, Larry and Phyllis (Wenger), Elkhart, Ind., third daughter, Susan Ranè, July 23, 1963.

Strang, Lloyd and Anna (Bontrager), Sturgis, Mich., first child, Kathryn Jo, Aug. 10, 1963.

Weaver, Richard L. and Mabel Jean (Minnich), Lebanon, Pa., third child, second son, Richard Lynn, Aug. 10, 1963.

Welty, Dale and Nora (Schwartz), Nappanee, Ind., second daughter, Denise René, Sept. 9, 1963.

Wengerd, Loyal and Fannie (Stoltzfus), Hartville, Ohio, first child, Loyal Lynn, Sept. 9, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Baker—Metzger.—Kenneth Arthur Baker, Breslau, Ont., and Erma Metzger, Heidelberg, Ont., by Howard Schmitt and Glen Brubacher at the St. Jacobs Church, June 8, 1963.

Bontrager—Wengerd.—Kenneth Lee Bontrager, Denver, Colo., and Mary Louise Wengerd, Denver, Colo., by A. A. Bontrager, father of the groom, at the Springs (Pa.) Church, Aug. 31, 1963.

Buchert—Rudy.—Donald Edward Buschert, Preston (Ont.) cong., and Betty Ellen Rudy, Kitchener, Ont., Geiger cong., by John H. Hess at the Preston Church, Sept. 14, 1963.

Byler—Yoder.—Roman Byler and Susie Yoder, both of the Central cong., Dover, Del., by Daniel V. Yoder at the church, Sept. 6, 1963.

Douglas—Stover.—Robert H. Douglas, Springfield, Vt., and Marian L. Stover, Bartonsville, Vt., by James Millen at the Bartonsville Church, June 15, 1963.

Eberly—Sensenig.—Titus E. Eberly, Lancaster, Pa., Stumptown cong., and Vesta Ann Sensenig, New Holland, Pa., Weaverland cong., by J. Paul Graybill at the home of the bride, Sept. 7, 1963.

Engle—Mellinger.—J. Robert Engle, Cochranville, Pa., Kennett Square cong., and Doris J. Mellinger, Willow Street, Pa., Rawlinsville cong., by David N. Thomas at the New Danville Church, Sept. 14, 1963.

Gehman—Martin.—Daniel LeRoy Gehman and LaVonda Jean Martin, both of Chambersburg, Pa., Pleasant View cong., by Harvey E. Shank and Norman Martin at the Cedar Street Church, Sept. 7, 1963.

Gingerich—Gerber.—Calvin Gingerich, Zurich, Ont., Blake cong., and Mary Elaine Gerber, Brunner, Ont., Poole cong., by Ephraim Gingerich at the Poole Church, Sept. 14, 1963.

Gingerich — Wenger. — Keith L. Gingerich, Iowa City (Iowa) cong., and Mildred Wenger, Sugar Creek cong., Wayland, Iowa, by Simon G. Gingerich, assisted by Vernon S. Gerig, at Sugar Creek, Aug. 10, 1963.

Goss—Metzler.—Lloyd Goss, Willow Street, Pa., Strasburg cong., and Geraldine Metzler, Manheim, Pa., East Petersburg cong., by Christ Frank at East Petersburg, Sept. 7, 1963.

Hochstetler — Miller. — Kenneth Hochstetler, Farmerstown cong., Baltic, Ohio, and Glenda Miller, Walnut Creek (Ohio) cong., by Paul R. Miller at the Walnut Creek Church, Aug. 31, 1963.

Kauffman — Diem. — Wayne Kauffman, Thompsontown, Pa., Delaware cong., and Grace Arlene Diem, Myerstown (Pa.) cong., by Isaac K. Sensenig at Myerstown, Aug. 10, 1963.

Kauffman—Stalter.—Merrill Kauffman, Fairview (Mich.) cong., and Shirley Stalter, Elida, Ohio, Central cong., by T. H. Brenneman and Lloyd Miller at Central, Aug. 10, 1963.

Keim—Martin.—Melvin Keim, Harrisonburg, Va., Park View cong., and Ruth Ann Martin, Wakarusa, Ind., Yellow Creek cong., by James Christophel at Yellow Creek, June 22, 1963.

Lucas—Miller.—Richard Lucas and Paula Miller, both of Louisville, Ohio, Beech cong., by Newton S. Weber at the Stoner Heights Church, Sept. 14, 1963.

Lutz—Landis.—John Abram Lutz, Elizabethtown (Pa.) cong., and Ruth G. Landis, Manheim, Pa., Landis Valley cong., by Isaac K. Sensenig at the Landis Valley Church, Sept. 7, 1963.

Miller—Miller.—Amos E. Miller, Middlebury, Ind., and Alta Fern Miller, Shipshewana, Ind., both of the Emma cong., by Amos O. Hostetler at the church, Sept. 7, 1963.

Miller—Miller.—Jerry Allen Miller and Rebecca Ellen Miller, both of Sugarcreek, Ohio, Walnut Creek cong., by Paul R. Miller and Eldon King at the church, Aug. 31, 1963.

Miller — Miller. — Larry Miller, Louisville, Ohio, Bay Shore cong., Sarasota, Fla., and Elnor Miller, Canton, Ohio, Beech cong., by Newton S. Weber at the Stoner Heights Church, Aug. 31, 1963.

Miller—Ramer.—Willie Miller, Middlebury (Ind.) cong., and Marilyn Ramer, Wakarusa, Ind., Yellow Creek cong., by John D. Zehr and Wilbur Yoder at Yellow Creek, Aug. 31, 1963.

Miller—Yoder.—Charles Eugene Miller, Forks cong., Middlebury, Ind., and Wanita Ruth Yoder, North Goshen cong., Goshen, Ind., by Malvin P. Miller at North Goshen, Sept. 8, 1963.

Mullet — Delagrange. — Larry Gene Mullet, Woodburn, Ind., East Creek cong., Hicksville, Ohio, and Sharon Sue Delagrange, Woodburn, Ind., Cuba cong., Grabill, Ind., by John Yoder at Cuba, Aug. 24, 1963.

Peachey—Smith.—Kenneth Deane Peachey, Belleville, Pa., and Doris Jean Smith, Mifflintown, Pa., both of the Allensville cong., by R. R. Peachey at the church, Aug. 24, 1963.

Rhodes—Weaver.—Allen Rhodes and Rose Weaver, both of Harrisonburg, Va., Chicago Avenue cong., by Harold Eshleman at the church, June 22, 1963.

Schleining—Miller.—Monroe Schleining, La Junta, Colo., McClave Dunkard Brethren cong., and Willodean Miller, La Junta, Emma cong., Topeka, Ind., by Amos O. Hostetler at Emma, July 5, 1963.

Sharp—Kanagy.—Linus E. Sharp, Belleville, Pa., Locust Grove cong., and Darlis E. Kanagy, Reedsville, Pa., Barrville cong., by Ivan E. Yoder at the Maple Grove Church, Aug. 31, 1963.

Smith—Yoder.—John Smith, Hesston (Kans.) cong., and Joann Yoder, Boardman, Ohio,

North Lima cong., by T. H. Brennceman and Victor Stoltzfus at North Lima, Aug. 25, 1963.

Yoder–Swartley.—Gordon W. Yoder, Bellville, Pa., Locust Grove cong., and Thelma A. Swartley, Doylestown (Pa.) cong., by Henry Swartley, Jr., Feb. 9, 1963.

Yoder—Weaver.—Sheldon Lynn Yoder, Kalona, Iowa, and Dorothy Sue Wenger, Harrisonburg, Va., both of the Chicago Avenue cong., by Harold Eshleman at the church, Aug. 2, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bechtel, Elizabeth, daughter of Mr. and Mrs. Daniel Stumpf, was born Dec. 4, 1869; died at the Martin's Rest Home, Elmira, Ont., Sept. 2, 1963; aged 93 y. 8 m. 29 d. Her husband, John M. Bechtel, died in 1953. Surviving are 2 sons (Milton and Norman), 7 grandchildren, and 11 great-grandchildren. She was a member of the Wanner Church, where funeral services were conducted by Howard Stevanus, assisted by Howard Schmitt.

Christophel, James Eldon, son of Eldon and Esther (Christner) Christophel, was stillborn at Battle Creek, Mich., Sept. 10, 1963. Surviving are his parents, one brother (Kevin), and grandparents (Mr. and Mrs. Monroe Christner, and Mr. and Mrs. Harold Christophel). Graveside services were held at the Hicks Cemetery, Sept. 12, in charge of Harold Christophel.

Kreider, Barbara Ann, daughter of Howard, Jr., and Norma (Herr) Kreider, was born at the Lancaster (Pa.) Osteopathic Hospital, Aug. 29, 1963; died Aug. 30, 1963. Surviving, in addition to the parents, are 3 brothers and one sister (Jay Kenneth, Carl Richard, James Lamar, and Linda Marie) and grandparents (Mrs. Esther M. Herr, and Mr. and Mrs. Howard Kreider, Sr.). Graveside services were conducted at the New Providence Mennonite Cemetery, Aug. 31, by A. Clyde Hostetter.

Kreider, Emma, daughter of Jacob and Mary Ann Hollinger, was born in East Earl Twp., Pa., Dec. 25, 1885; died Aug. 18, 1963; aged 77 y. 7 m. 24 d. She and her husband, Daniel H. Kreider, observed their 57th anniversary last October. Besides her husband, she is survived by one son (Mahlon H.), 8 grandchildren, 16 great-grandchildren, and 6 brothers and sisters (Henry, Elam, John, Levi, Mae—Mrs. Daniel Rohrer, and Barbara—Mrs. Henry Martin). Three daughters preceded her in death. She was a member of the East Petersburg Church, where funeral services were held, in charge of Christian Frank and Irvin Kreider.

Musser, Esther, daughter of Noah and Hettie (Gehman) Weber, was born near Adamstown, Pa., Nov. 11, 1908; died at her home Sept. 8, 1963; aged 54 y. 10 m. 11 d., Her husband, Enos G. Musser, survives. Also surviving are one son (David Glenn), 3 brothers (Harry, Abel, and Edwin), and 4 sisters (Alice—Mrs. Aaron Martin, Anna, Sallie—Mrs. Ivan Gehman, and Ella—Mrs. Paul Z. Martin). One sister preceded her in death. She was a member of the Gehman Church. Funeral services were held at the Bowmansville Church, in charge of Howard Good, Ben Zeiset, and Ben Weaver.

Rychener, Elmer, son of Gideon and Mary (Schmucker) Rychener, was born near Archbold, Ohio, March 21, 1887; died at Wauseon, Ohio, Sept. 11, 1963; aged 76 y. 5 m. 18 d. On Nov. 25, 1907, he was married to Lena King, who survives. Also surviving are 10 children (Edwin, Carl, Earl, Dale, Nelson, Lloyd, Irene—Mrs. Ora Frey, Velma, Louеen—Mrs. Russell Wyse, and Ada—Mrs. Robert Ferguson), 41 grandchildren, 14 great-grandchildren, and one brother (Samuel). He was a member of the Central Church, where funeral services were held Sept. 14, in charge of Charles H. Gautsche and Dale Wyse; interment in Pettisville Cemetery.

Shrock, Amanda S., daughter of Benjamin and Elizabeth Yoder, was born at Goshen, Ind., May 16, 1886; died at the home of her son, Lloyd Shrock, Kokomo, Ind., July 8, 1963; aged 77 y. 1 m. 22 d. On March 17, 1910, she was married to Mahlon Shrock, who died Aug. 1, 1951. Surviving are one son (Lloyd) and 2 grandsons. She was a member of the Howard-Miami Church, where funeral services were held July 10, in charge of Paul J. Myers and J. H. Schaeffer; burial in Mast Cemetery.

Zuercher, Nelson David, son of Daniel and Barbara (Sprunger) Zuercher, was born near Berne, Ind., July 10, 1887; died at the Orrville (Ohio) Dunlap Hospital, Sept. 2, 1963; aged 76 y. 1 m. 23 d. On Oct. 3, 1913, he was married to Eva Sommer, who survives. Also surviving are one son (Homer), one grandson, one great-grandson, one sister (Adella—Mrs. Fred Bachman), 3 half brothers (Edward, Calvin, and Elmer), and 2 half sisters (Della—Mrs. Wilbert Bear and Elma—Mrs. Jeff Rouch). Three brothers, 2 half brothers, and 2 sisters preceded him in death. He was a member of the Kidron Church, where funeral services were held, in charge of Reuben Hofstetter, Isaac Zuercher, Bill Detweiler, and Lester Graybill.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Good News, by J. B. Phillips; Macmillan; 1963; 210 pp.; cloth, $2.95.

Although J. B. Phillips is not a stranger to us as a book writer, we need this book. American Christianity needs it. The youth or adult who is unfamiliar with church terminology will not find here any occasion for stumbling or confusion.

The theme is a fresh telling of the good news. He finds the event of God becoming a man very simple in its essence and yet utterly unfathomable in its consequences. You read and are genuinely excited about the purposes of God in Christ. The old, old story comes through like the fresh winds of a warm spring morning.

There are sections at the beginning and end on "the purpose of God" and "the Christian year." These are an adequate length. In between are three essays on faith, hope, and love, with brief homilies and extended quotes from his own translation of the New Testament. Each essay is directed into several sections. These could easily be utilized for devotional reading.

Pastors, Sunday-school teachers, youth leaders, and parents need to get their imaginations and their wills caught afresh and again by **Good News.** We think we know it and we do. But basically it and we are frozen spiritual assets. Here's a good unthawer!—Gene Herr.

The Moderns, by William C. Fletcher; Zondervan; 1962, 160 pp.; $1.60.

Seven men were selected who represent significant trends in recent theology: Schleiermacher, Ritschl, von Harnack, Kierkegaard, Tillich, Barth, and Bultmann. **The Moderns** was written by an evangelical theologian to help fellow ministers understand the various liberal and modern theological views. It was produced to safeguard the conservative from making careless theological deductions and expressions, thus making him a better witness of the truth.

This book is not prepared for the man who does not know where he stands theologically. His position on the fundamental doctrines—the Trinity, the deity of the Lord Jesus Christ, the inspiration of the Bible, and the like—should be secure before he ponders the writings of these "Moderns." The threat to God's church of these "Moderns" should be dealt with intelligently. Usually these men are eloquent, and often quite gracious, which makes them doubly dangerous. To Bible-believing Christians, who take their stand on the Bible as the Word of God, some positions of such brilliant men are a strange sort of nonsense. Together, they express a concern to make the Bible intelligible to the thinking minds of the day. The only true answer to the times, any time, is the Lord Jesus Christ.

The scholarly writer, Dr. William C. Fletcher, ably interprets the thinking of these men in relation to the evangelical position which he accepts and seeks to set forth. The book is well written, concise, yet highly informative.—C. F. Derstine.

SMALL GROUP

(Continued from page 864)

the common life to be shared, rather than a program to be run.

How could churches be changed? Because we are imprisoned by perverted images, and we can scarcely visualize something outside the range of past experience, it is unrealistic to expect "general" solution, perhaps least of all, one enacted by a synod. We have but to recall an Elijah, an Isaiah, a Paul, or a Peter, to recognize the high spiritual price of authentic insights. Yet Christ stands at the door and knocks. Renewal can come when men perceive the possibilities of the Spirit.

Much could be gained if we could somehow grasp the simple fact that the charter and the goal is not a general blueprint which, if adopted, would guarantee renewal. Because we fail to grasp this, our efforts abort in frustrating controversy as we discuss the merits and demerits of varying polities. The sedentary congregation has not to embrace another's charter, or to so deploy as to begin where another began. Rather, the conversation must begin where the assembly is now camped, and if it finds itself at the wrong place, or if it is encamped when it should be en route, it should be evident that they must take to the road.

ITEMS AND COMMENTS

BY THE EDITOR

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GOSHEN IND

A national executive of the Methodist Church appealed to churchmen "to give as much for others as for self." Dr. Elliott L. Fisher of Evanston, Ill., general secretary of the Methodist Commission on Promotion and Cultivation, told the annual meeting of the commission that "the church that seeks to save its life will lose it" and that the concept of "as much for others as for self" is "the very backbone of good stewardship.

"I have visited mission fields all over . . . and some behind the Iron Curtain," Dr. Fisher declared, "and I am now more than ever convinced that the future belongs to us. It is time we acted as though we believed it."

• • •

Plans for sending 2,500 priests to various dioceses in Latin America over the next two years were discussed at the first assembly organized by the Episcopal Commission for Spanish-American Co-operation.

• • •

Christianity's greatest detractors are not the outright enemies of Christ "but those who pay Him lip service only," the general secretary of the Baptist World Alliance declared in Beirut, Lebanon. Dr. Josef Nordenhaug of Washington, D.C., told the approximately 3,000 delegates to the Sixth Baptist Youth World Conference that the most difficult environment for Christians is the "indifferent" atmosphere where "no one would out-and-out despise Jesus Christ, but multitudes who admire Him refuse to follow Him. They simply ignore His teaching and His claim upon their lives," he said.

• • •

Director J. Edgar Hoover of the Federal Bureau of Investigation released in Washington, D.C., one of the grimmest crime reports in the history of the nation. Final tabulation of crimes known to police by all co-operating departments throughout the country reveals that the number of crimes committed in 1962 for the first time exceeded 2,000,000 in a single year, Mr. Hoover announced. The 2,048,370 total was a 6 per cent increase over the previous record set the year before.

• • •

Dr. B. E. Ewing, superintendent of the Pennsylvania Temperance League, speaking for "a group of ministers and other church leaders," blasted the administration of Gov. William W. Scranton for establishing a "bizarre relationship" between liquor and education by putting a schoolhouse picture on a state liquor store price list booklet. Dr. Ewing termed the schoolhouse illustration an "outrage" and in a telegram to Gov. Scranton declared that "voters who elected you last November expect far better things of this administration."

• • •

Unchurched Americans may think a bit more seriously about their faith, or lack of it, when they hear a radio jingle such as the following in the near future: "Doesn't it get a little lonely sometimes . . . out on that limb without Him? . . . Why try and go it alone? . . . The blessings you lose may be your own." There is a strong chance that, however the listener responds to the 60-second sermon, he will recognize the unusual, professional touch of Stan Freberg on the "commercial."

• • •

Work has started on the first ship to be built in Israel since the days of King Solomon. It is a 3,000-ton cargo vessel. Work will start on an identical ship in October.

• • •

The national governors' conference went on record in Miami Beach, Fla., as favoring voluntary prayer in the nation's public schools. By a vote of 38 to 1, the governors adopted a resolution urging Congress "to make clear" the right of public schools "to have free and voluntary participation in prayer." The single "no" to the resolution came from Gov. Karl F. Rolvaag (D.-Minn.).

• • •

Steadily worsening conditions in today's overcrowded cities are paralleled by the increasing failure of churches to do anything about them, two experts in urban church affairs charged before a group of top southern Protestant leaders in Black Mountain, N.C. Speaking at the eighth annual Ecumenical Institute—sponsored by the National Council of Churches' Southern Office—a noted sociologist and the pastor of a major downtown church in Atlanta, Ga., agreed that cities will present churches with their most vital challenge in the coming century. Refusal to cope with racial injustice and a failure to understand how political power structures work within the community have led to "abysmal irresponsibility" on the part of city churches, contended Dr. Samuel C. Kincheloe, professor of sociology of religion at Atlanta's Interdenominational Theological Center.

• • •

India began compulsory military training on Aug. 15, 1963, for the first time in history, enrolling some 900,000 college students in a national cadet corps for four hours a week of military instruction.

• • •

The Ministry of Foreign Affairs of the government of Japan has decided to establish a "Technological Youth Corps" system patterned after the Peace Corps of the United States. The Foreign Office has already begun sounding out reactions to the plan among the would-be partner nations through Japanese diplomatic and consular agencies.

Under the program, Japan will send technical experts directly to schools, hospitals, and engineering and agricultural institutes in the developing areas of Southeast Asia where they will work with local youths in day-to-day technological problems. Japan's technological assistance to these countries to date has been in the form of educating local youths in various fields of science and industry. The Japanese government is hopeful that the Japanese peace corps will help young people in the developing countries to better understand Japan and, at the same time, enable the Japanese technological team members to gain an insight into the true nature of the developing nations.

The first group of the youth corps is tentatively scheduled to be sent overseas in October. Members will be drawn from teachers of the Japanese language, farm experts, nurses, and engineers. Recruitment was made for the first group (about ten in number) during August and September. The monthly stipend for the average member of the corps will be 15,000 yen ($42.00) while in Japan and $200 overseas. The period of overseas assignment will run from two to three years.

Pakistan, Indonesia, Malaya, and Thailand are now tentatively slated as major destinations of the Japanese youth corps.

• • •

The Economic Planning Agency of the Japanese government released on July 15 its white paper entitled "The Way to a Prosperous Country," which asserts that Japan can now be regarded as the fifth industrial nation of the world after the United States, the Soviet Union, Great Britain, and West Germany. The white paper, the seventeenth since its first publication in 1947, points out that Japan outranks the world in the production of ships, transistor radios, motorcycles, and cameras and that output of such basic industrial goods as electricity, iron, steel, and cement is "in the top five" of the world.

• • •

The Narramore Christian Foundation (Box 206, Pasadena, Calif.) offers scholarships to evangelical Christian young people who want to make a career of psychology. Recipients must already have finished their master's degree in psychology and be ready to work full time on their doctorates.

GOSPEL HERALD

Tuesday, October 8, 1963
Volume LVI, Number 40

Sharing Christ in Today's World

By Paul Erb

It is Christ we share; not the abundance of things we possess, not our culture, not our way of living. The Bible states that we preach Christ and wherever we go the essence of the Christian message is who He is and what He can do for us. We present the whole Christ to all men so that they may be exposed to the revolution He can work in them. Christ is sufficient for all.

It is in today's world—not in some other world—that we share our Christ. What is today's world like?

First, the world is hungry. The population explosion in the world is not matched, as yet at least, by a corresponding increase of food. It is hard for us to believe that half the world goes to bed hungry. But it is still true.

In Africa I got a new vision of this. Some of these people are hungry who wouldn't need to be hungry. They are hungry because of their ignorance. They won't eat green vegetables, no matter how plentiful they are; they just eat fish because that is the only thing they like. They do not get a balanced diet so their bodies are suffering from hunger.

We cannot think of Christ as being unmoved by the sight of those who are suffering the pangs of hunger. And so Christ asks us to share our bread as we present Him. We can't say to a starving man, "I want to tell you about Christ." He says, "Give me bread."

The Bible says that if any man sees his hungry brother lacking bread and shuts up his heart against him, failing to share his store—how does the love of God dwell in him? Many people are coming to know Christ because someone in lands far away furnished food which is being distributed by our sons and daughters in the name of Christ.

Second, the world is sick. There are still lands where infant mortality is very high, where a man or a woman is old at forty. Norman Wingert wrote from Burundi last fall that on his inspection trip around that heavily populated section of central Africa, he didn't see any old people. The rigors of

(Continued on page 884)

Living Water

How like the Lord
To see beneath the thirst
For water from the well,
A deeper thirst,
A thirst for God,
Unsatisfied
Until in Him is found
That Living Water.

—D.

FIELD NOTES

Moses Slabaugh, Harrisonburg, Va., at Knoxville, Tenn., Oct. 20.

Edgar Metzler, Akron, Pa., as Harvest speaker, Oct. 13, at Oak Grove, Smithville, Ohio.

Daniel Kauffman, Scottdale, Pa., Secretary of Stewardship, at Leo, Ind., Oct. 19, 20.

Christian Literature meeting at Bossler's, Elizabethtown, Pa., Oct. 26, 27. Speakers include Daniel Weaver, Aaron H. Hollinger, David Augsburger, and Daniel Wert.

Canadian Historic Peace Churches Conference at St. Jacobs, Ont., Oct. 26.

Dedication and Open House for the new building at Ailsa Craig Boys' Farm, Ailsa Craig, Ont., Nov. 3.

S. Paul Miller, India, at Oak Hill, Millersburg, Ohio, Oct. 27.

Milo Kauffman, Hesston, Kans., in a Missions Conference at Hopedale, Ill., Nov. 13-17.

Paul Miller, Goshen, Ind., lecturing on "The Christian Ministry," beginning Oct. 16 at Clinton Frame, Goshen, Ind.

Millard Moser, MCC, Akron, Pa., and former director of MCC program in Hong Kong, at First Mennonite, Iowa City, Iowa, Oct. 18.

J. Lester Eshleman, Tanganyika, in a three-session Stewardship-Missionary Conference at Line Lexington, Pa., Nov. 2, 3.

Church Music Sunday is again planned for Jan. 12, 1964, for the Lancaster Conference churches. The emphasis of the day will be the commemoration of the four hundredth anniversary of the first publishing of the **Ausbund**. A detailed program will follow later. Martin E. Ressler, Quarryville, Pa., is secretary of music for the Lancaster Conference.

Dedication services at Milmont Church, near Hartleton, Pa., Oct. 13. The morning message by Martin Hershey, Intercourse, Pa.; the dedication message by Richard Buckwalter, Cochranville, Pa., and the evening message by Raymond Charles, Lancaster, Pa.

Frank Enck, Lancaster, Pa., speaker for the twentieth anniversary services at Worcester, Pa., Nov. 16, 17.

Missionary Conference to be held in the Elkhart, Ind., Mennonite congregations, Nov. 6-10. Speakers include Paul Erb, Scottdale, Pa.; Jonathan Yoder, Goshen, Ind.; William Pannell, Detroit, Mich.; Vern Miller, Cleveland, Ohio; Henry Weaver, Jr., Goshen, Ind.

Daniel Kauffman, Scottdale, Pa., gave two messages on stewardship at the Stahl Church, Johnstown, Pa., Sept. 29. These meetings are being considered as "Stage I" in the effort to have the congregations go on a full program of unified giving.

Raymond Miller, Elizabethtown, Pa., was ordained deacon on Aug. 18 for the Marietta Church, Lancaster Conference, Marietta, Pa. Christian W. Frank, Salunga, Pa., officiated, and John S. Martin, New Holland, Pa., preached the sermon.

John Shenk and the Rock of Ages Radio Broadcast choir, Denbigh, Va., at Akron, Pa., Oct. 6.

Ground-breaking services for the new Mennonite Church at New Hamburg, Ont., were held Sept. 22. Henry Yantzi, Shakespeare, Ont., spoke, and the new "Statement of Faith" was read as a responsive reading, led by Dale Schumm, Shakespeare, Ont.

All persons moving to Florida or other places and wanting the **Gospel Herald** sent to their new address should list both their old and new addresses when notifying the **Gospel Herald** office.

The South Colon congregation, Colon, Mich., granted William Wickey release from pastoral duties to make possible his acceptance as pastor at the Maple River congregation near Brutus, Mich.

Television: Friend or Foe? published by Herald Press, appears in a condensation in the October issue of **Eternity**. The author is Henry Weaver, Goshen, Ind..

Jerry Weaver, Hesston, Kans., a junior in the seminary at Goshen, Ind., is serving as assistant pastor at Yellow Creek, Goshen, Ind.

The Franconia Mennonite Historical Society's new address is c/o Christopher Dock Mennonite School, Route 1, Lansdale, Pa. In the recent expansion program of the Christopher Dock School facilities is provided fireproof storage for the historical materials of the Franconia Conference. This also provides a service for the students at Christopher Dock as well as those interested in historical research.

Don Brenneman and a group from the Second Mennonite Church, Chicago, Ill., participated in a special service among migrant workers in White Pigeon, Michigan, Sept. 1. Approximately 400 men attended the meal and the service in the park.

Change of address: Ray Keim from Box 62, Maugansville, Md., to Route I, Box 343, Elkhart, Ind. Phone: 875-7911.

New members: two by baptism at Kingview, Scottdale, Pa.; four by baptism at Pennsylvania, Hesston, Kans.; two by baptism at Midway, Columbiana, Ohio.

Reader's Digests wanted: Books Abroad has received a request for fifty complete sets of **Reader's Digest** for 1961-63. Anyone having complete sets for the first two years and for the first six months of 1963, which they would like to send, should write to **Books Abroad, 512 S. High Street, Scottdale, Pa.**, for information.

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Cover photo by Anis Haddad

GOSPEL HERALD

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EDITORIAL

Great Unshakeables—IX

In God's will we have an unshakeable purpose. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb. 13:20, 21).

In times of discouragement, it is a great comfort to see purpose in life. In times of disquietings, it is a great necessity to see clearly things that are stable and things that can be counted upon. In times of despair and fear, it is a great bulwark to be able to grasp hold of that which is sure.

The Hebrew Christians faced discouragement, disquieting, and despair. They were pointed to great unshakeables in the midst of these. From the twelfth and thirteenth chapters of Hebrews we have looked at a few of these unshakeables.

In God's Son we have an unshakeable person.
In God's Word we have an unshakeable proclamation.
In God's church we have an unshakeable program.
In God's holiness we have an unshakeable principle.
In God's love we have an unshakeable peace.
In God's help we have an unshakeable promise.
In God's forgiveness we have an unshakeable position.
In God's grace we have an unshakeable privilege.
In God's will we have an unshakeable purpose.

Looking further throughout the epistle many other unshakeables are brought to our attention. In God's Spirit we have an unshakeable power; in God's Son we have an unshakeable provision. In God's Son we have an unshakeable priesthood; in God's search we have an unshakeable persistence. Each of these great unshakeables—and others which permeate the pages of the epistle—merits much preaching and teaching today.

It is in God's will that we have an unshakeable purpose. We can put it down, as unfailing, that God has a purpose in creation, in redemption, in His present work. Even in the present shaking of things He is at work, allowing it all. He has a purpose to be realized in each life. He is God. His purpose will be realized. He is Lord. Every knee shall bow and confess. He reigns. Even those who will not recognize Him fulfill His will, for He makes the foolishness of man to praise Him.

It is when we make God too much like ourselves that we lose heart and faint. It is when we feel He has let things get out of control that we complain and become confused. It is when we diminish Deity that we become downcast and pessimistic. But "the Lord God omnipotent reigneth." He is still on the throne. He will fulfill His purpose. This conviction gives calm and poise to the people of God.

And it is as we find ourselves in His will that we become unshakeable. He desires to work in us that which is well-pleasing to Him and that which is for our good.

We must put the constant facts of God, the great unshakeables, against the pressures of change. The fact that we have an unchanging God gives soul daring amid demonic dominance, saving belief amid paganism, and strength, courage, and faith amid life's changing scenes.

It can only be as we desire to do the Lord's will that we find His will. It can only be as we do His will that life is filled with purpose. It can only be as life has purpose that it is meaningful and desirable.

"Now the God of peace . . . make you perfect in every good work to do his will. . . ." For it is in God's will that we have an unshakeable purpose.—D.

A Sermon Which . . .

I like a sermon which *sticks to facts.* Without facts it sounds hollow and shallow. It doesn't merit time and attention. Facts tell me something. At least they should. Facts don't let me dodge around so easily or deny truths to relieve myself of responsibility. Facts help me face reality. Confronted with facts I'm at least struck; I'm impressed. In a sermon I like to hear the facts of what God says. This is primary. The place to begin a sermon is with the great facts of God and His Word. This should stand as the basis of the message.

I like a sermon which *moves on to appeal to my reason.* In light of the facts, my reasoning powers ought to be called to attention. That is, the facts ought to be made intelligible and understandable. They ought to be explained sufficiently to make sense. I need to know what the facts say in my situation. I want to know what implications they have to life and how they are relevant. What is God saying to me through His Word? This is what I want to know.

I like a sermon which *goes on to touch my emotions.* My love for truth needs to be enlarged. My hatred for wrong needs to be deepened. My love for my Lord and for others needs to be strengthened. My fear of sinning should be sharpened. Facts in themselves may be cold. So also is simple reason. They should speak to my own deep needs. The facts ought to strike me. Reason should satisfy me. There is help in accomplishing this by illustrations of how these facts were faced before or how they should be reckoned with in the present. My emotions are touched and I am stirred to action as I learn how God has worked and is working in similar circumstances and in other lives.

I like a sermon which *makes demands of the will.* Here most sermons fail. They never appeal to the will. Everything is said or done except to challenge and call me to do something about it. It is like a salesman who would have the facts, appeal to the reason for the purchase of the product, give great emotional appeal on the basis of personal experience and the experience of others, yet never ask me if I want the product or give me the impression that I need it or that he wants to sell it.

So one may preach long and loud, yet really not expect anyone to change his mind or make up his mind what to do with the truth. Perhaps the way is not clearly stated. Maybe the speaker himself doesn't know what to do about the facts. If so, it's rather useless to preach them. If a sermon does not answer the question, "What shall I do?" it has failed. I want to be asked to make up my mind, to respond in the proper way. Of course, I must make the choice. But I like a sermon which at least asks me if I will.

Such a sermon which I can feel is solidly built on God's Word and given under the leading and power of His Spirit will bear fruit.—D.

Trends

In the 18th century the community was built around a church.
In the 19th century the community was built around a courthouse.
In the 20th century the community is built around a shopping center.
—Irvin Horst.

Sharing Christ in Today's World

(Continued from first page)

life had already taken their toll and no old people survived.

There are lands in the world today where horrible crippling goes uncorrected, where infection stays unchecked. In Holland recently I heard Dr. Martha Ropp, who has been working in Indonesia, tell how one doctor must serve a half million people. There are countries where mothers die in childbirth because of the inadequate care of superstitious, ignorant midwives.

As Christ is the Bread of life, so He is the great Healer. Imagine Christ carelessly turning His face away from these suffering ones. Neither can we, His followers, and so we have people who are sharing Christ's healing ministry.

Third, the world is ignorant. There are still countries where 95 per cent of the people are illiterate. In these lands the crowd gathers around the one man who has learned to read. They watch the magical process of his turning the printed page into words that they can understand. People who have learned to read are so hungry for literature that they pull scraps of paper from the garbage pile in order to gain a little information.

In Africa today learning is an obsession. I have never seen people so wild to go to school. Every child hopes that he will be fortunate enough to be admitted. When I asked the principal of the secondary school at Musoma, Tanganyika, whether he can take all the young men who apply, he said, "Oh, no. I could fill this school five times over." This is the story practically everywhere.

Fourth, the world is on the move. Urbanization goes on at a rapid pace. In the great African cities there are millions of first generation city dwellers who have moved in from their jungle tribes and have great difficulty in adjusting to this new way of life. Disease and immorality infest these places. Some of these people are refugees from tribal wars. Some are still nomads picking up their living wherever they can.

In Algeria just before wheat harvest the nomads from the south had moved in to wait for the combines to harvest the fields. As soon as the combines would be through, these nomads would move in and pick up all the remaining heads of wheat.

Another phase of moving is the way in which the African are moving into quarters formerly occupied by white people. Not knowing what to do with the quarters, young men and children just roam the streets. Morning after morning just across from the Robert Stetter home, I saw a dozen boys from 14 to 19 just sitting there, talking and laughing and doing nothing.

These people are an opportunity which our missionaries see. Wesley Borntrager of Bloomfield, Mont., is there now fixing up a reading room and inviting these boys to come on a certain evening to read and discuss what they read. He has fixed up a volleyball court and is furnishing the equipment for these boys to play. In these ways he is establishing confidence.

Fifth, the world is immoral and dishonest. Most of us lock our cars in America. In Algeria my camera was stolen even though the car was locked.

There is sexual looseness even in high places. I don't need to go to Africa for an illustration of this. When I was in London, British newspapers were just full of the Profumo affair. They were infuriated that a minister of the cabinet should have been guilty of immorality with a prostitute.

I saw prostitutes on the streets of Africa soliciting boldly. Some undoubtedly were driven by need. Some young girls were urged to it by parents to supplement the family income.

We are encouraged in our country to hear President Kennedy speak of racism as a moral issue. It is encouraging to see a leading candidate for the presidency of the United States have his popularity seriously reduced because he had a part in wrecking two homes through divorce.

Christ has something to say to this immoral situation in the world. Not the least of this Christian witness is the example of the unquestioned purity and morality of the missionaries. This must be said in spite of occasional lapses we have all known. The witness of the African Christian churches against adultery and polygamy is helping to create a moral sense.

It is not only abroad, of course, that we are doing this. At St. Anne, Ill., Mark Lehman was incensed at the open prostitution of that community. He witnessed and protested against it and helped to expose the rottenness. And I just heard recently how that protest has borne good and lasting fruit. It is not only the missionaries now who report violation but other people also, who want a clean community. This is a worth-while Christian witness.

A man in Japan who was brought up in Sunday school but who wandered away into deep sin later became ill. In the hospital he heard the Japanese broadcasts. He came to believe, for what he heard of the things he had known in childhood meant something to him now because of his spiritual need. He was baptized and now he is living faithful to his wife and to his Lord.

(Editor's note: This article is a condensation of Bro. Erb's address on this subject at the annual meeting of the Mennonite Board of Missions and Charities at Pettisville, Ohio, June 20-23. Bro. Erb's remaining four points and his conclusion will be found on page 893 in the missions section.)

Our Readers Say—

I just want to express appreciation for the editor's little poems on the front cover of the Herald. I also enjoy the picture on the front page. The art by Jan Gleysteen in recent issues has been especially attractive. We also like Lcrie C. Gooding's poems, and many other things in the Gospel Herald.

As we all continue faithful in prayer for our writers, editors, and their helpers, we shall continue to have a good periodical.—Jacob C. Kulp, Telford, Pa.

* * *

As a housewife and mother who loves the role deeply and yet experiences many failures, I want especially to say how meaningful to me was the front-page article (Aug. 13 issue) by Gertrude Huebert, "Can I Walk with God?" This homespun message came as a boon to some of us homemakers. I have shared it a bit with my Sunday-school class of young mothers and hope to read it further. It has helped me to recognize God's presence and ways at the grass-roots level of our daily work and problems. She has expressed what I have felt all along and yet had some doubts. So often we want spiritual victory all at once and are not willing to let God use His tempo and ways to teach us His lessons. We pray for patience and reject the trials from which patience must come. Mrs. Huebert's experience hrings out the needed relationship between faith and works, that God helps us as we help ourselves and undertakes for us when we cannot help ourselves.—Helen Kirchhofer, Dalton, Ohio.

* * *

I'd like to tell you how much I appreciate the present series of editorials, "Great Unshakeables." I also like the excellent photographs and short poems, always inspiring and often very perceptive, which have been enhancing the front page of the Gospel Herald. Thank you for an enjoyable paper.—Lorie C. Gooding. Killbuck, Ohio.

* * *

We want to express our appreciation for Urie A. Bender's article, "Fellowship and the Sunday School" (Aug. 20 issue). For some time we have felt that we were leaving our Sunday school quite as empty as when we came, with perhaps a few new thoughts about the subject matter—Jacob, the Creation, etc. Perhaps the fault lies partly within ourselves, but we are not convinced that it all does. The time has come for us to evaluate our present Sunday-school system and perhaps to make some seemingly radical changes.

We think that Bro. Bender presents a solution to our Sunday-school dilemma when he says that "one of the outstanding adult needs seems to be fellowship." But herein also lies a challenge—a challenge that calls us to a new honesty with ourselves, with our fellow men, and with God. Meaningful, satisfying fellowship is not easily established.—John and Esther Hackman, Goshen, Ind.

Sick and Ye Visited Me

By J. Mark Stauffer

Sickness is no respecter of persons; eventually, we are all mowed down in the course of our life; we become acquainted with the sickbed, the wheel chair, or the use of crutches. Sickness cuts across every conceivable structure of human society—the old and the young, the rich and the poor, the educated and the uneducated, the strong and the weak, and the religious and the irreligious.

Much of Christianity's original personal concern, feeling, and empathy for the sufferer has been lost through the years. We tend to forget those who become institutionalized—the criminal is committed to the prison; our older citizens are placed in a Home; and our sick become patients in a hospital. Here they are cared for by paid, trained personnel: we relax, breathe freely, and feel that as long as we continue our support, we are discharging our responsibility.

Jesus had a tender spot in His great heart for those who were institutionalized. In Matt. 25, He pays His high tribute to those on His right hand who ministered to human need: ". . . I was sick, and ye visited me: I was in prison, and ye came unto me." E. S. Clark, one of our hymn authors, identifies the Lord Jesus with the sick by saying,

"We find Thee where Thou dwell'st below

Beside the beds of want and woe" (*C.H.* 512). To bring comfort and courage to the sick is to follow the loving Master in His selfless ministry.

No normal person desires sickness; there are more dramatic ways to become a martyr. But when sickness comes, it is frequently quite disturbing to body, mind, and spirit. Man is a whole personality and he reacts as a closely related being. To illustrate—if an unsaved man pounds his thumb (physical pain), he reacts emotionally, and may take the Lord's name in vain. Thus in speedy succession, the personality reacts from the physical, through the emotional, to the spiritual.

Hospital patients who suffer physical pain are often found to be discouraged, depressed, and anxious. This rather natural reaction may develop into problems of spiritual dimensions centering around the loss of faith in God's love and providence, the assurance of personal salvation, and the development of a devastating self-pity. Even a great minister such as Leslie Weatherhead writes in his inspiring book, *Salute to a Sufferer*, "Present illness can be very depressing. We too can feel lonely and even deserted by God. I know that when I was ill in a hospital for many weeks some years ago, I felt lonely, perplexed, and miserable."

The ministry of hospital visitation is a varied one—as varied as the individuals themselves. There are at least three general types of patients. First, the patient in the hospital for tests and observation. These people, in many cases do not appear to be seriously ill. They are, however, often quite restless and weary, because of being subjected to many tests, X-rays, and procedures. Their dilemma adds up to not being sick enough to be in the hospital and being too sick to be at home. These people can at times be the type of patient that one minister described as "patients who make the doctor sick."

A second type is the person who has come to the hospital in a planned, premeditated, elective manner; the element of tragedy and emergency is absent. Generally, these people are more composed in their reactions; they are easy to visit with and their attitudes are generally positive and optimistic.

A third type is the seriously ill, those on the critical list, and the "terminal cases." These may be the most difficult to minister to, but they need it more than others. Here in stark reality, you minister "as a dying man to dying men." The patient may appear unconscious partially or completely, but in either case, a prayer is appropriate; he may hear more than he appears to. Prayer is especially fitting if members of the family are present; they may need the prayer more than the sick. These who are so weak, weary, and in pain need a daysman to stand between them and God; by the mercy and providence of God, you may be privileged to be that person.

There are some guiding principles which the Christian visitor might well observe in a ministry to the sick; here are only a few which seem important to the author:

1. Hospital visitation hours and other specifications should be adhered to as much as possible.

2. Be kind and courteous, but not apologetic; walk and speak quietly.

3. Be pleasant; smile. Your entire personal manner should beget courage and blessing.

4. Don't enter a closed door; request the nurse to check the room before you enter.

5. Premeditate the conversation; permit the patient to tell how he feels; be sure your remarks are wholesome and communicate understanding.

6. When, and as, the Spirit prompts you, begin to speak of the patient's illness and God's love and concern. You should know or discover the patient's relation to God.

7. If time, and the situation, is favorable, it is well to read a selected Bible passage. Offer a brief, personal prayer; it is generally good to clasp the patient's hand for the prayer.

8. Leave a portion of God's Word or a selected tract with the patient; it is good to leave a personal card with your name, address, and telephone number.

9. If the patient you are visiting has a roommate, it seems quite natural to visit the roommate also; this is one way to extend your ministry.

10. Finally, a few general suggestions;

a. Keep the visit brief; the sick are often weak and weary.

b. If the doctor or nurse enters the room for treatment, it is well to step back or out.

c. It is well if you can be readily recognized by your attire as a Christian worker or a minister.

d. Do not enter into the medical treatment of the patient; this is not your responsibility.

e. Remember, you are walking in the steps of the loving Christ; minister in His name.

Does hospital visitation pay? Is it worth while? Is the ministry appreciated? Hear a number of testimonies from the files of a hospital chaplain:

"I want you to know how much your visits and prayers meant to me when I was in _____ Hospital. Somehow I felt more at ease after you prayed with me on the Wednesday night. I was so tense and upset at the time, not knowing what to expect."

A young Presbyterian social worker who recovered from a very serious, prolonged illness wrote: "I would like to sincerely thank you for the interest you took in me while I was at the _____ Hospital. Your visits meant so much to both Mother and myself. Your prayers were so meaningful to us and did much to strengthen our faith

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Source of Supply

By Mary Alice Holden

May I accept the love of God
As little children do,
Believing every need supplied
And every blessing new.

Then I will share His hope and peace
With every passer-by
Till those around will know of whom
Does come this rich supply.

Denver, Colo.

in our Lord's divine guidance."

This brief note comes from a young lady whose husband died while he was a patient in the hospital: "I would like to thank you for your kindness and prayers for both Bobby and myself. You were a great comfort to us both."

Remember the words of Jesus: "I was sick, and ye visited me." We serve Christ if we minister in His name to those whom He would help if He were moving in our space. May Jesus be lifted up in all our human contacts both in and outside the hospital.

Harrisonburg, Va.

When Faith Outshines the Shadow

By A. C. Good

We hear a great deal these days about world conditions, but apparently there isn't much that we can do about them. But I do feel that the time is here for a renewal of our spiritual emphasis on life in order to meet the challenge of a sinful world. If we are to have an awakened America, we will have to have an awakened church first. The church has the answer.

I believe in the church and her message for the world today. I want to think of Stephen as an example of the church in victory. He was called, he was commissioned, he witnessed, and he died for his faith. Today, our faith is our greatest possession. Faith is a permanent, abiding possession, regardless of the kind of world in which we live. It must be something that is real and satisfying *now*.

The church is no stronger than the faith and life of its members. Any inconsistencies on the part of any of its members will weaken our testimony. Someone has said that when Christians get in the wrong place, their right place is empty.

The writer of the Hebrews would say: "Let us hold fast the profession of our faith without wavering." A halfhearted Christianity cannot win against the forces of evil in our day. It calls for a new commitment of all that we have, are, and ever shall be to Jesus Christ and His church. Are we ready to go this far in our commitment *now*? I believe that if we would accept this challenge, we would see a great spiritual revival in our day.

According to Acts 6:5, Stephen was a man full of faith and of the Holy Ghost (a qualification for all Christians). "And they were not able to resist the wisdom and the spirit by which he spake" (verse 10). In verse 15, we have his silent testimony, which was an evidence of the supremacy of the spiritual over the material. Like Abraham of old, he "looked for a city which hath foundations, whose builder and maker is God." We have heard it said that the blood of the martyrs is the seed of the church. Would our faith stand the test of communism today? If we would die courageously, we must live courageously.

Christianity is not a soft religion; it is a dynamic declaration of our faith—in times like these. Then let us not be afraid of the shadow. "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:25). The pleasures of sin have closed the door to heaven for many souls.

Again, we have it recorded in the Word of God that we must fight the good fight of faith and *lay hold on eternal life*. Have we got it, Brother–Sister? Are we sure, is it real to us–something that the world cannot take away? The story is told of an infidel who had a son to whom he had taught his infidelity. When the son was nearing death, the father said: "Hold on, son; hold on," but the son replied: "But, Father, I haven't anything to hold on to."

Recently we had the privilege of leading an old man to Christ, where he found forgiveness for his sins. Some weeks later, I called on him and inquired: "How are you today?" He replied: "I am all right, but my three alcoholic sons whom I taught to drink won't listen to me when I plead with them to repent of their sins."

I suppose if Paul were living today, he would say these are perilous times but "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (II Cor. 10:4). "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" (I John 2:14). Paul would say, "Endure hardness, as a good soldier of Jesus Christ." "With such as these, truth shall not perish from the earth." There may be testing times ahead, but "a mighty fortress is our God." "Fight the good fight of faith." Our faith is greater than the shadows.

I love to think of the church in victory. We are not playing the role of the defeatist, praise the Lord. Jesus said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Whatever happens to the nations of the world, the church marches on to victory. She knows no defeat. "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11).

Today we need a faith that grips the solid rock.

"In times like these you need a Saviour,
In times like these you need an anchor;
Be very sure,
Be very sure,
Your anchor holds and grips the Solid Rock!"

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Our Mennonite Churches: Landis Valley

The Landis Valley membership first worshiped in the John Jacob Snavely house, built in 1827, and in three schoolhouses until 1847, when a separate meetinghouse was built on the present cemetery grounds along the Eden Road. In 1884, a new one was built on the present site. The present house, 54' x 96', was erected in 1928. It is a part of the Hammer Creek District (Amos S. Horst, Mahlon Zimmerman, and Isaac K. Sensenig, bishops), with a membership of 209. Ira D. Landis and Levi M. Weaver are the ministers, and Norman L. Hess, deacon. Address—2425 Kissel Hill Road, Lancaster, Pa.

FOR DISCUSSION

So Built We the Tower

By Tillie Nauraine

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

It came to pass that the children of God agreed to build a tower. Because they were given to the worship of God, they began the tower with the sanctuary. Not being able to agree on its particular design, what had been begun as one sanctuary, became eventually numerous sanctuaries joined or separated, as the case might be, with walls, partitions, and corridors.

There was, for instance, the purple sanctuary which suited the mood of the lovers of purple. Its liturgy, its music, and the spoken words were performed with a dignity and correctness that could not but appeal to the most fastidious taste.

There was also the red sanctuary where one could weekly be reminded of the judgment of God, impending doom, and the pangs of hell. Almost anyone who attended here could surely be turned to the mercy of God.

The green sanctuary was provided primarily for those who delighted in the free gifts of divine grace. For these, the pleasant sanctuary was the gateway to green pastures that required neither sowing nor reaping.

Slowly, as the sanctuaries were being built, it became obvious that nearly half of all the building space had been allotted to the golden sanctuary—an imposing and beautiful structure, its theme and symbol richly etched in statuary with an artistry not to be duplicated.

But away and beyond these sanctuaries was a simple gray one where the Bible was placed on a pedestal and kept there for at least four hundred years. For the Biblicists, to worship in this sanctuary was part and parcel of a way of life, whether it was plowing a field or caring for a brother.

And so the tower grew with the sanctuary as the very foundation structure. And although each sanctuary served a distinct purpose, all had one requirement in common—every worshiper must accept a small gold box which he would carry to his home in the field, on the farm, or in the factory, to be displayed on a shelf, a chest, or cabinet to receive a portion of every man's wealth. On the Lord's day, therefore, the worshipers could be separated from the pagans by the presence of the gold boxes.

In time the great edifice contained a ministry of education, to care for the tower schools, colleges, and universities. There was also the ministry of publication which made the Bible, teaching materials, and a multitude of books, magazines, numerous leaflets, pamphlets, and papers available for the masses. The ministry of history and sociology maintained careful records of origins, names, and events. The ministry of health built hospitals, children's homes, old people's homes, and schools of nursing and medicine.

So with the rapid growth of the tower, the ministry of finance came to be looked upon as one of the most essential (if not the most beautiful) functions carried on in the building of the tower. Through this ministry all the little gold boxes that came to the sanctuaries on the Lord's day were relieved of their contents and the jeweled boxes returned to their owners. The ministry of finance was especially concerned to keep before the masses the image of the growing tower.

The sanctuaries, too, became tools, in that they not only served as a place for the worship of God, but became also recruiting stations for the enlistment of intelligent, educated, and dedicated persons for the work of building the tower. In fact, the sanctuaries bowed to the demands of every tower ministry, for the men who worked in the tower came to love the tower. And truly it was a magnificently beautiful building. So the sanctuaries became the life line through which flowed the steady stream of men, women, children, and grandchildren for the work of every ministry in the building of the tower.

As the work on the tower progressed, and the plea for workmen became more insistent, another notable phenomenon appeared. The ministry of finance, through the sanctuaries, impressed the masses to accept larger and larger gold boxes to take home with them so that more handsome portions of their wealth might be received. For only so could the tower be built.

And now, apart from the plea for people for tower work and the pleasant klink of the gold boxes on the Lord's day, the sanctuaries became places where one seldom thought on the worship of God or heard the voice of God. Except, perhaps from the gray sanctuary one could still see the Bible on the pedestal and hear it referred to as the Word of God. But even here, the overwhelming demands of the tower had caused the keepers of the sanctuary to scrutinize carefully the earnings of its worshipers and impress upon them the urgency of supporting the tower ministries.

Occasionally, too, one of the masses heard the voice of God directly and hurried out to the bush to pour oil on a dying man's wounds or speak peace to his troubled soul. But more and more the worship of God became an individual matter. For the primary concern and the chief joy of the men in the tower was the building of the tower. And to this end the sanctuaries capitulated, for were not they the very foundation of the tower? As its lofty spires reared to heaven itself, the Lord was heard to say: "Let us go down, and there confound their language." So a white cloud appeared for a moment. When it lifted, the tower had evaporated. "And they left off to build."

What Is Important?

By Hope S. Stoner

In this materialistic age emphasis is being placed on things. Better and newer things are continually in demand and products are given a glamorous appearance so that everyone will desire these newer items.

Christians are also faced with these decisions day after day. Some, let's say, may be moderate in the buying of clothes but have gone overboard in the household appliances. Therefore, it is necessary to seek to do the will of God in spending so that the Christian will not neglect the Lord in his giving.

Excuses are too often given to cover our reasons for *wants*. One person will claim that he has bought a high-priced car for comfort, for he travels a great deal, when all the while he knows he has the big car because of a touch of pride that he just isn't willing to allow the Lord to take control of.

Then there is the person who says she really needs a new rug for the living room. But rugs are expensive, and when she considers how much good that money would do in getting the Gospel message to those who have never heard, she gives the money to missions and still has her old rug.

Statements which are often made reveal just what a person is and how he does feel. What are we neglecting by desperately grasping for these earthly possessions? The result of our negligence will someday stare us in the face, if it hasn't already done so. In fact, the results are beginning to show.

Where are the young people who are living dedicated lives for Christ? There are some, without a doubt, but far too few. Parents are doing little for Christ and so the young people haven't had Christ set before them. Their interests are in having a

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Hesston Alumni Serve

By D. D. Driver

"Hesston College seeks first of all to bring youth to accept the lordship of Christ and God's plan of redemption through Jesus Christ. She seeks also to prepare youth to take their part in sharing the Gospel of Christ and serving in the name of Christ." This is a quotation from the "Purposes and Objectives" of Hesston College as stated in the Hesston College catalog. Is this objective being realized? To answer this question let us see what the alumni of Hesston College are doing.

At the present time there are over 3,700 alumni of Hesston College in all but four states of the United States and in 36 foreign countries. We may have to admit that some of our alumni are not very actively carrying out the above objective, but we know that many are. Approximately 9.5 per cent of the ordained men listed in the "Ministerial Directory" of the *Mennonite Yearbook* are alumni of Hesston College. We have alumni serving in the ministry in other branches of the Mennonite Church and in other denominations.

There are 26 Hesston alumni connected with the organization of Mennonite General Conference and its committees. There are 105 in the educational work of the church. They serve on the Mennonite Board of Education, as administrators or teachers in our colleges, seminaries, high schools, and elementary schools. There are 16 connected with the Mennonite Publication Board and with the work of the Publishing House.

Thirty-two alumni are serving on the Commission for Christian Education and on conference Christian education committees. There are 69 serving on the Mission Board and on committees involved in its organization. Thirty-seven are working in Mennonite churches overseas. There are 54 serving in our hospitals as administrators, nurses, and helpers.

Besides all this, we have alumni serving in Pax, voluntary service, I-W, Peace Corps, etc. Many are serving our Lord and Master in daily vocations: farmers, bankers, secretaries, architects, construction workers, carpenters, bookkeepers, mechanics, merchants, homemakers. Alumni are serving by establishing Christian homes and bringing up children in the nurture and admonition of the Lord. May Hesston College continue to serve by training others to serve.

Eastern Mennonite College

Registration figures for the college division at the end of the first week were 608 students. Of these, 581 were full-time students and 27 were part-time students. The figure of 581 full-time students represents an increase of almost 15 per cent over the full-time registration figure of a year ago. Two hundred and twenty-five students have registered in the high-school division, which is an increase of 16 per cent over last year's high-school registration figure.

College freshmen arrived on Sept. 11 and spent six days in orientation, including tests, lectures, and interviews with advisers. The 190 freshmen registered on Sept. 16. Upperclassmen arrived on Sept. 16 and registered on Sept. 17.

President John R. Mumaw gave his opening address to all college students on Wednesday, Sept. 18, on the subject, "Education for Christian Discipleship." College classes began on the afternoon of Sept. 18.

The twin men's dormitories—Maplewood and Elmwood—were completed in August, and are now filled with college men. They accommodate a total of 196 students.

Fall revival meetings are scheduled for Oct. 7-11, with Paul M. Lederach of Scottdale as the evangelist.

Goshen College

"Perspectives" was the theme of a series of chapel services presented at Goshen College during the first week of classes, Sept. 16-20. Dr. C. Norman Kraus, Professor of Bible, was the speaker for the daily sessions.

Centered around the relationship of Christ and the college student, Dr. Kraus spoke on aspects of faith as guidelines for the Christian student in an academic community.

Introducing the series, he said the faith of the Christian is "that Christ is the truth about God and man. He is the reality of all life.

"This faith is based not on creedal statements, church history, or a process of sanctification. It is rather the result of a personal encounter with the Man — Jesus Christ.

"Christ offered no uniquely new theology or system of philosophy. The truth lies not in what He said, but in who He was," continued Kraus. "For if Christ was not who He said He was, what He did is of questionable relevance."

Each person must answer for himself the question of "Who is this Man?" The response to the personal encounter requires a decision involving the whole being. In making this decision, a person is deciding his own existence and testimony, Kraus said.

"Nobody can stand there for you. You've got to stand there for yourself," he concluded, with lines from the Negro spiritual.

In his third address Kraus pointed out that the New Testament clearly teaches there is a close relationship between a personal encounter with Christ and meeting our neighbor. We demonstrate the love of God in service to the needs of others.

Speaking on "Christ and Your Fellows," he admonished students to "see others from Christ's point of view." As "new creatures in Christ, the humanistic viewpoint must be discarded."

This new attitude of seeing others is possible only because the Christian knows he is forgiven and can forgive others. Others must always be viewed with compassion as individuals worthy of understanding.

"The basis for the Christian's evaluation of his neighbor is beyond humanism. It is on the ground of human worth and dignity with the boundless, changeless love of God," explained Kraus.

"There will never be reason to alter this fundamental basis," he added.

During the lecture on "Christ and Academic Excellence," students were reminded to keep in perspective "the nature and goal of college education."

At Goshen College, which is dedicated to God and the church, "excellence is for Christ. Attainment of academic excellence may be a denial of commitment to God," Kraus said, recognizing the problem of the Christian student. "But it need not be."

In these four crucial years of preparation, the pursuit of truth and wisdom should lead to gaining a deep personal understanding of Christ and life.

The simplicity of the Gospel must be told in an extremely complex culture. The witnessing individual must be prepared. "The profoundest impression is not what you say, but what you are and do."

"Follow Me" was the subject of the final address. Referring to the existential decision about Christ, Kraus said, "There is no true confession of Christ apart from following Him. To follow Christ means two things: to learn and to do."

"We would like to have Christ in our fine churches, but He prefers to encounter the people in the 'smoke-filled' room.

"We would like to have Christ with us and our fine middle-class friends, but He chooses the barefoot students singing freedom songs. He prefers those with a cause.

"Learning requires fitting into God's pattern; it is not placing God into our grooves."

The second requirement is "to do." Doing is not passive nonresistance. It is direct involvement and identification with others. It is becoming downtrodden with the downtrodden if necessary. It is being willing to be called "the scum of the earth."

"The cross must first be taken up. Then the steps taken, following, as God directs."

To the Goshen College student "doing" means going from step to step, class to class, "aware of your brothers and sisters in need and joy. Always concerned, we are Christ's servant to our neighbor."

The First Significant Test of the Freedom March

By James Reston

Written immediately after the March on Washington.—Ed.

The first significant test of the Negro march on Washington will come in the churches and synagogues of the country this weekend.

It is no good waiting for a political reaction in Congress, for if there is no effective moral reaction out in the country, there will be no effective political reaction here.

This whole movement for equality in American life will have to return to first principles before it will "overcome" anything. And as moral principles preceded and inspired political principles in this country and the church preceded the Congress, so there will have to be a moral revulsion to the humiliation of the Negro before there can be significant political relief.

The TV Mentality

The preachers at the Lincoln Memorial here this week understood this better than anybody else, but they were not able to speak for the whole religious community of the nation.

"If," said the executive head of the United Presbyterian Church, Dr. Eugene Caron Blake, "all the members and all the ministers of the constituency I represent here today were ready to stand and march with you for jobs and freedom for the Negro people, together with all the Roman Catholic Church and all the synagogues in America, the battle for full civil rights and dignity would be won."

The president of the American Jewish Congress, Rabbi Joachim Prinz, put the point another way. "When I was a rabbi of the Jewish community in Berlin under the Hitler regime, I learned many things. The most important thing I learned . . . under those tragic circumstances, is that bigotry and hatred are not the most urgent problem. The most urgent, the most disgraceful, the most shameful, and the most tragic problem is silence.

"A great people, which had created a great civilization, had become a nation of silent onlookers. . . . America must not remain silent. It must speak up and act . . . and not for the sake of the Negro, but for the sake of the image, the idea, and the aspiration of America itself. . . ."

Few people would question the validity of these points, but two misfortunes have debased the power of the church and of church opinion. Too many preachers, like too many Congressmen, are not leading but following their flock, perpetuating rather than destroying illusion and prejudice. They are "passing by on the other side." And their parishioners, even when they want to be participants instead of spectators, have lost faith in their power to influence great events.

Nothing, however, is more fallacious in American political life than the popular idea that Congressmen pay no attention to letters from their constituents. Some of them are impervious to reason and others either won't or can't read, but all of them want to be re-elected, and all of them know the political power of the church, even if they never go there except for votes.

If the preachers said what they really thought about this racial crisis and even half of those who heard and believed them wrote their honest convictions for or against racial equality to Capitol Hill, the political balance on racial equality might easily be transformed. If, however, the churches do not react and the march on Washington is regarded by the religious community as just another TV show, the political battle for civil rights could easily be worse off than before.

For while the politicians here are not saying much about the march, they are listening. And if such a mammoth demonstration, dramatizing the basic religious concept of equality, does not get an impressive response even from the churches, Congress could easily conclude that the nation was indifferent or worse.

—*New York Times.*

Confession, Pardon Commitment

(The following was written at the recent MYF Convention by a group of young people on the racial tension. It was used as a part of one of the services.—Ed.)

In a way that we could not have seen a year ago, we meet at this convention in the midst of racial revolution. This has been called the "summer of unrest." The end is not yet. We do not know at what point seething hatred may erupt into bloody riot.

Because the attitudes, words, and actions of racial prejudice have so deeply stained both the nation and the church of which we are members, we feel the need of confession at this crucial moment in history. Let us pray.

Confession

Minister: For the casual way we can read about racial distress without grieving for fellow human beings

Congregation: Have mercy upon us and forgive us.

Minister: For the times we have laughed at jokes that ridicule our Negro brothers and are closer to hatred than humor

Congregation: Have mercy upon us and forgive us.

Minister: For cheering Negro baseball stars, applauding Negro singers, and honoring Negro scientists without having made an attempt for their people to share a life of human dignity

Congregation: Have mercy upon us and forgive us.

Minister: For the times we could have spoken a healing word but chose to remain silent as we "held the coats" of those who were throwing verbal stones

Congregation: Have mercy upon us and forgive us.

Minister: For the times we have not prayed with real sorrow for the injustice we have seen and the persons this has affected

Congregation: Have mercy upon us and forgive us.

The Assurance of Pardon

Minister: For Thy own pure love to cleanse our hearts

Congregation: We thank Thee for forgiving and accepting us.

Minister: For a glimpse of the brotherhood of all who love Thee

Congregation: We thank Thee for forgiving and accepting us.

The Pledge of Commitment

Minister: In response to God's forgiveness and love, we wish to make our commitment.

Congregation: Having repented of our sin and received the assurance of pardon, we wish to commit ourselves, as brothers through Jesus Christ, to a daily course of Christlike love. We pledge ourselves to take the first step in forming personal friendships with Negro youths and young people of other minority groups and to seek the guidance of God for His further call upon our lives in providing equality for all of His children.

*

It is better to die, much better to die, with your spirit clean and unbroken, than to go on and on for another score of years of so-called success, pile up a lot of money, and die fat and old and unloved in bed, with your spirit shrunk to nothing, killed by complacency, smothered by success, suffocated by the material security you have gathered around you, a security as false as it is futile, that could not stand for a tenth of a second against even one of the shafts of the world of the spirit.

—Leslie Weatherhead.

The Dangers of Leisure

By Nelson E. Kauffman

Most of us have heard the proverb, "If you want a job done, ask a busy man to do it." Most of us who have had the responsibility for seeing that jobs get done have found that this proverb is all too true. Why is this? With a shortened workday and workweek, with two- and three-week vacations, with the practice of spending the winter in a warm climate, should there not be more people who would be willing to do work for the Lord and the church? It seems so in some ways, but the fact of the matter is that there is something about the increase of leisure time that demoralizes people, and makes them less ready and willing to give time for others, and for the Lord.

There seems to be something subtle that happens to the human being when he begins to take time to coddle, to pamper himself, and to otherwise spend time and energy to satisfy his selfish personal desires. He becomes critical of others. He becomes self-centered. He becomes dissatisfied. He begins to mistrust others. His moral fabric deteriorates.

When our fathers went into the wilds of the west to sacrifice for the future and for their families, when they worked hard from morning till night, they had time to help their neighbors, they had time to attend church services, and no one in need was turned away. They found satisfaction in life. They knew little of leisure, of vacation to coddle themselves.

They needed a change, but they took opportunity to do something purposeful for their vacation. Today people with leisure very seldom even think of sacrificing a bit of that leisure, let alone using working time to help others. Must there not be something immoral in the very act of spending time solely for personal physical pleasures? something that destroys us?

Let us look at the social and moral conditions that begin to exist at centers to which people go for vacations and/or to spend time in doing just the things they like to do, with little or no regard for the welfare of others, and where money is spent for ease and pleasure. These resort centers are being built up all over the world—the French Riviera, the former Havana, our beach cities, etc.

There the rich get richer and the poor get poorer, and the middle class is limited. There people go to get, to get for themselves, and not to give. They will spend money on pleasures, and often the edge of stewardship is dulled. The cry of needy people and causes of righteousness is scarcely heard because of the call of pleasures. "Everybody does it" subtly becomes the criterion for action, and the call of the Lord for sacrificial service and sharing with others means less and less.

If the above is true, at least to some extent, and the picture is not too overdrawn, we might agree that we Christian people should at least be on our guard against the subtle encroachments of this type of thinking and action in our own lives. The best way to avoid and overcome evil is to be busy in that which is right, and in what God is calling us to do.

It is possibly true that I can see what I think is a failure in another person, but I am ready to justify my own actions. This may be true of you, and if so we need each other—at least I need you to caution me and to give me help when you see I am going down the wrong road and becoming self-indulgent.

I need help to keep my life purposes clear. According to the Scriptures, my life is not my own. My purpose in life is to fear God and to keep His commandments. I must remember that the mark of undeniable discipleship is love to my fellow man. It must be a caring love of the kind Jesus had for me. He gave "Himself" for me. He came not to please Himself. How can I live for myself, and be His disciple? Should not even my vacation be of a kind that will in addition to giving me a change, also enrich and bless someone else?

Thought for the Week

It is time to eat our food as those who know also how to fast and to work as those who know the night is near.—D.

Maybe I want to, and need to, get away from people—at least Jesus sometimes went away alone with His disciples. But I do not want to take a vacation and there learn how others live for themselves and then come home and begin to spend my weekends, my non-earning hours, primarily for my own pleasure. People often come home from a vacation tired, and so omit any service for the benefit of others, until it becomes a habit because they misused their vacation on themselves.

Could we not together help one another to plan that our increased leisure will be increased service for the Lord? This might mean finding our joy, our satisfaction, in ministering to the needs of others. We may say we have less leisure than we ever had. This may be true, but it may be because we have planned more things for the benefit of ourselves. I feel we need to help one another at this point and to provoke one another to love and to good works.

As Christians we must help one another to avoid allowing the sensate, sinful world to set the patterns for the spending of our leisure, our winters, and our weekends. If we do not help each other as fellow Christians, we will be led to destruction with the rest of the world.

This whole problem bothers me. We are as subject to the pull of sinful human nature as any other group of people. We can succumb to the same sins as any other affluent society. We can as little stand wealth, ease, and the pull of pleasure as any other people. Before spending another vacation, weekend, or winter, let us examine ourselves before God, and possibly before our brethren who are over us in the Lord.

Our Mission Board is ready to give help and suggestions to those who can, and plan to, spend time away from home, that these experiences may be a blessing and help in building the church of Christ in today's world. We welcome suggestions from anyone on how people who go south for the winter can contribute Christian witness and service.

Elkhart, Ind.

"Doth Not Nature Teach Us"

By J. Paul Sauder

The devotional readings at a certain summer Bible school were always short and usually illuminated by some natural objects brought into the church each morning. But on this particular morning the speaker declared, "I could not bring my things into the room this morning because they were so big, and besides, they could not leave home. So I must take you on a trip which we took yesterday."

Then he told how his wife and he had gone down a certain road and had seen two perfectly white horses standing under a tree in a pasture. They must have worked together, it seems. They were a perfectly matched team. Here they were, standing together, sides touching, and that on a hot July day. But they were not standing with their heads together, as friends would perhaps do. Oh, no, they were facing in opposite directions. Now why were they standing so close together, like good friends, yet one looking north and the other looking south?

On this July day the flies were especially bothersome; so these horses arranged themselves so that each could switch the flies off the other's face. A horse's tail is not long enough to reach his own face; so this was the friendly solution to the problem.

Now the short lesson read that day was Gal. 5:13, 14, and the phrase repeated in concert by the school was, "By love serve one another." It seems that even horses have horse sense enough to so arrange themselves as to best serve a partner and be served, in turn, by him. And we Christians. . . ?

Tampa, Fla.

Psalm 46:1-3

By Everett H. Burns

First, our psalmist states a fact: God is. He exists. He reigns. He is sovereign. Moreover, He is personal. He has become our refuge and strength. He has shared His omnipotence, His sovereignty with us. From these facts David makes a deduction. He draws a conclusion. He exercises logic, and his logic is reasonable, sound, and solid.

God being who and what He is, we have no need to fear. The fears which have beset man from the beginning need do so no more. For they have met their match. God, the Sovereign Ruler of the universe, has set Himself against them. From this conclusion, David looks out over the things which have terrified man, and as he looks at them, he says, "Never mind them. I still say we need fear no evil, We look at the shaking earth, the moving mountains, the boisterous sea—sure, they are more than a match for us. Looking back to God, our refuge and strength, we find Him calm, unshaken—the same yesterday, today, and forever."

And we see all creation doing His bidding. He who marks the sparrow's fall will surely watch over His children. Unbelief says, "How can we know this? How can we be sure? The earth under our feet is shaking, crumbling: we step and fall. The mountains, which we thought were everlasting, are being taken up and thrown into the sea. The sea goes into a rage and surely we are no match for such a 'flood of great waters.' It's all right to talk about not being afraid. But is it not presumptuous foolhardiness? What is a man—150-200 pounds of flesh, blood, and bone—when nature by the billions of tons begins to move? A five-pound stone can kill a man. Surely there can be no refuge when mountains move and seas become mad."

But God would have us wait upon Him, trust Him. Look not at the restless mountains and the troubled seas; rather, look at the One who spoke the word, and they came into being, back into the beginning. Remember, in the Word, how the Lord Jesus rebuked the storm, and there was a great calm. Think of the love, the grace, the mercy, the power, the wisdom of the One in whom we have trusted.

Remember His promises—promises sealed in the blood of His only begotten Son. Remember His dealings with the fathers—yea, remember His dealings with you. Who forgave your sins? Who cleansed you from your iniquities? Who healed your diseases? As you remember these things, you will see that He is never taken by surprise.

And also you will see that the simplest promise in the Word is backed by the very person and presence of Almighty God. The Almighty, the Everlasting, the One who inhabits eternity, as we think of Him, we tend to feel that such a One is too high—too great—too far away to help us.

His Spirit would remind us that our Saviour was touched with the feeling of our infirmities, that He knows our frame. He remembers that we are dust, that we are weak, trembling creatures of time, that our days are as a dream when it is past. And then we are reminded of His precious promise, "I will never leave thee, nor forsake thee."

We reason back, from the terrors around us to faith and trust in Him. He has been our refuge and strength. To use the figure of Psalm 91, we, little finite creatures of time, look out from under the wings of the sovereign God, and rest in perfect peace, even as mountains move, seas roar, and the very earth itself disintegrates. We are under the sheltering wings of a living, all-powerful heavenly Father. We need not, we will not fear, come what may.

St. Louis, Mo.

What He Allows

By Anna May Garber

"I'm afraid I'm going to lose my mind. I'm afraid I'm going to lose my mind," the groaning voice from the bed grieved on and on. "Listen to me, Etta Sue," I said in a firm but gentle voice. *"We must be willing to go through anything the Lord wants us to.* When we are dedicated to the Lord, He overrules all things in our lives. Nothing can enter our lives but what He allows. Can't you leave this to Him?"

All this was after weeks of trying to help the dear girl.

A year later, after treatment in an institution, she confided, "I was in a haze and struggling when your voice came to me, 'We must be willing to go through anything the Lord wants us to or what He allows to come into our lives.' I said, 'Lord, I am willing,' and from that time I started to get better. I continued to improve until now I am well."

"Well, we praise and thank the Lord," I answered.

Then I applied the truth more carefully to a certain area of my own life. When friends I loved turned a cold shoulder, my heart bled, I thought I had the victory because I continued to show friendliness and a happy Christian spirit. But after a time I came to realize that I was murmuring in my heart because I had to bear this when there was nothing I could do to correct it. Then the Lord spoke to me and I told Him I would happily go through any experience He allowed to come into my life. I knew it would be all in His plan, for my refining or to help me to grow from image to image, more and more into His likeness.

The burden was removed and I learned another lesson in climbing the hill of life.

Our Usual Business

By Timothy B. Histand

While reading the foreword of a book describing the atrocities of Auschwitz, the Nazi extermination camp for World War II Jews, I noticed a striking parallelism to the present situation in twentieth-century Christendom. Bruno Bettelheim, from the University of Chicago, states that it was only the German Jews' insistence in carrying on life as usual in the midst of the holocaust of war that impelled the Nazis to take the drastic steps to exterminate them completely. He states that the Jews were given plenty of opportunity to emigrate to surrounding lands.

But they didn't want to leave their little cultural islands behind—their stores, houses, synagogues, and friends were too important to them to leave behind. They could not anticipate the terror and death that lay before them, because of their refusal to accept the reality of their present situation. As a result they were herded into the ghettos, and from there were loaded into boxcars that fed the camps of Buchenwald, Bergen Belsen, Dachau, Mauthausen, Auschwitz.

Does this not seem akin to the present situation in Mennonitism today? Bettelheim says: "I have met many Jews, as well as Gentile anti-Nazis, who survived in Germany and in the occupied countries. But they were all people who realized that when a world goes to pieces, when inhumanity reigns supreme, man cannot go on with business as usual. One then has to radically re-evaluate all of what one has done, believed in, stood for. In short, one has to take a stand on the new reality, a firm stand, and not one of retirement into even greater privatization."

If we are to survive in the battle for our very souls and for the unsaved around us, then we must realize that we cannot go on with our business as usual. We must leave our homes and families and everything that might hinder the spread of our faith—yes, maybe even our comfortable homes in a Mennonite community! If we do not, then we might come to the end of life's road sadly disillusioned by the words of our Maker, "Depart from me, ye that work iniquity."

♣

It is always the day of the Lord. When devastation sweeps abroad, it is His day. When everything seems wrong, it is His day. This conviction in the heart makes a man say, The day of the Lord must come eventually when all that is wrong shall be perfectly and forever set right.

G. Campbell Morgan, in *The Minor Prophets* (Fleming H. Revell Co.)

MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

October 13 is
World Literature Sunday

The Voice of a Pen

By Urie A. Bender

There are many voices in today's world clamoring for attention. But perhaps there is no voice that speaks so loudly as that of the pen. In practically every country of the world, literature is coming into increasing importance.

Many reasons could be cited for the increasing attention given to literature. Literacy is growing around the world. School systems are being refined, with education being offered to multitudes which in another century went uneducated. Technical advances have made possible extensive publishing ventures and widespread distribution patterns.

However, there is likely no more important reason for the increase in interest in literature than that it is simply a tool for communication. Men and women are social creatures. They live with each other. Their close proximity demands some system of communication. To be able to transfer ideas from one mind to another enriches everyone involved in the process.

For centuries, who knows how long, the human voice was used as the primary tool for communication. Certain sounds came to have certain meanings. These sound symbols carried messages from one person to another. There has never been a more important method of communication than face-to-face voice contact.

This method also has its limitations. A spoken sound symbol is lost forever unless the meaning carried by this symbol has been engraved on the memory of the listener. This limitation led eventually, in the development of cultures and civilizations, to the use of marks for written symbols to convey a message and also to retain some degree of permanence. Written symbols have revolutionized the whole field of communication and have made possible, with modern technological advances, the development of a literature in many fields which records the thinking and the ideas of many great minds.

Fortunately, the tool of communication is not limited to secular matters. In fact, inherent in written symbols is a tremendous potential for the sharing of Christian ideas and convictions. The very essence of the church of Christ reflects this sharing and communication through every possible form. The life, the voice, every action of a Christian, a written message, a published book—all serve together to communicate the Gospel of Jesus Christ.

One of the more modern developments using written symbols is the magazine or periodical. It is simply that, a compilation of messages which is shared periodically with a specified group of people. The GOSPEL HERALD fits into this category. Each week its messages serve very specific and significant functions.

Some magazines speak primarily to Christians. These are called Christian nurture magazines with the design of building up Christians in their faith and challenging them to serve their Christ where they are. This is a worth-while and necessary service, but it is not to be confused with the responsibility of every Christian to be evangelistic in concern. Indeed, the work of Christian nurture is not really accomplished until those Christians who are being nurtured begin to understand their responsibility to bring other men and women to Jesus Christ.

Any magazine serves as a channel for communication between people. It is actually a two-way street. The writer speaks to the reader, but the reader may also respond to the writer. In fact, the reader may help to determine what the writer will share.

The editor of a magazine serves as something of a middleman. Sometimes he becomes a guard or a policeman. He concludes that certain messages need to be shared and other messages should not be shared. He may make mistakes in judgment and, on the other hand, he may sometimes feel that a message should be shared which is not appreciated by the reader.

It is the editor's responsibility to analyze and evaluate his audience, maintain a balance in their reading diet between what they want and what they need, develop writers who are capable of speaking precisely to the concerns of the church, and find ways in everything he does to build the church of Christ.

The editor has a responsibility to the reader and to the writer. The writer also has a responsibility to the reader and the editor. And the reader can never ignore his responsibility to the editor and even to the writer who is seeking to lead his thinking in the right direction.

Actually, any literature effort calls for sacrificial teamwork. Any degree of success is possible only because many individuals work diligently at building this channel for communication. A magazine can be much more successful if more people understand their responsibility to each other, to challenge, to counsel, and to share.

Many ideologies in the world have become convinced of the value of the printed page. People everywhere are listening carefully to the voice of a pen. The ideas a writer shares can have profound influence on the lives of many people.

Any well-conceived and attractive periodical can play a most significant role. But its voice, the voice of the pens of the writers whose work appears in these pages, will have lasting significance only as writer and reader and editor join hands in a Christian partnership to communicate the Gospel of Jesus Christ and especially to build the church, to help Christians become the kind of persons God would have them to be so that their daily witness will draw other men and women to Jesus Christ.

There is no higher task to which we as fellow Christians may be called.

Elkhart, Ind.

Literature work in India attracts readers and buyers

Sahitya Ratna Bhandar

By Vesta Miller

General Board Missionary to India

Sahitya Ratna Bhandar, in Dhamtari, M.P., India, moved into its new home and opened its doors on April 14, 1962. After a short program we had open house. One hundred and twenty-five friends and neighbors registered on that day. This was on a Saturday; so on April 16 the first people came to read. From then on until the end of the month 350 had registered exclusive of the 125 who came on opening day.

The attendance increased steadily and reached a peak in the month of August, 1962. During that month a total of 2,427 people registered.

September brought a sharp drop. In October there were only 993 who came to read. This, no doubt, was because of *Dewali* holiday when the schools were closed. At the end of exactly eleven months we had a total of 13,448 who had come to read. This makes an average daily attendance of 48.2.

In the reading room we have a total of 275 English books and 311 Hindi books. During the year a few books disappeared; some were recovered. It was easy for people to walk off with books because we had only one man to supervise the reading room and also be sales clerk on the bookstore side.

We received 31 free books from United States Information Services. They also regularly send us all their pamphlets and the *Reporter* in Hindi and some materials in English. We are also receiving pamphlets and newssheets from the British and Israeli embassies.

We have not worked out a scheme to check which books are most widely read, but this is something that ought to be done. It would also be interesting to know what per cent of our readers are non-Christians.

We are building up a bookcase of Bible study helps which will be especially helpful to our pastors and others who may be called on to give talks or teach in Sunday schools. The different churches and some interested friends gave their Literature Sunday offerings to help buy some study books. We received donations amounting to Rs. 74.82 (approx. $16.00) for this project. We hope to be able to arrange to have these books fitted with cards so that we can lend them to pastors who live in outstations.

So far we have had only high-school matrics (high-school graduates) working in the reading room. We are still looking for a seminary-trained man to act as librarian.

The bookstore has done well, but there is great room for improvement. In fact, our sales were not so good as in 1961. The big reason for this is that our salesman had to remain in the bookstore and could not go out to do colporteur work as he had been doing. Another reason for the decrease in sales was that we could not supply any songbooks since they are out of print. There were many, many inquiries for *Masihi Git Sangrah*.

Last year we sold only 34 Bibles and 32 New Testaments. This was quite a decrease from 1961. But we doubled the sales of Gospel portions. We sold 448 Gospel portions this year.

Pray for the literature work in India.

Sharing Christ in Today's World

By Paul Erb

Part II

There is the ugly barrier between the Jews and the Arabs in Jerusalem. I intended to cross through Mandelbaum gate after twelve hours in Jordan to visit our missionaries in Israel. I couldn't cross over that soon, as I had written Bro. Kreider I was going to. I wanted to phone him. But this was impossible. I had to send a cablegram to Amsterdam, Holland, and ask them to send the cablegram back to Ramat Gan telling him that I would be one day late.

There is a line between the east and west in Berlin. Christ has something to say about these barriers of hate that separate men.

Vincent Harding, a Mennonite Negro working under MCC, has made his important contribution to the settlement which was reached in Birmingham.

Missionaries in Tanganyika have made their contribution in the complete melting together of white and black in the Tanganyika Mennonite Church. When I was there I took supper one evening in the home of Eliamu Mauma, secretary of the conference.

"My wife and I are honored by your coming to us, Bro. Paul Erb and Bro. Joe Buzzard. It is a joy beyond measure to have you come to our country; to our church; among our people and even to come under our roof. It is true that until now we have never met, but now we have become personally acquainted and have even had a meal together at one table," Bro. Mauma wrote in a message to us.

"This important event is possible only because of Jesus. Otherwise we would never have seen each other. For a white man to eat the food of an African was an unimaginable thing, but because of the change Jesus makes in the hearts of brethren, we fellowship together without fear or embarrassment."

Then he says, "Please greet all the brethren. Take greetings from my home and please send greetings from my church, the Tanganyika Mennonite Church, to all the brothers and sisters in the fellowship at Elkhart, Indiana, and/or Salunga. Tell them not to grow tired of praying for us and remembering us."

Sixth, the world fights. Modern nations are spending billions for defense and we tremble on the brink of atomic destruction. But the bearer of the message of the Prince of Peace has something better than war.

Seventh, the world today is increasingly nationalistic. Twenty-nine new African nations have come into existence in the last eight years—all tremendously proud of their nationalism.

When I came into Algiers I did not have a visa in my passport for Algeria. The immigration clerk looked at my passport and told me to stand back while he took care of the other people on the airplane. Then he told me I didn't have a visa. I said I was told I didn't need one. When he insisted that I did, I proceeded to explain that Air France told me I didn't need one.

I saw as soon as I mentioned Air France that I had said the wrong thing. He straightened up and said, "Air France is not the government." He made it very, very clear that it was the Algerians who were deciding the rules now, and not the French. This is just the kind of spirit you find everywhere. Our missionaries do not preach that Christ is for or against Algerianism. We preach a Christ who transcends nationalism, and one of the difficulties of some of the missionaries in Africa today is that they may betray by their words and attitudes how homesick they are for the good old days when the European powers were in control.

I heard a missionary in a Kenya rest home say that when Kenyatta comes into power missionary work will probably have to stop. What nonsense! Kenyatta doesn't tell missionary work to stop. And it isn't stopping. We have to separate ourselves somehow from our prejudices and our sympathies to know that Jesus Christ loves people of all nationalities. And He loves the African nationalist just as well as He loves the American nationalist. Our Christianity is neither western nor American. We preach the same message regardless of the country.

Eighth, the world is hostile to Christianity. In Somalia, it is illegal to propagate any religion other than Islam. In Israel, the very word "missionary" is a bad one. You can be a student, teacher, or a lecturer. You can run a bookstore or a travel office, but you can't be a missionary. Our missionaries in some places simply learn to be the Christian presence.

After Merlin Grove was assassinated in Somalia in 1962, our missionaries did not leave. One might think that the wise thing would be to get out—it is too dangerous to stay. They didn't—they stayed there even when the government said they could not do any mission work. And it is just their presence that has counted and is counting.

One of the most moving services I at-

tended these past months was the Sunday night service in Mogadiscio in which 18 young Somali men had a meeting of their own. I watched and thanked God from my heart for what I saw and heard. These young men were Christians who were not yet baptized. They were not secret believers, because they sang lustily their Christian song in an open courtyard where the whole neighborhood could hear. They sang two songs that had been written, words and music, by members of the group. One of the group stood up and read a Scripture portion, and another stood up and explained it. As I watched these young men and saw their simple worship, I thought to myself, "Here is the germ of the church in Somalia." In spite of the silencing of missionaries the Word of God is having its way in the hearts of these young men.

The last point is that the world is lost. Men are probing the heavens to see where they came from. They are exploring their subconscious to see if they can find meaning in life. They are consulting many human answers, including science, to find out what life means and where we are going. The Bible says truly that without Christ, men are without hope.

Man is lost and damned apart from the redemption that Christ has brought. And this is the chief reason for bringing Christ to the world and the world to Christ, because in Him the lost is found. In Him the condemned is justified. In Him the hopeless pessimist is lifted up. In Him the confused and misdirected is set straight.

At Pumula, about 130 miles northwest of Bulawayo in Southern Rhodesia, live the Bushmen. The Brethren in Christ have a mission at the edge of that territory. There we met a converted Bushman. He had accepted Jesus Christ seven weeks after he first heard of Him and had become an ardent missionary to his own people. He seemed to be especially struck with the fact that he had been taught that we are headed for a judgment. When I talked to this man and saw what Christ had wrought in his simple heart, then I saw that the simple and the illiterate can be saved and directed into meaningful living.

To bring our Christ into the world and to bring men to Christ is our first order of business. Not only for the church in an organized way, nor for the missionaries, but for every Christian. What is the emphasis and the direction of my life? What is my concern? What is my talent doing? What is my interest doing? What is my money doing in accomplishing this great first task that Christ has given us of carrying the Gospel to every creature over the whole world?

MDS Volunteers Left for Yugoslavia

For the second time in two years Mennonite Disaster Service will send skilled workers to an overseas disaster area. Three men—from Pennsylvania, Kansas, and Ontario—were scheduled to leave New York Oct. 2 for two-month assignments in Yugoslavia. They will help to erect prefabricated houses at quake-devastated Skoplje.

(In 1961 Mennonite Disaster Service sent 27 workers to Belize, British Honduras, after Hurricane Hattie had ripped through that community and left thousands houseless.)

The three MDS men—Curt Regehr, Inman, Kans.; Chester Steffy, Millersville, Pa.; and John Schmucker, Ringwood, Ont.—will join three volunteers from the Brethren Service Commission and several from European churches in helping assemble 150 prefab houses donated to Skoplje by the Division of Inter-church Aid of the World Council of Churches.

Curt Regehr, 46, a member of the Bethel (GC) Mennonite Church, Inman, Kans., is a carpenter. He has worked as a foreman on a variety of construction projects in the Hesston area.

Chester Steffy, 44, a carpenter, was one of the MDS volunteers who went to British Honduras in 1961. He is employed by the Eastern Mennonite Board of Missions and Charities, mission and relief arm of the Lancaster Mennonite Conference. The Slackwater Mennonite Church, Millersville, Pa., is his home congregation.

The Canadian representative on the team is John Schmucker, 33, an electrician and plumber. He is a member of the Hagerman Mennonite Church, Miliken, Ont.

The three will be working under the administration of the Foreign Relief and Services department of Mennonite Central Committee. Their support will come from the relief department and Yugoslav Red Cross.

Mennonites were able to respond quickly to the call from Yugoslavia for skilled workers because of the preparedness of the local MDS units and the co-ordinator's office which MDS established at Akron, Pa., a year ago. The latter arrangement enables MDS and the relief department to work together closely in recruiting workers with specific skills.

The World Council's housing project at Skoplje is expected to cost $500,000. By Aug. 22, $398,000 had already been pledged by the churches of western Europe, Australia, New Zealand, and the United States. An Austrian firm has been given the job of manufacturing the prefab houses, the first five of which were to arrive in Skoplje on Sept. 11. The other units are slated to follow at a rate of 40 per week.

Missions Today

Many Dim Lights

By J. D. Graber

The Mennonite Church is at work in a large number of places in the world. Our missions are found in more than twenty countries and in several of these we have more than one area of work. Our foreign relief, Pax, and Teachers Abroad programs would add perhaps another twenty countries in which Mennonite young people have served or are currently assigned. This is a commendable record for a church as small as ours.

A serious question of strategy arises, however. Would it be more effective as a Christian witness in the world to have fewer dim lights, as it were, and instead have a few strong lights? To abandon the figure, should we withdraw from a number of countries where we are now holding the line lightly and do a better job in fewer places? Might it be more fruitful to witness, serve, and evangelize in depth in a few places rather than doing all these superficially in many places? It takes money to do a good job and to make an impact in most situations. Should we, therefore, invest our mission contributions in fewer but stronger projects? These are all valid questions.

The Mennonite Church is small. Our resources are definitely limited. If we had twice or ten times as many members, our resources in persons and money would obviously be much greater. Yet we find ourselves trying to do too many different things. We seem to try to maintain all the services and support all the programs maintained and supported by the large denominations. There is urgent need for what we may call "parsimony." This means that we decide to hold a shorter front, but to hold it more in depth. We can't do everything; so we must decide what we can do well and leave the doing of many things to others.

Shall we close our missions in some countries? The light is quite dim in some places to which we have sent very few missionaries. But world-wide witness is the central task of the church—serving others, not ourselves. Perhaps as individuals we need "parsimony" in managing our personal affairs. Perhaps we should be using our limited resources individually for Christ and the Gospel and not scatter them over so many personal expenditures that leave little for the church.

Give more for world mission. Then some of the dim lights can be made to burn brighter and it will not become necessary to put out some lights so that others can burn brighter.

MISSION NEWS

Mennonites Participate in Israel Witness

North American Mennonites will be participating in Nes Ammim, a unique new Christian community in Israel which will attempt to help bridge the deep gulf which exists between Christians and Jews.

Two Pax men—Robert Hoover, Denver, Pa., a member of the Lancaster Mennonite Conference, and Martin Miller, Uniontown, Ohio, a member of the Conservative Mennonite Church—are scheduled to join this inter-Protestant venture as soon as they get their visas. Their assignment will be to help with the construction of buildings at the village which will be the center of Nes Ammim activities.

Mennonite Board of Missions and Charities, Elkhart, Ind., and Eastern Mennonite Board of Missions and Charities, Salunga, Pa., will participate in the United States Nes Ammim committee. They will coordinate their participation through the Israel Evangelism Committee of the former board. Orie O. Miller represents the Israel Evangelism Committee and serves as secretary for the United States Committee, which includes representatives from several denominational and interdenominational groups in the United States. The Pax men will be assigned by Mennonite Central Committee, Akron, Pa.

Nes Ammim was approved by the Israeli government early in 1963. The decision came three years after a memorandum of purpose had been presented to the government.

The promoters of this undertaking feel that only a determined moral and spiritual effort can reconcile the people of these two religions.

Nes Ammim, a Hebrew expression found in Isaiah 11:10, can be translated "a sign to the peoples" or "a wonder of the nations." Both of these phrases are appropriate for the new project in Israel. Nes Ammim is full of Messianic meaning and stresses the kinship of Israel and the nations.

One traditional Christian approach to the Jews has been to make an all-out effort to convert them. Frequently this has only deepened the gulf and increased suspicion, especially since so much of the Gospel stands in such painful contrast to the stark realities of persecution and anti-Semitism.

Led by a desire for brotherhood on the one hand and a deep sense of guilt on the other, a number of Christians in Switzerland and the Netherlands came to the conclusion that a radical new approach to the Jews was needed, an approach whereby Protestant Christians could work side by side with the Jews as they develop their new nation.

As their thinking developed, they hit on a plan to help Israel by means of capital investment, economic enterprise, and technical know-how. They felt that this type of assistance would enable them to make a direct contribution to Israel's economic development and at the same time build up a spirit of mutual confidence. Although the project is a business venture, carried out along strictly economic lines, it is prompted by spiritual motive.

Two hundred and sixty acres of good farm land 15 miles north of Haifa were purchased for the establishment of this new community in June, 1962. The location and quality of the land suggested to the community that farming would be a good starting point for Nes Ammim's activity. Water is available to the farm from a public pipeline running across the property.

After the community becomes established, it plans to branch out into industry. Nonfertile land is available near the farm for the development of factories and shops which will eventually form the backbone of the settlement's economy.

Nes Ammim began as a project of Dutch and Swiss lay Christians, but it has expanded now to include groups from Germany and the United States. Swedish, Danish, English, and French groups are also considering membership. Each country has its own committee which sends representatives to the international Nes Ammim organization. Each participating national group is responsible for a specified share of the committee's expenses and investments.

Five workers from the United States, including the two Mennonite Pax men, are expected to be sent to Nes Ammim before the end of 1963.

It is envisioned that $500,000 in investment funds will be needed to establish the basic Nes Ammim facility in Israel. Approximately half of this amount has been raised by the Dutch and Swiss committees. The U.S. committee hopes to participate on a 25 per cent basis in the total project.

Draft Change Will Not Affect I-W Program

When President Kennedy stopped the drafting of childless married men (married men with children have not been drafted since 1956) on Sept. 10, about 340,000 men were freed of current draft obligation.

Dick Martin, associate director of I-W services for the General Mission Board, said in an interview, "This change, however, will not greatly affect the I-W program."

He continued, "With renewed emphasis on Voluntary Service and Pax, the church hopes for a higher percentage of I-W's in church programs in the future, as well as young married couples. Earning I-W service continues to have possibilities for creative Christian service and the Mennonite Church is responsible for the earning I-W as a church member.

Your Treasurer Reports

When we speak about contributions, we often think of gifts of money or food or clothing. Because of our "team" way of working, the General Mission Board depends upon and appreciates another kind of contribution—the work of volunteer boards of directors or trustees in home missions.

In each institution and each home mission administered from Elkhart, and in each of the larger areas of program administration—overseas missions, health and welfare, relief and service, and broadcasting—our Board asks a group of persons to carry the responsibility for the administration of the particular program. The persons who carry these responsibilities help to make our work more effective, but they do so at a personal cost which is frequently considerable.

At its September 19 meeting, our executive committee appointed more than 140 persons to such boards. Last June, our Board elected or appointed 40 or 50 others. Still others are appointed at other times of the year.

The service these persons give is significant. They bring to their service special skill or understanding because of their experience, training, or community relationship. They give much time, plus their driving and other costs, in guiding our efforts each year.

We are most grateful for the contribution they make in the administration of our General Mission Board. We trust that you will thank God with us for their consecration and their contribution in this way. Pray for them in their work for Him in this connection.—H. Ernest Bennett.

"Voluntary service for young men and young married couples," he said, "offers great opportunities for witness because of sacrificial living, disciplines of VS units, and the rendering of greatly needed services. The General Mission Board urges young men to do alternative service through VS and Pax."

TB House Provides Home

Josue St. Ilaire had been sick for a long time. In all of his 19 years he never remembered being so sick before. When he finally came to the hospital at Grande Riviere du Nord, he was fairly certain of what was wrong with him. He had seen enough of this disease to know the symptoms of cough, fever, and weight loss. After an X ray at the hospital the diagnosis was confirmed—tuberculosis.

But for Josue this was only the beginning of his problem. Even though he knew that he could buy his medicines for one-

third the cost at the hospital at Grande Riviere du Nord his disease was so advanced that it was necessary for him to have a piki (shot) three times per week for several months. But his home was so far from any town that no one could be found to give him shots.

Then he was told about the t.b. house behind the hospital built for people just like him. So he stayed in the house for six weeks, going to the hospital three times each week for his shot. His food was given to him from the hospital kitchen. At the end of six weeks, he was feeling much stronger and had gained 13 pounds. He was then ready to return to his home with a much better chance of an early recovery.

The need for a t.b. house was recognized at Grande Riviere more than three years ago. John Bender, M.D., had drawn up tentative plans, but was unable to see them through. Then early 1963, Wilmer Rutt, M.D., again reopened the project. One month later, Bender, now in practice in Indiana, had pledged the entire amount of money required for the project. By May, 1963, the house was completed and ready for occupancy.

As indicated above, the house provides a place for patients who would otherwise be unable to get streptomycin shots for t.b. By providing an adequate diet, which is often not available in his home, the patient also has more body resources to aid the healing process.

The house has a capacity of six and is filled to capacity at all times. In July the benefits of this house began to be obvious with six "alumni" already discharged. "The transformation from an emaciated person to a person well on his way to health has been remarkable in most of these people," says Glen Miller, M.D., at Grande Riviere du Nord. "This t.b. house represents another effort on the part of the medical staff of the hospital to be sensitive and flexible to the current medical needs of the community."

Youth Work Challenges Mexico VS-ers

Much of the VS activity in Mexico City seeks to find and confront youth with the living Christ. Fall youth activities began for the Nueva Santa Anita Church community on Sept. 7 when a dozen youth met in the Paul Godshall apartment.

Biweekly meetings on alternate Saturday evenings will have games, songs, and Bible study. Youth themselves plan the meeting and lead it. "They are interested in living a Christian life and making friendships with Christians," Paul Godshall observes.

The Godshalls—both Paul and his wife Cathy—will study Spanish at the University of Mexico during the fall quarter. The study will improve their ability to communicate in Spanish and give them opportunity to witness to thousands of young Mexicans on the campus of the university.

The youth group of the San Juan church, sponsored by Carlos Lugo, had charge of the evening service on Sept. 15. One conducted the service, another led the singing, and three gave short talks on young Bible characters, such as Paul, Daniel, and David. One girl made a profession of faith during the service.

In other service activities, VS teacher Mabel Lugo took her kindergarten group to visit the central fire station in Mexico City on Sept. 20 to supplement their study of the unit "Our Helpers." Carlos and Paul hung a door for a mother of six as a plus service project. She had formerly attended church services, but since she moved to a different location without a door, she couldn't attend church.

Eastern Board Workers Return to Field

Glen and Elizabeth Good were reappointed by the Eastern Mennonite Board of Missions and Charities for a 33-month term of missionary evangelist service in France. The Goods have been in the United States on a three-month furlough since July 16 and are scheduled to return to France in October.

Bertha Beachy left New York Sept. 24 for her second term of missionary service in Somalia. She spent several days en route with her sister and family, the Ray Gingriches, missionaries in Luxembourg, and was scheduled to arrive in Mogadiscio Oct. 1.

Academy Students Pass Examinations

Nazareth, Ethiopia, Bible Academy's five twelfth grade students successfully passed their school-leaving examinations in July. Few schools have a one hundred per cent record such as this. One of the graduates is working in the Menno Bookstore office and hopes to take work in night school at the University College in Addis Ababa. One is acting Deder Hospital administrator; one plans to teach at Deder, and two plan to enter University College, Addis Ababa.

Customs and Postage Exceed Value

VS workers in Mexico City are discovering that postage fees of packages mailed to them frequently exceed the value of the articles in the package. In four instances, such fees have been 50 per cent, 100 per cent or more of the value of the material.

Carlos Lugo thought "a car must be arriving" recently when he received a post office notification of a package with $46.38 in fees due. Instead, "I was informed that the package contained soap and towels for the kindergarten," he said.

Persons with material aid gifts for the program should write to the workers in Mexico before mailing such packages.

Ohio Hosts I-W Orientation

West Liberty and Cincinnati, Ohio, will provide the locale for the next Mennonite Church I-W Orientation Oct. 15-31, according to Dick Martin, associate director of I-W services for the General Mission Board. Authorized by the I-W Council, the orientation has been organized locally by Ellis Croyle, Archbold, Ohio, and D. D. Kauffman, West Liberty, Ohio.

The orientation will open with a meeting Oct. 15 with Roy Koch at Bethel Mennonite Church and continue with a service tour to Cincinnati, leaving from West Liberty at 7:00 a.m. on Saturday, Oct. 19. The service tour will include a tour of Christ Hospital, a presentation by the hospital personnel director on hospital expectations of I-W's, recreation planned by Cincinnati I-W's, and a service at the Cincinnati church.

Sunday morning, orientation participants will attend the Mennonite Church, followed by a fellowship meal with the congregation and a panel forum "This Is I-W."

Class sessions, building on the tour experience, will use Dale Stutzman, West Liberty; Joe Kauffman, Plain City, Ohio; Ed Stoltzfus, West Liberty; and Nelson Kanagy, West Liberty, Ohio, as resource persons. Classes will meet on Tuesday and Thursday evenings of the following two weeks—Oct. 22, 24, 29, and 31, at 7:45 p.m.

Orrin Smucker, Plain City, Ohio, will also conduct the class on Oct. 17 at 7:45 p.m. The subject: "Introduction to Urban Life."

All young men planning for I-W earning service are expected to attend an orientation of this kind, along with their wives or girl friends. The cost: $10, which covers tuition and the tour to Cincinnati. For more information, write to Dick Martin, Box 316, Elkhart, Ind. 46515.

Needed: Registered Nurse

Mennonite Home for the Aged, Albany, Oreg., is looking for a registered nurse. Interested persons should write to Joel D. Roth, superintendent at the home, Route 3, Box 1120, Albany, Oreg.

Cincinnati I-W's Work for Christ

Sixteen I-W men work in three Cincinnati, Ohio, hospitals and participate in the Mennonite Christian Fellowship there, Charles Kalous, I-W sponsor of the Ohio and Eastern conference reports. Recently one of the hospital personnel directors said, "Your boys give the kind of dependable, friendly service we want our patients to get." Both men and their wives are working in the hospital in some cases.

I-W's first came to Cincinnati about 10

years ago, but only in 1958 did the Fellowship begin to emerge, Bro. Kalous says. Loren King of West Liberty, Ohio, served then as pastor. Several men or families have stayed on in Cincinnati after completing their I-W service in order to help with the witness.

"Now we are sure that a witness is going out as these persons mix with society at their jobs and in the communities where they live. They also contribute to the witness of the church in a very real way. They serve as Sunday-school superintendents, song leaders, Bible and Sunday-school teachers, club leaders, and ushers. VS girls also share in some of these activities. Several use their cars in bringing children to Sunday school.

"We have an active MYF with Mr. and Mrs. Glenn Schrock as sponsors. Their witness activities for Christ are varied. They engage in literature distribution, distribute Christmas baskets and sing carols, and form a chorus for special programs to other churches and missions, as well as our own.

"Pray for us here in Cincinnati that God through us will prosper in His glorious cause," Bro. Kalous concludes.

Puerto Rico Mennonite Hospital Expands

Mennonite General Hospital, Aibonito, Puerto Rico, must begin construction of additional facilities by Nov. 10, 1963, according to the terms of a Public Works Acceleration Act grant it has received, reports Mervin D. Nafziger, administrator. The hospital, which began its work approximately 20 years ago in the small nearby town of La Plata as a Mennonite Civilian Public Service project, opened in Aibonito in June, 1958, and belongs to the General Mission Board, Elkhart, Ind.

In 1962 the hospital admitted 2,985 patients, delivered 842 babies, saw 27,422 clinic outpatients, and performed 658 operations.

The hospital is licensed to operate 34 beds and 5 bassinets. Always overcrowded and unable to serve the Aibonito community adequately, in 1962 the hospital hired Anthony J. Rourke, M.D., a professional hospital consultant who was assisting two Puerto Rico district hospitals in a similar way.

In June, 1962, the consultant's study recommended enlarging office space and bed capacity. After the expansion, according to Nafziger, the hospital will have 50 adult and pediatric beds, 12 bassinets, a new outpatient clinic, enlarged laboratory and pharmacy, more storage space, a new employee dining room, a new medical records room, a new library, and several more offices.

Drawings and specifications have been approved and the hospital now waits for permission to advertise for bids. The total cost of the expansion will be $301,499 and the grant is approved for $226,124.25, or 75 per cent of the cost. The remaining $75,374.75 will be raised from a fund drive in the community and on the island.

A counselor, Carol Glick, and a chaplain, Lawrence Greaser, have daily visits with patients. A morning devotional period is broadcast over the loud-speaker, and during the day religious music is played. Sunday afternoon and Thursday evening services are held in the hall to help meet patients' spiritual needs as well.

Many patients also need financial or material help. A social worker arranges payment terms and helps those with financial difficulty arrange for government assistance. A special "milk fund" provides milk for malnourished children from very poor homes. The social worker distributes clothing to families in need. Such activities are regarded as emergency aid to help patients "get on their feet" and help themselves.

The medical staff includes three doctors, most of whom serve for two-year terms or somewhat longer. Local doctors are invited to join the courtesy staff.

The nursing staff consists of nine registered nurses and 15 practical nurses. The total employee group numbers 66. Twenty or 25, in addition to the three doctors, come from the continent or receive their support through the mission-church program. The remainder of the employee group is hired from the Aibonito community.

Your Overseas Missionaries of the Week

Donald and Vietta Nofziger

Donald and Vietta Nofziger, Goshen, Ind., sailed from New York on Sept. 18 for a three-year term of missionary service in Ghana, Africa, under the General Mission Board.

Don will serve as pastoral assistant and administrative assistant of the primary village schools in the Accra district of Ghana. Other duties will include literature distribution, administering short-term Bible institutes, and training the nationals for church leadership. Vietta will assist him in his work. Both will be learning the Twi language. Don received his B.A. degree in sociology from Goshen College; last spring he received his B.D. degree from Goshen College Biblical Seminary. Prior to his mission assignment he worked as a construction worker, was active as a youth worker and as a Sunday-school teacher and superintendent, was assistant pastor at Osceola, Ind., and served a summer of VS in Alberta, Canada. Vietta received her B.S. degree in elementary education from Goshen College. Prior to her mission assignment she taught elementary school at Rantoul, Ill., and Goshen, Ind. She has also been active as a youth worker and leader, and served a summer of VS with her husband in Alberta.

Algeria Missionary Recuperating

Annie Haldemann, missionary nurse to Algeria for the General Mission Board, in co-operation with the French Mennonite conference, continues her recuperation from pleurisy at Erholungsheim, Freyberg, HONDRICH/SPIES, Bern (Switzerland). It appears that her convalescence may take two or three more months.

Brook Lane Completes Work-Study Camp

Eleven persons concluded three weeks of work-study in the area of mental health at Brook Lane Farm Hospital, Hagerstown, Md., on Aug. 24. Said one, "An important result for many of us was the formulation of a new concept of the mentally ill individual . . . accepting him . . . as a real person."

Participants were students, teachers, housewives, business people from California, Georgia, Canada, and points in between. They talked with psychiatrists, social workers, chaplains, nurses, and other hospital staff members. They discussed a variety of subjects relating to human behavior, the church and mental health, mental health careers, and the nature of mental illness.

The group's work activity centered around redecoration of much of the hospital interior. Each morning they painted rooms, halls, day rooms, and other areas, interacting with staff and patients in the process.

At other times they participated spontaneously in hospital sports, games, parties, and other hospital activities. Additional enrichment and diversion came through field trips to nearby mental health centers and scenic or historic spots.

Sponsoring agencies — Mennonite Central Committee, Akron, Pa., and Brook Lane Farm Hospital—are evaluating the project and considering another similar program at some future time.

Italian Booklet Useful

Over 50,000 of a 48-page booklet, "La Bibbia ha ragione (Does the Bible Make Sense?)," have been sold or distributed in villages or country towns all over Italy during the summer by groups of Operation Mobilization, an interdenominational evangelistic work. This booklet carried ads advertising the Italian Mennonite radio broadcast and Bible correspondence

course. It also announced the newspaper, "Parole di Vita," a monthly paper published by the Mennonite Church in Italy.

Heart to Heart on Sustaining Time

Radio Station WPOW in Staten Island, N.Y., is releasing both the Heart to Heart 15-minute weekly and the 5-minute daily broadcasts on sustaining or free time. WPOW, 1330 on the dial, airs the daily 5-minute broadcast at 5:25 a.m., and the weekly 15-minute program at 5:45 a.m., Saturday.

Radio Station KCLO Leavenworth, Kans., is releasing both weekly and daily Heart to Heart broadcasts on both AM and FM bands—1440 kc. and 98.9 mc. The weekly 15-minute release is at 3:15 p.m., Saturday, and the daily 5-minute program at 3:30 p.m. The station is releasing these Heart to Heart broadcasts on sustaining time.

Broadcasts Use Part-time Students

Elena Ortiz works afternoons in the Spanish radio office in Aibonito, Puerto Rico, helping to grade Bible course lessons and mail literature. Elena is a high-school senior who does not need to carry a full school load this year.

Mary Harnish, daughter of Mr. and Mrs. Robert Harnish of Lancaster, Pa., and a student at Eastern Mennonite College, serves part-time at Harrisonburg, Va., radio offices in transcribing letters.

Deputation Schedule

Sunday, Oct. 13, to Sunday, Oct. 20

Indiana

Urie Bender
Elkhart (Belmont), Sun., Oct. 13, p.m.
Daniel Diener
Topeka (Emma), Sun., Oct. 13, p.m.

Ohio

Paul Erb
Leetonia, Mon., Oct. 7, to Sun., Oct. 13

Ontario

Carson Moyer
Toronto (Danforth), Sun., Oct. 13, a.m.
Toronto (Warden Park), Sun., Oct. 13, p.m.
Cyril Gingerich
Baden, Sun., Oct. 13
Hawkesville, Sun., Oct. 20, a.m.
Mannheim (Latschar), Sun., Oct. 20, p.m.

Oregon

Milo Kauffman
Logsden, Sun., Oct. 13, a.m.
McMinnville, Fri., Oct. 11, p.m.
Salem (Western), Sun., Oct. 13, p.m.
Sheridan, Thurs., Oct. 10, p.m.
Sweet Home, Sat., Oct. 12, p.m.

Pennsylvania

B. Charles Hostetter
Altoona, Mon. and Tues., Oct. 14 and 15 (Central Pennsylvania Bible Conference)

Mission Pictures in the News

Twenty-seven VS-ers completed orientation school at the General Board offices on Sept. 20. Their places of assignment are: (l. to r. front row) Lloyd Borkholder, Hannibal, Mo.; Brenda Jeffers, Rocky Ford, Colo.; Ruby Ramer, Portland, Oreg.; Martha Beiler, Mathis, Texas; Pat Akers, Albuquerque, N. Mex.; Erma Yutzy, Rittman, Ohio; John Thut, Divide, Colo.; (second row) John and Rowene Borntrager, La Junta, Colo.; Marianne Roth, Calling Lake, Alta.; Stella Oswald, Hannibal, Mo.; Miriam Yoder, Robstown, Texas; (third row) Jim Kropf, Hannibal, Mo.; Sharon Eichelberger, La Junta, Colo.; Sue Townsend, Claremont, N.H.; Ellen Witte, Pueblo, Colo.; Iris Kauffman, Maumee, Ohio; Jerry Detweiler, Narberth, Pa.; (fourth row) Joyce Clark, Glenwood Springs, Colo.; Judith Scott, La Junta, Colo.; Anna Hostetler, Maumee, Ohio; Mabel Baird, Aibonito, P.R.; (fifth row) Lewis Hartzler, Rocky Ford, Colo.; James Alderfer, Claremont, N.H.; Anita and Donald Beidler, Winslow, Ariz.; Jay Roth, Surprise, Ariz.

(L. to r.) Allen Erb, acting administrator of Huerfano Memorial Hospital, Walsenburg, Colo., E. M. Yost, district overseer of the Rocky Mountain Mennonite Conference, and E. C. Bender, secretary for health and welfare for the General Board, discuss opening plans of the newly constructed hospital. Plans are that it will be dedicated Dec. 1. Registered nurses are still needed to staff the hospital.

Between the solemn urgency of the last great command of the risen Saviour to His disciples to preach the Gospel to every creature, and the practice of many who call Him Lord, there is a discrepancy which may well provide thought. With Him it was the one great work above all others, and that its difficulties might not dismay those to whom it was committed, He assured them of His power, and for their comfort, promised His own presence. Did He make too much of the work, or do His people make too little of it? One of the two it must be. Which is it?

—B. Broomhall.

Congress Talks Economy, Ups Arms Budget

Congress is unwilling to analyze or limit defense spending. Early in 1963 many Congressmen vowed to cut the over-all Federal budget for fiscal 1964, in order to offset projected tax cuts and an estimated $12 billion deficit. Yet the House has added nearly ½ billion to the $15.4 billion military procurement and research budget, over Administration protests. The extra funds are to be used to buy two "killer" submarines and pay for additional development of the controversial RS-70 airplane.

Yet Professor Seymour Melman, of Columbia University, has estimated that, on the basis of deaths resulting from the Hiroshima bombing, the United States already has enough nuclear power to destroy 1,250 times over every Soviet city with a population of 100,000 or more. Professor Melman believes that this level of "overkill" capacity could be maintained even if Congress eliminated nearly all military research and development and sharply reduced procurement.—*FCNL Washington Newsletter*, April, 1963.

I warn you, it will go hard with you if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.

—A. J. Gordon.

A Prayer

FOR THIS WEEK

Heavenly Father, we come to Thee praising Thee for Thy completeness.

We ourselves are incomplete.

We come to Thee not because we deserve Thy blessing but because we need it.

For Jesus Christ, Thy Son, we thank Thee.

For salvation from sin and self through His suffering and death,

For the equality of all men in sin and the equality of all in Thy grace, we thank Thee.

Forgive us our prejudice and fear.

For Thy Holy Spirit, we thank Thee.

For His daily leading;

For the searching of our hearts;

For His help and intercession, we thank Thee.

Make us sensitive to His promptings.

For Thy church, into which all men may be born through death to self and faith in Christ, we thank Thee.

Help us to grow in His grace and invite others to the hope of heaven. Amen.

—Willis L. Breckbill.

Prayer Requests

(Requests for this column must be signed)

Pray for the new MYF Life Team, as they serve the Midwest churches.

Pray that restraints on the preaching of the Gospel in Nepal and Somalia may be relaxed rather than increased.

Pray that our church may be guided into effective testimony against the racism now so common in the United States.

Pray for adequate funds so that our conferences and mission boards may enter the open doors of witness and service in our world today.

Love Answers the Door

By E. Estelle Glassburn

Under the caption, "Words to Live By," in a current secular periodical appeared the following epigram of unknown origin: "Fear knocked at the door. Faith answered. No one was there."

There is no doubt that fear knocked at the door; it often does. But was it faith that answered? I John 4:18 says, "Perfect love casteth out fear." Love is the antidote for, and banishes, fear.

But make no mistake. It was faith that sent love to the door, for "Faith . . . worketh by love" (Gal. 5:6).

So then let these be our "Words to Live By": *"Fear knocked at the door. Love answered. No one was there."*

Harper, Kans.

Priscilla

By Chester L. Wenger

In Luke's story of the beginnings of the Christian Church, Priscilla, wife of Aquila, appears as a true lady, strong in faith and beautiful of character. Coming from Rome, the name, Priscilla, may indicate noble Roman birth. Surrounded by the emptiness and corruption of aristocracy, this lady turned from it to worship the righteous God as taught by the Jews.

When Aquila arrived in the Jewish ghetto from Pontus on the shores of the Black Sea, he met lovely Priscilla and had no peace until she became his wife. Happy they were and prosperous in the business world of the great metropolis of Rome. But calamity struck them, or so it seemed.

The great Claudius Caesar, hearing that the pestilent Jews were quarreling about a certain "Crestus," ordered all Jews away from Rome. So Priscilla and Aquila fled and went to Corinth as exiles. Forced as they were to begin life over, Aquila turned to tentmaking, the trade his father had taught him as a boy. Priscilla, as a faithful wife, worked side by side with him, weaving the goats' hair, measuring, sewing, meeting the public in trade.

One day a stranger named Paul stopped in to make acquaintance. Paul was also a Jewish tentmaker and a vivacious Christian. Conversation quickly led to Caesar's command and the commotion concerning the Christ that was stirring all Jewry. Priscilla listened attentively as Paul recounted his experiences telling of his meeting with Jesus on the Damascus road and of his new lifework since that great day. In Rome, Priscilla and Aquila had not known what to believe concerning the Christ, but now they saw things differently. As Paul explained the Scriptures, their hearts fairly leaped with joy. Christ Jesus came from God. He died and rose again. Now exalted in glory He rules with all power in heaven and on earth. So Paul said and so they now believed.

How gladly they opened their home to Paul since he was a wandering stranger! But what was far better, they experienced Christian love in the oneness of their devotion to Christ. Priscilla's home became the center of the Christian witness in Corinth. The three made tents for their living, but uppermost in their minds and prayers was Christ. They taught both Jews and Greeks. Even Crispus, the ruler of the synagogue, and many others believed.

Paul's concern for new places made him restless to move on to Ephesus. Aquila and Priscilla decided to go with him. Paul had been telling them how important this city was in his strategy to win the world to Christ. On her part Priscilla kept reminding Paul that as a Roman citizen he ought to go to Rome and preach Christ in the very center of the empire.

Upon arrival in Ephesus, Aquila and Priscilla found that the Jews there had not yet heard of Christ Jesus. When Paul felt he must continue his journey onward to keep an appointment in Jerusalem, he bade farewell, promising to return as soon as possible. The heavy weight of responsibility now fell upon Priscilla, for she was the natural leader in the home. Her husband, however, was steady and faithful. Regularly they attended the synagogue and were delighted to find many of the Jews openhearted and ready to listen to the Gospel of Christ.

One day a new teacher, Apollos, arrived from Alexandria. He spoke in the synagogue. Such eloquence the Jews had never heard, not even from Paul. But as she listened, Priscilla thought she detected something missing from the message. Although Apollos was a man of great faith and power, he had never heard of the resurrection of Christ and the baptism of believers by the Spirit of God.

Priscilla asked her husband to invite Apollos to their home. There, as they ate their meal, with womanly sympathy and keenness of perception, Priscilla took the lead in instructing this preacher in the faith of Christ. Her efforts were outstandingly successful. Apollos came to believe the full Gospel and went forth to preach as never before. Mightily he convinced the Jews, showing from the Scriptures that Jesus was the Christ. Later with letters of recommendation from the home of Priscilla, he bade farewell and sailed away to Corinth.

The Bible tells us little more of this missionary couple. When Paul came back to Ephesus, he found them busy instructing men and women who came to and went from their home. Many were those who had a glimpse of the loveliness of life where Christ is the center of wedded love. As Paul joined them again, the whole city, it seemed, began shaking on its pagan-adulterous foundations. Idol worship and magic gave way before the power of God.

Years later and shortly before his martyrdom in Rome, Paul wrote a last letter to his dear friend Timothy in Ephesus. Remembering his many times of happy fellowship in the home of Priscilla and Aquila, Paul sent his special greetings to them and the church in their house. How could he forget this home where Priscilla,

a mother of saints, and her faithful husband served side by side in the greatest cause of all time, the advancement of the church of Christ?

Manheim, Pa.

Two Concepts of the Church

By Laurence M. Horst

It is always difficult to reduce concepts to the place where they are easily understood. There are so many ideas about the church and even differences relative to her function that it can be confusing. However, for the sake of clarity let us try to look at two concepts of the church that are most surely among us today.

First: There is the concept of the church as a stronghold of faith where the righteous find security and safety; where there is a closeness of love and unity; where the walls are so strong that the "fiery darts of the wicked [one]" cannot destroy the walls or harm the Christians inside.

There is much to be said for this concept. Surely the "gathered church" is a place of safety where the souls of the saints encourage each other. The Bible says, "Not forsaking the assembling of yourselves together, as the manner of some is. . . ." Loyalty to the church of Christ and to Christ Himself involves obedience to this admonition of the Bible.

Today, with all of the pressures of this age, there are many who have allowed the pressure of the world to press them into its mold and who do not realize that they are far, far from the spirit of Christ. Elton Trueblood in his book, *The Yoke of Christ*, gives the following illustration:

"A recent cover cartoon of *The New Yorker* brought chills to any sensitive observer, when it showed fathers in their cars, lined up outside a church building, waiting for Sunday school to end. The disturbing fact is that most of the men would have undoubtedly listed themselves, in any census, as being affiliated with the church outside of which they patiently wait each week."

It is not too common for our people to purposely remain at home from the Sunday school and so be absent from the "gathered church" as they sit together to diligently inquire into the teaching of God's Word. There is real value in concept one. The church is the mighty fortress where there is love and understanding; where the worshiper gains new strength and renewed inspiration to live closer to Christ.

However, too long has Christ's church suffered because there are so many redeemed ones who are selfish in their concepts. They are satisfied to have a center of worship for their family and friends but have never allowed the Spirit of God to burden them concerning the hundreds that have not the worship opportunity and have not felt at home if upon occasion they may have attended churches whose skirts are drawn close around them.

The second concept is that which includes all of the above. It embodies the idea of a walled castle of safety, but it includes another and larger concept. The "gathered fellowship" is a place to meet on occasion for sharing experiences; a place to learn and to worship and to gather new vision and then, instead of remaining in this "gathered fellowship," they go out renewed in strength to carry out the Great Commission to their neighbors and friends who are outside of the church.

When Jesus said, ". . . and the gates of hell shall not prevail against it [the church]," He did not mean that Satan and all his cohorts should come to knock down the walls around the church to destroy it and not be able to accomplish their end, but Jesus rather was saying that as renewed Christians full of vision and of the Holy Spirit went out from the "gathered fellowship" to witness, they would get out on Satan's territory, hammering away on the very gates of hell.

Whenever the Christian goes to witness to a lost person, he is standing at the gates of hell. This is Satan's territory. He has had the rule of this heart, but as such a lost person will allow Christ to come into his heart and take over the reign of government, Satan has been forced to retreat that much.

There is an intense interest in heaven in the work of the church on earth. Jesus said there is joy in heaven when a sinner repents. It would appear that every time a soul makes a decision for Christ there is a cheer of joy in heaven.

Then as the "gathered community" goes out to force back the gates of hell and to claim more hearts for Christ, it is fulfilling the normal function of Christ's church. As the church witnesses to the man in the shop, on the bus or the train, to the milkman at the back door or the salesman in front; as the individual Christian gives his witness again and again, he will be anxious to get back to the "center" by midweek to tell what Christ is doing and to receive new inspiration for his work and especially to unburden his heart and ask the members of the midweek fellowship to help him pray that God's power would defeat the kingdom of Satan in another heart or home.

As members meet in this type of burden bearing and sharing experience, it will be a precious and fruitful experience and will be the help needed to keep them fruitful in witness until they meet again on the Lord's day with the "gathered church" to share in the precious Christian fellowship.

Our concept of the church should be one of a group of saints at work to extend the borders of the kingdom of God. We need to see ourselves as spiritual warriors out on Satan's territory, having on the whole armor of God. Let us be willing to welcome to the "gathered church community" all who are saved from the clutches of the devil. It means adjustment, but it means reward. It will mean disappointments when young Christians fail, but one purpose of the "church fellowship" is to give spiritual aid and inspiration to new Christians.

After they have received strength to walk alone and to begin to carry the torch effectively for Christ, then the church will say, "It was worth the sacrifice after all," and let us remember that someone had patience with us when we were young and immature in our Christian life.

Jesus said, ". . . and the gates of hell shall not prevail against it." If each Christian were working with the efficiency of my Christian witness and testimony, would it make the statement of Jesus more true or less true? "It is required in stewards that a man be found faithful."—*The Missionary Guide*.

Empty

By Lorie C. Gooding

In Deut. 16:16 there is an instruction concerning the appearance before the Lord of His people, to worship in "the place which he shall choose." An added instruction is that "they shall not appear before the Lord empty."

In a little different context, the thought of assembling together to worship is carried over into the New Testament. God is pleased to hear His children's prayers, their hymns of praise, their testimonies as they worship together. Most Christians assemble with some like-minded group of believers for this important fellowship time. But how many of them appear before the Lord empty?

How many are there who have never opened their Bible from one Sunday morning to the next? It is well to come to church on Sunday morning, to listen to the Sunday-school lesson and the sermon. It is a spiritual feast. But to nourish completely, that Bread from heaven must be gathered every day. So the Word of God is given to be our daily bread; but how can it nourish those who will not partake of it? Empty hearts. How sad!

Empty hearts lead to empty prayers, or no prayers at all. The Bible says, "Ye have not, because ye ask not," or "ye ask amiss." How can one pray an acceptable

prayer when he does not know what the will of God is? If the heart is empty of the Word of God, how can he know that will? So "ye ask not." God knows what we need, but He waits to hear us ask for it. But empty hearts do not pray, "Thy will be done." If they pray at all, they say, "I am going to do this thing. Lord, bless it." Empty prayers. Such a great loss!

And, of course, this results in empty testimony. Jesus said that not all who say, "Lord, Lord," will enter the kingdom, but the ones who do the will of God. There are people who keep all the traditions and who serve in the churches, and who say, "Lord, Lord," whose life makes a lie of their testimony. Empty testimony. Profitless!

The result of all this emptiness is an empty life. The Spirit of God is not operative in a heart which is empty of the Word, empty of prayer, empty of witness. So there is no service given, and no fruit borne. God receives no glory from an empty life. Empty Christians. Cold. Formal. Powerless!

Christian, are you empty? What has made you empty? Beyond a shadow of doubt, you were not always so. When you accepted the Lord Jesus, your heart was not empty. You were filled with joy and peace; you were bubbling over with praise. You were determined to obey His will, to witness to His salvation, to win others to the Lord. You were not cold and formal and powerless then. What has happened? Search your heart carefully.

Is there unrepented sin in your life? It will estrange you from God. Are you too busy for Bible reading and prayer? If you do not feed daily upon the Word, if you are not in daily communion with the Lord, you will become empty. Or is it perhaps a love of tradition, so that you hold tradition above the Word of God? Tradition is good, but it must be kept subordinate to the Word, so that we may be flexible enough to be effective. By itself, it will leave you empty and hungry. Or is there yet another reason? Submit your life to the searching of the Spirit, and He will show you the trouble.

Christian, would you be filled? It is not God's will that you should be empty. He wants you to have a full and effective life. He wants you to love the Word, to pray in the Spirit, to bear testimony to His salvation, to live a holy and fruitful life for Him.

And He makes it possible that you can do so. But it will cost you something. It will cost you complete surrender to the will of God. You will find the instructions in Rom. 12:1, 2: "I entreat you, my brethren," says the apostle, "because of the mercy which God keeps showing you, that you continue to yield your sanctified bodies as a live sacrifice, approved of God, for this is a spiritual service. And do not keep on following the course of this present age; but go on to perfection by the continuing renewal of your minds, so that you may discern what is good and acceptable, and what is God's will for you."

So there it is. All that is required is an entire and voluntary consecration, and He will send His Spirit to fill your heart with joy and peace and power to witness. No more empty prayers, no more empty testimonies, no more empty heart and life; but a fruitful and happy life "being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." That is your heritage, Christian.

"And thou shalt not appear empty before the Lord thy God."

Killbuck, Ohio.

FAITH

(Continued from page 886)

Can we say: "Yes, thank God, my anchor holds"?

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

The story is told of the late Dr. Hinson of Portland, Oreg. He had a custom at the close of the day to go out on the mountain nearby and watch the beautiful sunset. One evening, he realized that this would be the last time for him to enjoy the beauties of nature and his fellowship with the Creator. He said: "Old Mountain, when you have crumbled to dust, I will be alive. Old River, when you have flowed for the last time and are lost in utter oblivion, I will be alive. Old Moon, when you hide your face for the last time, I will be alive, and the stars that are shining so bright tonight, when you fall from your sockets in the heavens and are no more, I will be alive." Soon after that experience, Dr. Hinson went to be with his Lord.

Sterling, Ill.

WHAT IS IMPORTANT?

(Continued from page 887)

good time and not in giving the good news of salvation.

Recently two young men gave testimonies of their love for Christ. The one was brought up in a Christian home and the other lived a wild teen-age life. The latter accepted Christ within the last year. They both were more dedicated to the cause of Christ than a lot of people who have claimed to be God's children for forty years.

Leaders, teachers, and parents, recheck your lives to see where Christ is placed on your list of values! Is Christ at the top? Really, what is first?

In some homes parents are so involved in business and social affairs that little room is left for Christ. Sunday evening seems to be such a good time for the family to come home and visit, and so no one from the Miller home will be in church.

It was a good morning to sleep in and a little cool outdoors; therefore breakfast was late and until everyone was ready for the Sunday morning service, Sunday school was nearly over, but the Yoders did manage to attend the eleven o'clock service.

The Martins had so much going on that week and Wednesday evening was the only night they could stay at home. In fact, they nearly forgot that Wednesday evening is the night Christians are urged to meet for prayer and Bible study, because they haven't attended for months.

We can and should be grateful for our heritage, but it can be carried too far. If we know God's Word, why aren't we applying it and doing more for Him? Didn't Christ do as much for us as for others? Why aren't we telling it? Isn't He real to us? Do we really feel that neglect is sin?

Brewton, Ala.

Field Notes ——— CONTINUED

Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Nov. 8, 9, will center on the theme of "Improving Christian Education." The keynote address will be given by Dr. Roy W. Lowrie, Jr., Principal of the Delaware County Christian Day School, near Philadelphia. Sessions for elementary teachers only will be held this year. The Association of Mennonite Elementary Schools will be meeting for inspirational and business sessions also during these two days.

Evangelistic Meetings

Daniel Zehr, Ailsa Craig, Ont., at Bethel, Elora, Ont., Oct. 13-20. **Richard Yoder,** Nappanee, Ind., at Clinton Frame, Goshen, Ind., Nov. 10-17. **Moses Slabaugh,** Harrisonburg, Va., at Mt. Hermon, Bergton, Va., Oct. 27 to Nov. 3. **Joe Swartz,** Rexton, Mich., at Midland, Mich., Oct. 7-13. **Mark Peachey,** Plain City, Ohio, at Wideman's, Markham, Ont., Oct. 6-13.

Amos Sauder, Ephrata, Pa., at Norma, N.J., Oct. 6-13. **Virgil Vogt,** Evanston, Ill., at South Colon, Colon, Mich., Oct. 6-13. **Russell Krabill,** Goshen, Ind., at Bay Shore, Sarasota, Fla., Oct. 20-27. **Lloyd Eby,**

Ronks, Pa., at Mechanic Grove, Quarryville, Pa., Oct. 16-27. Curtis Bergey, Telford, Pa., at Bridgeport, Pa., Oct. 6-13.

Calendar

Sunday School Centennial at South Union, West Liberty, Ohio, Oct. 12, 13
Allegheny Christian Workers' Conference, North Scottdale, Pa., Oct. 18, and Saturday sessions, Oct. 15, at Market Street, Scottdale, Pa.
Commission for Christian Education meeting, Manheim, Pa., Oct. 25, 26.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.
Indiana-Michigan Winter Ministers' meeting, Hopewell, Kouts, Ind., Dec. 3, 4.
Ontario Mennonite Bible Institute, 800 King St., Kitchener, Ont., Oct. 28 to March 27, 1964.
Illinois Mission Board, April 17, 18; place announced later.
Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.
Allegheny Conference, Blough Church, Hollsopple, Pa., July 31, Aug. 1.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bentz, Charles R. and Lois (Angstadt), Colorado Springs, Colo., first child, Charles Robinson, Jr., Sept. 7, 1963.

Bunnett, Peter and Ada (Smith), Ailsa Craig, Ont., second son, Murray James, Aug. 30, 1963.

Burrows, Edwin J. and Loueen K. (Short), Phoenix, Ariz., first child, Jane Kathryn, July 5, 1963.

Cross, George J. and Verna (Weldy), Middlebury, Ind., sixth child, fourth son, Dean Leroy, Sept. 19, 1963.

Denlinger, Earl and Magdalena (Overholt), Uniontown, Ohio, fourth child, first son, Steven Lamar, Sept. 8, 1963.

Diener, Eber and Vera (Saltzman), Mt. Pleasant, Iowa, fourth child, second son, Glen Edward, Sept. 12, 1963.

Good, Richard and Wanda (Weaver), Harrisonburg, Va., third child, second daughter, Barbara Sue, Sept. 8, 1963.

Guengerich, Owen and Twila (Swartzentruber), Greenwood, Del., third child, second son, Evan Lee, Aug. 25, 1963.

Hammer, Robert D. and Patricia J. (Shriver), Toledo, Ohio, first children, twin daughters, Karen Sue and Sharon Marie, Sept. 13, 1963.

Hartzler, Glenn and Elsie (Mumaw), Marshallville, Ohio, third child, second son, Bruce Edward, Aug. 29, 1963.

Hershey, Lynford and Norma Jean (Kauffman), Wichita, Kans., fourth son, Ronald Dean, Sept. 7, 1963.

Histand, D. Merrill and Joanne (Esh), Harrisonburg, Va., first child, Paul David, July 30, 1963.

Hostetler, Eugene R. and Naomi (Mast), Harrisonburg, Va., fourth and fifth daughters, Lorisa Faye and Lisa Rae, Sept. 21, 1963.

Keener, Carl and Ann (Hundley), Denver, Pa., first child, Steven James, Sept. 14, 1963.

Keim, Andrew and Joy (Shoup), Apple Creek, Ohio, second son, Wesley Wayne, Sept. 9, 1963.

Lehman, Oliver and Clara (Hjelter), Ryley, Alta., eighth child, sixth son, Neil James, Aug. —, 1963.

McDonald, Donald and Joyce (Cubbage), Elkton, Va., first child, Carlton Edward, Aug. 29, 1963.

McElmurry, Leon and Rosalee (Landis), Ailsa Craig, Ont., first child, Joann Ruth, Sept. 14, 1963.

Miller, Ivan J. and Della (Bender), Grantsville, Md., tenth child, fourth son, Stephen, born Jan. 18, 1963; received for adoption, July 23, 1963.

Ropp, Jesse and Velma (Myers), Albany, Oreg., second son, Douglas Lee, Sept. 7, 1963.

Ruebke, John and Beatrice (Brenneman), Hesston, Kans., second child, first son, Donald Dwayne, Sept. 20, 1963.

Ruth, Dr. Clarence H. and Helen (Althouse), New Holland, Pa., fourth child, second son, Jon Steven, Sept. 11, 1963.

Sell, Glen M. and Ethel (Leaman), Gaithersburg, Md., fourth child, second son, Duane Lamar, Sept. 24, 1963.

Stauffer, Wilbur and Arlene (Lehman), Ryley, Alta., fifth child, fourth daughter, Deanna Valerie, Sept. 12, 1963.

Yoder, John, Jr., and Lois Marie (Yoder), Accident, Md., first child, Linda Joy, May 23, 1963.

Yoder, Paul and Anna Louise (Diener), Meridian, Miss., first child, Paul Steven, Sept. 16, 1963.

Yoder, Robert and Doris (Zehr), Eureka, Ill., fourth living child, third son, Erik Robert, Sept. 11, 1963.

Yoder, Robert L. and Faith (French), Colorado Springs, Colo., second son, Jay Allen, Sept. 11, 1963.

Zehr, David and Doris (Albrecht), Fisher, Ill., sixth child, fifth son, Glen David, Sept. 17, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Beitzel—Maust.—Denver Beitzel, Grantsville, Md., and Naomi Maust, Salisbury, Pa., both of the Casselman River C.M. cong., by Ivan J. Miller at the Maple Glen Church, May 4, 1963.

Birky—Unrau.—R. Dwight Birky, Oak Grove cong., Adair, Okla., and Mary Elaine Unrau, First Mennonite, Newton, Kans., by Arnold A. Epp at the First Mennonite, June 8, 1963.

Brubacher — Longacre. — Glenn Brubacher, Elmira, Ont., pastor of the St. Jacobs cong., and Anna Mary Longacre, Barto, Pa., Bally cong., by Paul E. Longacre, father of the bride, at the Bally Church, Aug. 24, 1963.

Busenitz—Kenyon.—Glenn Busenitz, Newton, Kans., Emmaus cong., Whitewater, Kans., and Lorene Kenyon, Roanoke (Ill.) cong., by Norman Derstine at Roanoke, Sept. 21, 1963.

Chandler—Helmuth.—Richard Chandler and Dorothy Helmuth, both of Kansas City, Kans., Argentine cong., by Glen Yoder at the church, Aug. 9, 1963.

Delagrange — Eicher. — James Delagrange, Woodburn, Ind., and Marie Eicher, Grabill, Ind., both of the Cuba C.M. cong., by John Yoder at the church, June 22, 1963.

Diem—Brubaker.—Merle R. Diem, Myerstown (Pa.) cong., and Thelma V. Brubaker, McAlisterville, Pa., Lost Creek cong., by Donald E. Lauver at Lost Creek, July 6, 1963.

Graybill—Martin.—Marlin R. Graybill and Maria S. Martin, both of Selinsgrove, Pa., Susquehanna cong., by Donald E. Lauver at the church, June 29, 1963.

Hertzler—Cunningham.—Roger V. Hertzler, Zion cong., and Betty Jane Cunningham, Warwick River cong., both of Denbigh, Va., by Jesse T. Byler at Warwick River, Sept. 7, 1963.

Hochstetler — Falb. — Otis Hochstetler, Goshen, Ind., Yellow Creek cong., and Betty Falb, Orrville, Ohio, Martins cong., by John C. King at Martins, July 28, 1963.

Kauffman — Jones. — LaVern Kauffman and Esther Jones, both of Middlebury, Ind., Griner C.M. cong., by Albert H. Miller at the church, March 24, 1963.

Kauffman — Klassen. — Ralph E. Kauffman, Kansas City, Kans., Crystal Springs cong., and Laurel Klassen, Lehigh, Kans., Parkview Mennonite Brethren cong., Hillsboro, Kans., by Alvin D. Kauffman, father of the groom, at Parkview, Aug. 17, 1963.

Kief — Kraber. — Ronald Kief and Janita Kraber, both of the Albany Oreg.) cong., by David W. Mann at the church, May 25, 1963.

King—Schrock.—Jonas B. King and Esther Schrock, both of Middlebury, Ind., Gritter C.M. cong., by Albert H. Miller at the church, June 30, 1963.

Meyer — Bisbing. — Jake Meyer and Bertha Bisbing, both of the Albany (Oreg.) cong., by David W. Mann at the church, May 28, 1963.

Miller—Earnest.—Samuel R. Miller and Alice Elaine Earnest, both of the First Mennonite cong., Nampa, Idaho, by Harold Hochstetler at the Nampa Church, Sept. 6, 1963.

Schrock—Schultz.—Glen Schrock, Hutchinson, Kans., Yoder cong., and Esther Schultz, Kansas City, Mo., Argentine cong., by Glen Yoder at Hutchinson, Aug. 30, 1963.

Shank — Kanagy. — Lowell Shank, Scottdale, Pa., Market Street cong., and Sharon Kanagy, Cable, Ohio, Oak Grove cong., by Forrest Yoder, assisted by Nelson Kanagy, Sept. 1, 1963.

Slabaugh — Mast. — James Lynn Slabaugh, Nappanee, Ind., and Mabel La Verda Mast, Middlebury, Ind., both of the Griner C.M. cong., by Albert H. Miller at the church, April 7, 1963.

Stoltzfus—Beiler.—Karl D. Stoltzfus, Coatesville, Pa., Parkesburg cong., and Barbara S. Beiler, Kennedyville, Md., Still Pond cong., by John M. Thomas at Christ I. U. Church, Worton, Md., Aug. 5, 1963.

Weaver — Troyer. — Robert Weaver, Media, Pa., Frazer cong., and Nancy Troyer, Union City, Pa., Beaverdam cong., by Richard Hostetler at Beaverdam, June 29, 1963.

Wenger—Swavey.—Kermit Wenger, Denver, Colo., Spring Valley cong., Canton, Kans., and Linda Swavey, Denver, Colo., First Mennonite cong., by E. M. Yost at First Mennonite, Sept. 21, 1963.

Zurcher—Birky.—Elvin James Zurcher, Salem cong., Wooster, Ohio, and Janice May Birky, Oak Grove cong., Adair, Okla., by Richard Birky, father of the bride, at the Oak Grove Church, Aug. 23, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Helmuth, Mary Ellen, daughter of Dan and Lizzie (Yoder) Miller, was born at Middlebury, Ind., June 5, 1879; died at the home of her daughter, Ada White, Fulton, Mo., Sept. 18, 1963; aged 84 y. 3 m. 13 d. On Dec. 28, 1902, she was married to William E. Helmuth, who died April 13, 1952. One son also preceded her in death. Surviving are 8 children (Floyd Earl, Ollie Leroy, Esther Elnora—Mrs. John King, Daniel Edward, Ada May—Mrs. Eugene White, William John, Harvey George, and Lawrence), 3 brothers (Sam D., Ray, and Dave), and 2 sisters (Mrs. Nora Troyer and Mrs. Barbara Zink). She was a member of the Sycamore Grove Church, where she served many years as the companion of her minister husband, and where funeral services were held Sept. 21, in charge of Leonard Garber; interment in Clearfork Cemetery.

Landis, Henry H., son of Jacob R. and Anna B. (Hess) Landis, was born in Manheim Twp.,

Pa., Oct. 28, 1888; died at his home near Lancaster, Pa., Aug. 6, 1963; aged 74 y. 9 m. 9 d. On Sept. 25, 1913, he was married to Mary R. Buckwalter, who survives. Also surviving are 2 daughters and 3 sons (Elva B., Jacob B., Emma B., John B., and Ira B.), 13 grandchildren, and 3 brothers and one sister (John H., Warren H., Katie—Mrs. Arthur G. Witmer, and Simon H.). An infant son and one brother preceded him in death. He was a member of the Landis Valley Church. Funeral services were held Aug. 9, in charge of Ira D. Landis, Levi M. Weaver, and Isaac Sensenig.

Landis, Katie B., daughter of Charles and Elizabeth (Bergey) Johnson, was born in Salford Twp., Pa., March 29, 1878; died at the Grand View Hospital, Sellersville, Pa., Sept. 13, 1963; aged 85 y. 5 m. 15 d. On May 8, 1897, she was married to Daniel R. Landis, who survives. They observed their 66th wedding anniversary last May. Also surviving are 6 children (Emma—Mrs. Benjamin Metz, Kathryn—Mrs. Willard Shisler, Alice—Mrs. Willard D. Detweiler, Linford, Daniel, Jr., and Elwood), one brother (Charles), 17 grandchildren, and 20 great-grandchildren. She was a member of the Franconia Church, where funeral services were held Sept. 17, in charge of Menno Souder, Leroy Godshall, and Curtis Bergey.

Marner, Thomas James, son of Vaughn and Lola (Wisdom) Marner, was born at Liberal, Mo., Aug. 2, 1933; died of leukemia at the Portland (Oreg.) Sanitarium and Hospital, Sept. 6, 1963; aged 30 y. 1 m. 4 d. On Aug. 12, 1955, he was married to Nadine Kauffman, who survives. Also surviving are one son (Leonard Dean), one daughter (Mary Jeanette), his mother, 2 sisters (Madrene Mrs. Luke Zook and Marilyn—Mrs. John Yoder), and 2 brothers (Vaugh and John). His father and one infant daughter preceded him in death. He was a member of the Sheridan Church, where funeral services were held Sept. 10, in charge of Joe H. Yoder and John Hochstetler.

Mayer, Solomon, son of John L. and Mary (Yutzy) Mayer, was born at Baden, Ont., Sept. 29, 1887; died at the Sarasota (Fla.) Memorial Hospital, Sept. 12, 1963; aged 75 y. 11 m. 13 d. In 1919, he was married to Lydia Gunden, who survives. Also surviving are 2 sons and 2 daughters (Clayton, Omar, Loretta Mayer, and Mrs. Ruth Ulrich, all of Sarasota). He was a member of the Tuttle Avenue Church, where funeral services were held Sept. 14, in charge of H. Michael Shenk.

Miller, Kermit, son of Peter J. and Malinda (Miller) Miller, was born at Walnut Creek, Ohio, Aug. 17, 1909; died of cancer at Millersburg, Ohio, Sept. 15, 1963; aged 54 y. 29 d. On Dec. 20, 1930, he was married to Beulah Miller, who survives. Also surviving are 3 daughters and one son (Charlene—Mrs. Bruce Miller, Aldene—Mrs. Oscar Yoder, Delores—Mrs. Kenneth Veigel, and Darrel), 3 sisters (Mrs. Sarah Gerber, Mrs. James Mishler, and Mrs. Ray Mast), and 3 brothers (Malvin P., John P., and Dan P.). He was a member of the Millersburg Church. Funeral services were held at the Martins Creek Church, Sept. 17, in charge of Paul Lantz and D. D. Miller; interment in Oak Hill Cemetery.

Miller, Mary M., daughter of Noah and Sophronia Miller, was born near West Liberty, Ohio, Jan. 6, 1897; died of cancer at Hesston, Kans., Sept. 21, 1963; aged 66 y. 8 m. 15 d. She had been a long time teacher at Hesston College. Since her retirement in 1961, she lived at the Schowalter Villa. Surviving are 6 brothers (Alfred B., D. D., Noah T., Billie D., Levi A., and Harold B.), and 2 sisters (Ursula—Mrs. S. Enos Miller, and Christina—Mrs. Frank Garber). She was a member of the Hesston Mennonite Church, where funeral services were held on Sept. 24, in charge of Peter B. Wiebe, Milo Kauffman, M. D. Landis, and Tilman Smith. Interment at Protection, Kans. A memorial fund has been designated for the browsing room of the new Hesston College library, according to Miss Miller's request before death.

Roth, Edna Mae, daughter of Noah and Nancy (Jantzi) Roth, was born at Kitchener, Ont., April 15, 1908; died of heart failure at New Hamburg, Ont., May 2, 1963; aged 55 y. 17 d. On Sept. 29, 1928, she was married to Noah W. Roth, who survives. Also surviving are 2 sons and 3 daughters (Nelson, Kenneth, Alice—Mrs. Emanuel Wagler, Florence, and Linda), one sister, and 13 grandchildren. One son preceded her in death. She was a member of the Wellesley Church. Funeral services were held at Steinman's Church, May 5, in charge of Christ Streicher, Orland Gingerich, Peter Nafziger, and Elmer Schwartzentruber.

Schrock, Jesse, of Kokomo, Ind., son of Noah and Rebecca (Eash) Schrock, was born in Howard Co., Ind., Dec. 27, 1890; died at Dukes Memorial Hospital, Peru, Ind., Sept. 14, 1963; aged 72 y. 8 m. 18 d. In 1916 he was married to Loretta Shrock, who died in 1949. To this union three children were born. One died at birth. Surviving are 2 daughters (Wilma—Mrs. Glen Zigler and Ruby—Mrs. Fred Miller) and 12 grandchildren. On Oct. 23, 1950, he was married to Katie (Keim) Troyer, who survives. Also surviving are 3 brothers and 2 sisters (Harry, Clarence, Homer, Mrs. Cora Dawson, and Mrs. Lillie Lehman). He was a member of the Howard-Miami Church, where funeral services were held Sept. 16, in charge of E. J. Hochstedler, assisted by Clayton Sommers and A. G. Horner; burial in Shrock Cemetery.

Schweitzer, Sarah Ann, daughter of Joe R. and Catherine (Troyer) Schweitzer, was born at Milford, Nebr., April 28, 1891; died at her home in Beaver Crossing, Nebr., Sept. 19, 1963; aged 72 y. 4 m. 22 d. Surviving are 2 sisters (Mrs. Lena Bender and Mrs. Mary Oswald) and 3 brothers (John, Clarence, and Joe). She was a member of the West Fairview Church, where funeral services were held Sept. 22, in charge of Dale Oswald, Ammon Miller, and Marion Good.

Snider, Mahlon, son of Bishop and Mrs. Oliver D. Snider, was born at Elmira, Ont., Jan. 2, 1910; died, after a long illness, at the Victoria Hospital, London, Ont., Sept. 20, 1963; aged 53 y. 8 m. 18 d. On Sept. 25, 1935, he was married to Lena Horst, who survives. Also surviving are 3 sons (Murray, Stewart, and Clare), one daughter (Sharon), his parents, and one sister (Beulah—Mrs. George Musselman). He was a member of the Elmira Church, where funeral services were held Sept. 23, in charge of Howard S. Bauman and Simon Martin.

Troyer, Omar, son of Samuel and Mary (Eiman) Troyer, was born May 19, 1900; died of a heart attack at Millersburg, Ohio, Sept. 7, 1963; aged 63 y. 3 m. 19 d. On Dec. 29, 1923, he was married to Roxie Schrock, who survives. Also surviving are 2 sons (Arthur Delon and Wade Eugene), 4 grandchildren, 4 sisters (Mrs. Lila Garber, Kathryn—Mrs. Paul R. Miller, Anna—Mrs. Mose Kurtz, and Mable —Mrs. Henry Stutzman), and 3 brothers (Earles M., Calvin, and Edwin). Three brothers, one son, and 2 sisters preceded him in death. He was a member of the Millersburg Church. Funeral services were held at the Martins Creek Church, Sept. 9, in charge of Paul Lantz, D. D. Miller, and Roman Stutzman.

Wagler, Richard Charles, son of Emanuel and Alice (Roth) Wagler, was born at Kitchener, Ont., July 1, 1961 died of acute pneumonia at the home of his parents, New Hamburg, Ont., June 19, 1963; aged 1 y. 11 m. 5 d. Surviving are his parents, 2 brothers (Robert and William), 5 sisters (Carol Ann, Elaine, Sharon, Patrica, and Mary Jane), and his grandfather (Noah Roth). Funeral services were held at Steinman's Church, June 23, in charge of Orland Gingerich and Elmer Schwartzentruber.

Yoder, Olen M., son of Monroe D. and Amelia Yoder, was born Feb. 9, 1917; died May 18, 1963; aged 46 y. 3 m. 9 d. On June 7, 1940, he was married to Amy Dolan, who survives. Also surviving are 4 sons and 3 daughters (Ellsworth, Kermit, Rosanna, Vandora, Evalena, Virgil, and Anthony), his mother, 3 brothers and 2 sisters (Ray, Floyd, Lizzie —Mrs. Gormon Beitzel, Alta—Mrs. Raymond Bender, and Norman). He was a member of the Conservative Mennonite Church. Funeral services were held at the Maple Glen Church, Grantsville, Md., May 21, in charge of Ivan J. Miller, assisted by Elmer H. Maust.

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ITEMS AND COMMENTS

BY THE EDITOR

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GOSHEN IND

It is worthy of note that the encyclical, "Peace on Earth," by the late Pope John, has had no public endorsement from any major American Catholic spokesman or theologian.

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The new moderator of the Presbyterian Church, Dr. Harry Lennox of Vancouver, says he does not believe in union among Protestant churches.

• • •

People worship their churches more than they worship God, Ray Hord, new secretary of the Board of Evangelism, told the Toronto Conference of the United Church of Canada.

• • •

The new pope would do well to turn his attention to Spain where five Protestant churches are still padlocked, and where 16 new churches are seeking permits to open but so far have been unsuccessful. So far this year fines totaling $125 have been levied against Protestant congregations for unlawful assembly. (Groups of 20 or more are not allowed outside a church building.)

• • •

For the first time since its organization some 60 years ago, the Five Years Meeting of Friends elected a woman as its presiding clerk, top post in the Quaker religious body. Named at the Friends triennial sessions in Richmond, Ind., was Mrs. Helen Walker, a housewife of Whittier, Calif. As presiding clerk she succeeds S. Arthur Watson, retiring president of William Penn College, Oskaloosa, Iowa. The Five Years Meeting, largest Quaker body in the world, comprises 14 Yearly Meetings with some 75,000 members. Nearly 1,000 delegates attended the Richmond sessions.

• • •

An editorial in *The Mennonite*, official organ of the General Conference Mennonite Church published at Newton, Kans., urging Congress to pass civil rights legislation, has been placed in the *Congressional Record* by Sen. Frank Carlson (R.-Kans.). The editorial was in the form of a letter to members of Congress, asking them to consider the moral issues involved in the controversial legislation. Sen. Carlson said he agreed with the church publication, adding, "Civil rights is a moral issue and must be dealt with as a moral issue. We can pass laws and will do so at this session of Congress," Sen. Carlson said, "but the problem goes deeper than that."

• • •

Some 700 delegates at the annual meeting of American Baptist Men in Green Lake, Wis., were cautioned that excessive emphasis on "individualism and personal piety" could weaken Christianity in America. For a stronger Christianity, laymen must make a greater impact in their relationships to their fellow men, the church, and society, declared Dr. Culbert G. Rutenber of Andover Newton Theological School, Newton Center, Mass.

• • •

Fifteen thousand pounds of blankets, tents, and drugs desperately needed by survivors of the earthquake that leveled Skoplje, Yugoslavia, on July 26, left Idlewild International Airport, Aug. 1, in a predawn mercy airlift sponsored by Protestant churches. Spokesmen for Church World Service, the overseas relief and rehabilitation agency of major Protestant and Eastern Orthodox denominations in the U.S., reported that the first planeload carried 1,500 blankets, 52 army tents, and one million water purification tablets to the disaster area.

• • •

A campaign to triple the annual worldwide rate of Scripture distribution within the next three years has been announced by the United Bible Societies. The goal is to distribute at least 150 million copies annually by 1966, according to Dr. Frederick Donald Coggan of England, Archbishop of York and president of the UBS. In 1962 the 23 national Bible societies who are members of the UBS circulated a total of 51,089,209 copies of the Scriptures.

• • •

A bill permitting local school districts in Pennsylvania to provide bus transportation to parochial school children at state expense was passed by the House, 118 to 81.

• • •

In the current ecumenical atmosphere, "many people seem to forget that the main issues between Rome and the churches of the Reformation have not yet been solved," the general secretary of the World Alliance of Reformed Churches (World Presbyterian Alliance) stated in Princeton, N.J. Addressing opening sessions of the Alliance Executive Committee's annual meeting, Dr. Marcel Pradervand of Geneva, Switzerland, warned against "a vague sentimentalism which refuses to see and face the real issues" involved in Christian unity.

• • •

Brazil, the largest Roman Catholic country in the world, urgently needs five times as many priests as it has now, it was estimated in Rio de Janeiro. Church statisticians observed that Brazil's some 11,600 priests are too few to minister adequately to the country's population of 72,000,000, most of whom are Catholic. An additional 55,000 priests are needed, they said.

• • •

More than 300,000 Protestants prayed for peace during a mass witness to Christian unity at the eleventh German Evangelical Church Day (*Kirchentag*) Congress in Dortmund, Germany. The crowd surrounded three giant wooden crosses erected on Dortmund's huge horse-racing track. "Our time calls for men ready to face life and stand their ground in today's world by courageously, and without pathos, enduring their burdens wherever they live," the rally was told by Dr. Reinhold von Thadden-Trieglaff, president of the Church Day Movement.

• • •

Idaho's state superintendent of public instruction said in Boise, Idaho, he was taking no steps to halt daily Bible readings in public schools. D. F. Engleking said that on the basis of the Supreme Court decision he saw no reason to end the method of Scripture reading in state classrooms. This procedure, he said, involved reading of selected verses from the Bible without comment at the beginning of each day. He said the opening ceremonies also include the Pledge of Allegiance. "Unless some court tells me otherwise," he added, "I plan to advise public school districts to continue the same procedures as they have in the past.

• • •

The suburban Susquehanna Township School Board, in defiance of the U.S. Supreme Court, has scheduled Bible reading in its public schools for the 1963-64 term. Richard D. Wampler, board president, said there are no state laws prohibiting Bible reading, and in the absence of a directive from the Pennsylvania Department of Public Instruction to the contrary, the Bible reading would be continued in township schools. Commenting on court rulings against devotional prayers in public schools, Mr. Wampler said "this country will fail just as fast as it has grown if this type of thinking persists."

• • •

Alcoholism ranks with cancer, heart disease, and mental illness as one of the four major health problems in the nation, says a report of the Department of Health, Education, and Welfare, which estimates that 200,000 persons join the ranks each year. Charts indicate that Americans spend between $10 and $11 billion annually on wine, beer, and liquor. This breaks down to $80 a year for all Americans 15 years of age and older.

GOSPEL HERALD

Tuesday, October 15, 1963
Volume LVI, Number 41

Thus Are We

The Shepherd's heart is restless
Until the one lost sheep,
The sheep which strayed,
Is found
And held to His breast.

—D.

Peace: A Call to Selfless Living

By Stanley M. Godshall

"What all men are really after is some form, or perhaps only some formula, of peace," said Joseph Conrad.

I am sure we can all agree that our world has not yet realized a state of true peace. Why is it that a society whose scientists have produced unprecedented luxuries, and whose physicians can transplant almost any organ of the human body, has not yet discovered a real and lasting peace?

The answer is found in the simple fact that our generation does not know the meaning of true peace, much less how to obtain it. This fact is obvious from our reactions to the ever-present cry for world peace. Our fathers met the challenge of this cry with the arm of war. At the times of their outbreak the two global nightmares of physical and moral devastation appeared to be the only means to preserve world peace.

Today we sadly and shamefully admit the futility of these two attempts. But I venture to say that the fear of the atomic bomb becoming a Frankenstein is the only obstacle preventing the repetition of our fathers' gruesome mistakes. Only after the last particles of radioactive fallout had resettled onto the Japanese hillsides did the stunned human race begin to reconsider the wisdom of hot combat as a means to world peace.

Since that day in 1945 the world is forced to the conference table where each nation displays its might, uses nuclear stockpiles to enhance fear tactics, and attempts to manipulate world opinion. Although it has been a very effective tool for the propagandists and the world opinion-makers, the conference table has done little more than absorb sporadic beatings by clenched fists!

Currently, our own nation is using another method of peace promotion—the Peace Corps. This is one of our better attempts in the direction of world peace; but because of its selfish and perhaps imperialistic motivation, and because of the absence of Christian love, this attempt will inevitably join those of war and peace conferences on the list of failures.

(Continued on page 908)

FIELD NOTES

G. Irvin Lehman, faculty member of Eastern Mennonite College, now studying at New York University, at Seventh Avenue N.Y., N.Y., Oct. 20.

Edna Byler, Akron, Pa., at Metamora, Ill., Oct. 19.

The annual Business Men's Dinner will be held at Goshen College, Goshen, Ind., Oct. 26.

Weekend Missionary Conference, Nov. 16, 17, at Trissels, Broadway, Va. Lee Kanagys, missionaries to Japan, will be guest speakers.

Paul W. Smith, Elida, Ohio, in a Christian Life and Bible Study Conference, at Pleasant View, Chambersburg, Pa., Nov. 2-10.

Fall Ministers' Conference at Steinman, Baden, Ont., Oct. 22, 23, with Don Augsburger, Harrisonburg, Va., as speaker.

Paul G. Landis, Salunga, Pa., served as evangelist for Eastern Mennonite High School, Harrisonburg, Va., Oct. 7-11.

Milo Kauffman, Hesston, Kans., at Faith, Downey, Calif., Oct. 17.

Home Builders' Fall Inspirational meeting at Pottstown, Pa., Mennonite Church, Oct. 16, at 7:30 p.m. Mrs. Arthur Smoker, Frazer Mennonite Church, will be speaker. "God Can" is her topic title.

Home Conference at the Fairview, Mich., church, Oct. 18-20, with Samuel and Ella May Miller as speakers.

Dedication services for the Rich Valley Mennonite Church, Kokomo, Ind., Oct. 20. Guest speaker is Dean Brubaker, Shipshewana, Ind. Services started here Sept. 8, 1963. Pastor is Emanuel J. Hochstedler, Kokomo, Ind.

All-day Bible meeting at Hershey, York Co., Pa., Oct. 19, 20. Speakers include Boyd Kauffman, Richfield, Pa. and Irvin Shank, Hagerstown, Md.

J. Winfield Fretz, Waterloo, Ont., in a series of talks on "Our Mennonite Heritage, Lessons from the Past," for the East Zorra, Cassel, and Tavistock churches, in Ontario, beginning Oct. 16.

All-day fall meeting of Ontario WMSA, at Wellesley, Ont., Nov. 5.

District WMSA meeting at Manson, Iowa, Oct. 18, with Miriam Sieber Lind, Goshen, Ind., as guest speaker.

Arlin Landis, Red Lake, Ont., showed slides about his work among the Indians and spoke at Birch Grove, Port Allegany, Pa., Oct. 12, 13.

Ezra Hershberger, faculty member at Goshen, Ind., was one of 75 artists who displayed art work at the Indoor Art Mart, sponsored by the Independent Artists' Association at Elkhart, Pierre Moran School, Sept. 28, 29.

Sanford C. and Emma Yoder, Goshen, Ind., celebrated their sixtieth wedding anniversary on Sept. 23. Bro. Yoder is president emeritus of Goshen College.

The Pettisville, Ohio, congregation of the Church of God in Christ, Mennonite, will celebrate its one hundreth anniversary in special services, Sunday, Oct. 20.

Bethel College, North Newton, Kans., observed its seventy-fifth Founders' Day service, Oct. 13. Founded in 1888, Bethel is the oldest Mennonite institution of higher education in America. Dr. Roy Just, president of Tabor College, Hillsboro, Kans., was speaker.

Lee Miller, Hannibal, Mo., has accepted the call to serve as pastor of the East Holbrook congregation, Cheraw, Colo., beginning approximately Dec. 1.

A chorus of approximately 40 voices from Arthur, Ill., rendered a program at Bloomington, Ill., Oct. 6.

The Proceedings of General Conference will be ready to mail Nov. 1. Copies are being sent to all General Conference delegates and pastors. Additional copies are available upon request to the General Conference Office, Mennonite Building, Scottdale, Pa.

Willis Augspurger and **his wife,** of the West Clinton congregation, Pettisville, Ohio, celebrated their fifty-sixth wedding anniversary on Sept. 26.

After 19 years of separation caused by World War II, Mrs. Susanna Friesen flew from Akmolinsk, Russia, to be reunited with her husband, J. A. Friesen, in Canada, on Aug. 23. The Friesens had lived in the Mennonite colony of Neu-Chortitza.

In spite of steady emigration to the States, Canada's population keeps rising and will reach the 19 million mark early in October.

Theodore Moyer and **his wife,** from the Blooming Glen congregation, Blooming Glen, Pa., celebrated their fifty-seventh wedding anniversary, Sept. 26.

Elmer S. Frederick, Harleysville, Pa., was ordained to the ministry, Sept. 29, to serve the Fredericksville, Pa., congregation. His address will be Route 1, Mertztown, Pa. Officiating bishop was Winfield M. Ruth, Bartow, Pa., assisted by Stanley B. Beidler, Quakertown, Pa.

New members: one by baptism at Metamora, Ill.; two by baptism at Cressman, Breslau, Ont.; three by baptism at Lindale, Linville, Va.

John H. Kraybill, Bronx, N.Y., in a weekend Bible Conference at Mount Vernon, Oxford, Pa., Oct. 19, 20.

Consultation meeting at Youngstown, Ohio, between the General Mission Board, Elkhart, Ind., and the Scottdale Publication staff, Nov. 4, 5. General Board and MCC will continue in consultation Nov. 6-8.

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GOSPEL HERALD

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EDITORIAL

"Domesticated Bible"

That's what the speaker called it—a "domesticated Bible." A "domesticated Bible" is one which is tamed so it can be handled. It doesn't control us. We control it. We read from it, and in it, just what we want to, in order to confirm an old stand, prove the right of a present wish, or to confound another in what he should or should not do or believe.

A "domesticated Bible" is one to which we may go for prooftexts rather than the place we go to find God speaking to us "now." We may tame the Bible until somehow it doesn't dare change our lives or standards. The Bible is so tamed at times it just will not jump the fences of our present faith or pull the leash by which we hold it in control.

A "domesticated Bible" allows us to walk our own way and seems to support us by following and sanctioning our desires. We might find it supporting and sanctioning segregation, war, division of brethren, riches, or certain forms and practices. It is domesticated to the point that it will listen to us and obey us in changing every personal threat or heeling when we say "mind."

A "domesticated Bible" is one which just isn't allowed to bark loud against certain sins. It may make much noise at the sins which are safe (those of which we are not guilty), but remain quiet about our own. It may make much against war but it is not allowed to speak as strongly against ill will and divisions. The leash may be lengthened so that it will leap out against the evils of drink but be tamed to never notice the pressing evils of the thief who robs God of His tithes and offerings. It may do a fine job of protecting the house from strangers and also to keep quiet and sleep in its box when it should speak to confrontation with our communities.

The Bible may be so domesticated that we may wonder if it is alive at all. It comes to know its place. We put it there and it doesn't bother to show itself or come to one's attention regardless of what happens.

But even then, if we take the trouble to touch it and take it seriously, it is found to be alive. And if we go so far as to really desire that it jump the fences of our present faith to an enlarging vision and trust in what God says and does, it will not fail. If we allow the controls to be taken from our hands and let the Word lead us, we will find it worthy of our trust. If we will go far enough to let the Word become so active that should it demand radical change, regardless of what, we will find it will not make unfair demands.

Believing the Bible to be God's Word means more than being able to recite "All scripture is given by inspiration of God," or similar phrases as important as these are. It means that we allow that Word to speak to us and let it make its claim on us in absolute surrender and obedience. It means we will not make it suit our desires but rather let it become our directive in all of life.—D.

Approach to Peace

Pacifism is popular today in many circles. The idea of pacifism is not, however, a solely Christian idea. It was taught in China before the time of Christ. Pacifism is a good word although it may mean many different concepts today. Jesus, in speaking of peacemakers, literally spoke of pacifists. But there are many different kinds of pacifists—some Christian and some even nonreligious.

There is humanistic pacifism. This kind sees its solution in what man can do. It despises war because of its destructive nature, both to humanity and human resources. Large-scale slaughter is out for the humanistic pacifist on such ground.

There is what we might call Gandhian pacifism. Mahatma Gandhi is representative here. It is characterized by the renouncing of violence, the practice of long fasts to persuade leaders, the exerting of pressures without violence to accomplish desired ends. It is essentially a different form of warfare. Although Gandhi was profoundly impressed with the teachings of Jesus, he never accepted Him as Saviour.

Another form of pacifism might be called moralistic pacifism. The emphasis here is usually on the Sermon on the Mount. These pacifists renounce violence not so much because of Jesus' command but because it appeals to reason and is therefore good and right. They appeal to the dignity and goodness of man. Little room is given to regeneration but much is made of the divine spark in man. This form of pacifism was predominant between the two world wars. It said little about man's sin, Christ's person, or the new birth. It appealed to man's moral judgment and the moral issues involved. Education was needed to abolish war.

The political pacifist believes that peace will prevail and war will be done away by means of political action, laws, and methods. Such believe that if they are well intrenched in government, they could guide the state to avoid war. Usually Christ takes second place to such things as peace rallies, peace conferences, the U.N., relief programs, and pressures on the government to reduce war preparation.

There is what is sometimes called Anarchistic Christian pacifism. This kind of pacifist renounces and repudiates the state completely. The state is evil. There dare be no coercion. These have advocated the refusal to pay taxes or support the government in any way.

Apocalyptic pacifism despairs of the present. It looks to the future time of peace. Jehovah's Witnesses represent this group. Carnal weapons are to be denied except in the final great war, God's war, in which they will share. So the means refused now become the means used then.

In the face of these kinds of pacifism, and others, what must be kept in focus? First, the Christian is a follower of Jesus Christ and as such he seeks to obey the commands of Christ. Accepting Christ means accepting His person, teachings, and following in His steps. His supreme task is to be obedient regardless of the consequences or conclusion. The Christian is saved to live unto righteousness *now* and to follow in Christ's steps *now*. Our methods of life must be in harmony with the spirit of Christ.

An understanding of the Christian's stand against war and for peace must take into account the Scripture teaching regarding war and peace, sinful human nature redeemed only by the grace of God in Christ, and a saved life of surrender to the lordship of Jesus Christ. It dare never be merely a negative refusal to fight. It must be a positive overcoming evil with good, a forgiving spirit to all, and a love and prayer for one's enemies.

The peace position of the Christian is not so much a position as it is the presence of the Prince of Peace indwelling the believer and the peace of God shed abroad in the heart by the Holy Spirit. The Christian believes that peace comes when Christ comes to the heart and until there is salvation in Him, man will know no peace and nations will wage war.—D.

The church is a gold coin of divine minting. One side shows the likeness of its Lord, the other the map of the world. Both devices are so indelibly stamped into the coin that to mar either means loss, to efface either destroys the coin.

—E. A. Lawrence.

The heart of true world peace lies at the heart of the individual himself.
World Order Sunday, October 20—Peace Emphasis

Peace: A Call to Selfless Living

(Continued from first page)

As one takes a closer look at the various national ideals for world peace, he can easily observe a fallacious meaning being given to the term "peace." The Kremlin contends that world peace will be acquired when the whole world agrees to rally around the hammer-and-sickle in a free world communist state. The West says that peace will come when all nations will set up their own democratic governments and accept their inferiority to their Big Brothers. The neutrals look for that peaceful day when they won't have to worry about appearing neutral!

Here one sees that on the national level a nation's peace depends on whether or not it has the upper hand in world affairs and gets the better deal in world trade. It is obvious that any two or more nations adopting this selfish philosophy of peace could not possibly coexist in a state of mutual peace.

The term "peace" and its problems are not confined to a national level. The problem of peace in one's own community is just as vital an issue. How true is the peaceful relationship between the United States and Ethiopia when the race riots in Birmingham, Danville, or Folcroft speak so loudly to our shame? What does our treatment of the New York City Puerto Ricans indicate as to our love for our Latin American neighbors? If the citizens who constitute a government cannot live together peacefully, one should not expect their government to promote peace on a world-wide scale.

On the community level the meaning of peace is again an extremely selfish concept. "Peace" is that state of being where one is not annoyed by the overwhelming superiority or inferiority of citizens outside his peer group and is satisfied at his position within.

But the heart of true world peace lies at the heart of the individual himself. I quote an anonymous writer:

Sky peaceful; earth peaceful.
Alas! the human heart not peaceful!
The world will once become peaceful
When the human heart is peaceful at last!

Francis Rochéfoucauld says: "If we have not peace within ourselves, it is in vain to seek it from outward sources."

This peace of which I speak is the same peace the angels proclaimed to our world many years ago. It is a gift of the Holy Spirit to all those who are born of God; hence, it cannot be known by the unbeliever! This peace is incompatible with the pride of nationalism and it embraces Christian love as its counterpart. It is a peace which is *active* in the life of the Christian.

Too often we have thought of our peace witness as being evidenced in a situation where we return a meek smile for a punch-in-the-mouth. Too long we have placidly accepted the fable of the sun-and-the-wind and have analogized the sun's warmth to a Christian's docile smile!

Although this fable correctly delineates the power of love versus the power of force, it is not meant to show that Christian love is a static force. No, the very nature of the Christian peace witness demands an active participation just as do the popular methods of force. This calls for Christian men and women to sacrifice a life of "irksome ease" and demonstrate actively God's way of peace in other lands, in other communities, and at home.

J. M. Price says: "An effective organization for world peace will be established not through political diplomats around a peace table, but through Christian teachers in all lands, teaching citizens in Sunday school and public school the sacredness of human life."

We who know what true peace really means, we who have been shown the secret which could unburden the hearts of millions of demoralized souls throughout the world, we who can go to sleep without tranquilizers while our next-door neighbor spends his night hours fleeing from his miserable self, we are responsible, indeed morally obligated, to proclaim and to live this great message of peace wherever we are! Our peace witness must be the very essence of our lives, otherwise we do not differ from the non-Christian pacifists.

But before one can be an effective peace witness, he must be thoroughly nauseated by the follies of pride and must have experienced the power of active love. After he has surrendered his proud self to his forgiving Saviour, his goal will be to share Christ's peace—with no thought of personal status or gain.

The college campus is an excellent test of one's peace testimony: Observe your reaction the next time someone thwarts your efforts to obtain a position of honor. Evaluate your emotional response when your personal property is misused by an inconsiderate person. Recall your thoughts after a seemingly unreasonable restriction is imposed upon your personal freedom. If your responses are free of the markings of pride, then you are a true peacemaker, and your witness will be speaking through your loving actions.

Pride and egotism cannot exist in a world, in a community, or in a heart which knows true peace. The converse of this statement is equally true. I quote from Rudyard Kipling's "Recessional":

The tumult and the shouting dies,
The Captains and the Kings depart;
Still stands Thine ancient sacrifice,
An humble and a contrite heart.

Today the restless, anemic world is searching—searching for a reason to believe that true peace is more than an optimist's illusion. If Christ's love is borne and actively demonstrated in our consistent lives of humility, our friends, our community, and ultimately our world will stand back and say, "This is our answer!"

Our Readers Say—

In reference to the article, "Fellowship and the Sunday School," (Aug. 20 issue), especially to John Ordinary, I think there are more people who have had the same dull ache and unsatisfied hunger.

I don't know of any pills to help this physical condition, but John 4 says Jesus was weary and in need of food. So He sent His disciples to buy food, but when He talked to the Samaritan woman about God's great salvation, He became satisfied and didn't need to eat. Matt. 28:19, 20. The Christian who tells the Gospel story is satisfied with this well of living water springing up within himself. Perhaps this satisfying would help the grocery bill and allow for more giving for mission outreach for Christ.

The article, "Scrap the Sunday School," has some truth but a possible solution to the Sunday-school class that is past the point of spiritual value is to dig deeper into the Word, or they need to spend Sunday-school class time in soul winning, and each go out and have his own Samaritan, "The more we share God's blessings the more we enjoy them."

As to fellowship, one writer states, "Fellowship begins with vertical relationship with our Lord Himself, and then there will be reality in the horizontal relationships with our fellow believers."

I like what I John 1:3 says, "truly our fellowship is with the Father, and with his Son Jesus Christ."—Willard P. Kennel, Toledo, Oreg.

* * *

. . . I was greatly impressed by your editorials, "Great Unshakeables—VI" and "The Biggest Battle" (Sept. 17 issue). They seemed to speak personally to me, when I thought every human being had forsaken me. I now have the assurance that God has not forsaken me. Even though He answered the struggle of life's biggest battle with myself differently than I had expected, I have the assurance that He has not forsaken me. Paul said, "My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities. . . ." I can also find joy and happiness in the midst of gloom and despair.

I also appreciate Nelson Kauffman's article, "Beloved, Let Us Love One Another" (Sept. 17). I fervently hope this will challenge the entire brotherhood to greater love for our brethren, a love which will overflow to a world which is dying for a little "agape" love.—Paul Swartzendruber, Westville, Ind.

The necessary prerequisites for the peace we profess are painful, excruciating, and humiliating.

Is Nonresistance Enough?

By Carl Ruth

We as peace-loving Christians congratulate ourselves repeatedly for being nonresistant. Nonresistance is Scriptural. The divine imperatives presented by Jesus Christ obviously preclude any association with the military. John Wesley said that war is "the sum total of human villainies." Statesmen themselves have recognized the futility of settling grievances by means of bloodshed. Sir Walter Scott called war "the game in which both sides lose."

The impending danger facing us as Mennonites today is not so much that we will lose our testimony of abstinence from war, But rather, we are confronted with a monster of hypocrisy and sham religion. The framework of our nonresistance remains intact, but the danger lies in the possibility of its validity being proved false.

Our stage of spiritual conflict will not likely reside in the heroic. The path which George Blaurock, Felix Manz, and modern-day Jim Elliott and Merlin Grove trod, will probably not entail the suffering we must bear. These men testified to the meaning of redemptive love by their deaths. Christ has called us to live!

Christ has not called us primarily to a rosy contemplation of the aggressiveness of our peace witness. Our peace must be offensive in the sense that it is abhorrent to our human nature. The necessary prerequisites for the peace we profess are painful, excruciating, and humiliating. Consider the words of the late A. W. Tozer. "Let us remember: when we talk of the rending of the veil, we are speaking in a figure, and the thought of it is poetical, almost pleasant; but in actuality there is nothing pleasant about it. In human experience that veil is made of living spiritual tissue; it is composed of the sentient, quivering stuff of which our whole beings consist, and to touch it is to touch us where we feel pain. To tear it away is to injure us, to hurt us and make us bleed."

Our denomination remains as one of the historic peace churches still retaining nonresistance as an integral part of their peace witness. But the factions rumbling among us seldom promote peace, or love, or good will. The resurgent ideas being promulgated today regarding practical Christianity often leave many disciples groping in indecision, or else they seize every popular notion which is sanctioned by the educated. Modern-day Christianity has sought to supply the needs of today's world through a system of father-son banquets and baked ham suppers. But our mock overtures to a godless society have not deceived mankind. Men whom we have betrayed cry angrily, "O Christian, where are thy fruits of the Spirit? Where is thy peace? It is cloaked in hypocrisy and golden-voiced slander. Its sweet presence is stifled by cold, unfeeling sophistication."

There is a point at which the simplicity of love defies all the grandeur of our theology. And until our sense of spiritual enlightenment soothes and heals and binds the wounds of greed and pride and lust and hate, our religion is of none effect.

Christian college students today have not escaped the diluting effects of intellectualism upon the way of love and the bearing of the cross. They have become exceedingly adept at raising the problematical and highly irrelevant questions. The real issue facing Christianity today is not merely Christ versus communism. Rather, the crux of spiritual warfare continues daily in the deadly struggle between Christ and all the forces of the demonic.

Herein lies the paradox. Christ bids men to come and die. Instead of reacting to imagined insults, we must act—find new ways of loving and giving that cup of water in Christ's name. Our peace dare not be dependent upon any external influences, but upon the peace which "is not of this world." Cross-bearing is not indicative of weakness, but a sign that our system of values does not correspond to that of the world.

Even now, while the clouds of darkness and fear are rolling on the horizon, Christ wants to live in *you* a life of love that will soothe the hurts of searching and gasping men.

Peace, Sweet Peace

By Ruby P. Zook

I never heard the angels sing
Of God's own Son—a royal King,
Who came to bring good will and peace
And sinners captive to release.

I never saw the Christ our Lord
Whom shepherds worshiped and adored,
Or heard Him speak of God above,
Or tell of His redeeming love.

But I can read—and then I know
That in His holy Word He'll show
How I can have great peace and joy
That no one can or will destroy.

Because I feel His presence near,
A still small voice I often hear,
And have sustaining peace and power
To meet each day, yea, every hour.

Hesston, Kans.

Aggressive Peace

By James Longacre

Peace is a strange term to the 20th century. In a world rampant with nationalism, imperialism, and militant communism, little space remains for peace. In a country of growing materialism and increasing competition, peace is a hindrance. In an age where brother condemns brother, and son denounces father, the heart of men seems destined to turmoil.

But what peace are you seeking? A type of ideal peace as perhaps typified by a lad fishing for suckers on a lazy August afternoon? Or the fellow and girl drifting slowly while boating under the light of a full moon? Is peace simply to say that all is well in the world after all? Do you envision quietness eventually coming to the world as democracy gradually conquers communism? Or peace coming to our age with the establishment of world government? This is all a vain dream.

Peace lies not in political compromise or national agreement. We fought two wars to make Europe safe for democracy and really made it ripe for communism. The world is not moving to a great consummation of serenity. The late 19th and early 20th century optimist finds a small audience for his message today.

After Adam's sin God never foresaw the fallen world as an arena of tranquillity. The prophet Jeremiah lamented the fact that the people were crying peace, peace, when there was no peace. The Builder of the church, Jesus Christ, saw the establishment of the church as an institution causing conflict, He said, "I came not to send peace, but a sword." By the very nature of the church, and the nature of the world, conflict will result between the two. The simple fact of the existence of both good and evil in the world determines the presence of strife. Yes, that one entirely good Man found no home in this world. All the prayers of the church cannot create a world-wide Garden of Eden. When there ceases to be conflict between the church and the world, either the church is not the church, or the world has reached a zenith of goodness. The daily newspaper would hardly support the latter.

(Continued on page 923)

A Prayer

FOR THIS WEEK

Lord bless our home.

We thank Thee for it and for Thy presence here.

We thank Thee for the children which Thou hast given. We accept them as a trust from Thee. And shouldst Thou take them from us prematurely, help us to say, "Thy will be done."

But while they are with us may we be faithful parents. Grant us all we need to bring them up for Thee. Give us abundantly of Thy wisdom, patience, and love. Anoint us for the task. May we, by word and example, so nurture and condition them so that when they reach the age of accountability they will want to choose Thee as their Lord and Saviour.

Keep us ever near Thy side. Lead us gently by the hand along life's pathway. Then be Thou with us through the "valley of the shadow of death," and finally usher us into Thy heavenly home where we may dwell with Thee forever. In Jesus' name, Amen. —Russell Krabill.

Prayer Requests

(Requests for this column must be signed)

Pray for the new MYF Life Team, as they serve the Midwest churches.

Pray that restraints on the preaching of the Gospel in Nepal and Somalia may be relaxed rather than increased.

Pray that our church may be guided into effective testimony against the racism now so common in the United States.

Pray for adequate funds so that our conferences and mission boards may enter the open doors of witness and service in our world today.

Afraid to Be Counted

By Eileen Z. Lehman

Don Eladio has died. The announcement in this morning's newspaper says that he was comforted by the Holy Sacraments and the papal benediction. Don Eladio was our neighbor two doors down the street. He was only 45 years old. He became sick a week ago and died last night.

This morning neighbors, friends, and relatives moved quietly in and out of the house to pay their respects and to comfort the widow. The body was taken in the funeral coach to the Catholic church for the funeral mass this morning at ten. At eleven it would be taken to the cemetery in the coach while a large group of friends would walk behind.

After the body was taken to the church, my husband and I also went to the home. The widow greeted us with a faint smile. She asked us to be seated. She was not attending the funeral.

It had been difficult for us to get acquainted with this middle-aged couple although their younger daughter has always been friendly. Perhaps this was an opportunity.

Friends came and went as we sat there for those few minutes. Two elderly ladies sat across from us quietly weeping. After this small group of us with the widow were finally left alone, the widow quietly said, addressing the elderly ladies, "Now that we are all here, I want to tell you that these people (looking at us) are evangelicals. They have a lovely chapel on the corner. My husband sympathized with that religion." To our surprise, the ladies immediately replied, "We also are evangelicals," and the widow in explanation introduced the ladies as her aunts.

Ever since, I have been doing a lot of thinking. Don Eladio sympathized with the evangelicals. Several members of his wife's family are evangelicals. But he sympathized too late or, rather, he did no more than sympathize. He made no definite decision to be an evangelical Christian. Now it is too late. Was Don Eladio actually *comforted* by the Holy Sacraments and the papal benediction?

Few people will know that he had any interest in the Gospel. The widow was careful to say it with few ears to hear. Following a large funeral mass he was buried as a good Catholic. We are so sorry we could not do more for Don Eladio. Likely, he was afraid of what his Catholic neighbors would think if he would show any open interest in the Gospel.

Then I had to think. Are we Christians afraid to be different? When non-Christians speak disrespectfully of our Lord, what is our reaction? When questionable jokes are told, do we laugh along with the crowd? Are we willing to stand up and be counted? The world is much in need of strong, unwavering Christians. Christ told His audience one time, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

Heredia, Costa Rica.

♣

Our Father, fill our hearts with appreciation for the gift of Thy Son. In the midst of these festivities may we make room for Him in our personal experience. And as we share this meal, we pray that Thy blessing may rest on all people everywhere. Amen.

John Lewis Sandlin, in *Graces and Prayers* (Fleming H. Revell Co.)

Our Mennonite Churches: Stauffer

Stauffer meetinghouse, located near Bachmansville, Dauphin Co., Pa., was built in 1917 to replace the first Mennonite meetinghouse of stone built before the year 1775, which was also used as a school in those early years. The bishop brethren serving here are Noah W. Risser and Clarence Lutz. Ministers are J. Frank Zeager and Harold Forwood, and the deacon is Carl H. Snavely. Present membership is 125.

FOR DISCUSSION

More About "Funerals Without Fins"

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

The article, "A Plea for 'Funerals Without Fins,'" by Robert Hartzler (Sept. 3 issue), leaves much to be desired in our Mennonite publication. While the column "For Discussion" indicates the viewpoint expressed does not necessarily reflect that of the GOSPEL HERALD or the Mennonite Church in general, I believe our publication has the responsibility of submitting articles that are factually correct. This article is neither factually correct nor accurate. Reporting of this type in a church publication, or any publication, is inexcusable.

First of all, as a practicing funeral director for 37 years and as a member of the Mennonite Church, I feel our members should know or be advised that how simple or elaborate a funeral will be is a decision made by the next of kin. The funeral director will follow instructions as desired.

The author's statement recommending that a memorial service at a later date is preferable is unfounded. One important reason why this type of service will not replace the traditional service is found in a statement by Dr. Edgar Jackson of Mamaroneck, N.Y., who wrote in the Spring 1963 issue of *Pastoral Counsellor*, ". . . the memorial service favored by some in the place of the traditional funeral is oriented to conscious needs and ignores underlying emotional ones. It sets up a psychological detour around the reality of what has happened by encouraging a refusal to view the remains, though it is this practice that frequently brings full consciousness of death to the individual. A memorial service does not furnish the surroundings that make it easy to express deep feelings, nor does it furnish the opportunity to give group support to the bereaved. What may appear to be intellectually valid may be psychologically unsound, and does quite the opposite of what is intended. . . ."

Then there are numerous instances of accidents where bodies are not immediately found. No effort or money is spared in the search to recover these bodies. Why look for the bodies? Because they are necessary to confirm the reality of death and for the funeral.

Mr. Hartzler says funerals are expensive and quotes costs ranging in 1960 from $85 to $2,000, with an average just under $1,000. He fails to quote the source of his statistics. He also mentions that the annual burial bill is greater than the annual hospital bill of this country. The American Hospital Association in 1959 reported the total paid their members (this does not include hospitals which are not members (was $7,789,000,000. This is far more than two billion dollars. The amount paid to the funeral director for the service he provides ranges from nothing to over $1,000 depending upon the wishes of those who survive and their ability to pay. To be even more recent and specific, a survey for last year showed that of the regular adult funerals selected, 17 per cent were between $200 and $499; 46 per cent between $500 and $799; 25 per cent between $800 and $999, and 12 per cent were over $1,000.

From this survey, conducted by Eugene Foran, business counselor of Decatur, Ill., we find that the average cost of a regular adult funeral last year was $755. Considering all services conducted, including children's and welfare funerals and service and shipment calls, the amount was $616. This does not include cemetery costs nor the cost of a vault.

To the best of my knowledge, no family in need of a funeral director has ever been turned away because of lack of funds. The record will show that a family can find the kind of service it desires at a price it can afford to pay.

Mr. Hartzler did not check his facts and is responsible for disseminating false and inaccurate statements to the members of our church who read our publication.—Joseph O. Shetler, Shetler Funeral Home, Pigeon, Mich.

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Thanks for printing the timely article by Robert Hartzler entitled "A Plea for 'Funerals without Fins'" (Sept. 3 issue). It will no doubt be a long, long time before enough brave people get angry enough to try to stop all the, pagan nonsense the fancy burial business has dreamed up.

If anyone would like to make the effort toward reform through study and preplanning his own funeral in a decent and orderly manner, I can recommend reading Ruth Harmer's book, *The High Cost of Dying*, and Jessica Mitford's book, *The American Way of Death*. Both dare to expose the indecent extortionate funeral customs and costs that have gradually taken over in the church and nation. For one dollar, the Celo Press, Burnsville, N.C., will furnish an inexpensive *Manual of Simple Burial* for those who want to obtain help in planning a simple, inexpensive, dignified funeral. The manual speaks to the point of memorials, memorial services, bequeathing bodies, eyes, etc., at the time of death.

The National Council of Churches, the Catholic Church, several Jewish organizations, and a large number of magazines are daring to speak against the American funeral, not without considerable static from the well-organized National Selected Mortician Association.

Mennonites who believe in practicing nonconformity in life should also insist that nonconformity be applied in their funeral. It is time somebody does some solid thinking and courageous speaking about the sinful manners in the American way of death.—Glenn B. Martin, Denver, Colo.

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A Plea for "Living Without Fins"

BY EUGENE SOUDER

The article "A Plea for 'Funerals Without Fins'" (Sept. 3 GOSPEL HERALD) is *must* reading for anyone who ever expects to die. While I agreed with the writer on the absurd expense of funerals, on second thought it might be that a $1,000 funeral is very much in keeping with our general Mennonite way of life!

We talk a lot about the need for giving to the church. Might it be we are so strapped by monthly payments on our $20,000 homes (and some are even higher), $3,500 cars, and you add it, that really we have only a few dollars left for the kingdom?

If we believe in Christ as we say, I believe there will need to be a lot of "fin" cutting in every area of life. Our aesthetic senses have been so cultivated that all our household furnishings need to match, color schemes must be perfect, etc. Recently I heard of one Mennonite girl who thought she couldn't go to church because her shoes didn't match the color of her dress!

Jesus said, "So don't worry and don't keep saying, 'What shall we eat, what shall we drink or what shall we wear?' That is what pagans are always looking for. . . . Set your heart on his kingdom and his goodness, and all these things will come to you as a matter of course" (Matt. 6:31-33, Phillips). All of us have very glibly said what this doesn't mean but have we sincerely asked God what it does mean?

A revival for simple living is a must for the Mennonite Church. If this revival is not forthcoming, I'm ready to recommend we strike out from our confessions of faith that "we believe in the simple life."

Let's hear from you how you have found

(Continued on page 922)

Why the Christian College

By Paul Bender

Our American culture is deeply rooted in Christianity. Democracy grew in the soil of the Christian idea of the dignity and worth of man. Science developed because of the Christian faith in the reliability and goodness of God and His creation. Modern American culture is enjoying rich fruits because of its Christian rootage.

But the Christian, the one who knows Christ, in whom all creation and human existence have meaning, must judge culture even while he lives in it and contributes to it. He must be the "light of the world." The modern man without Christ, although he enjoys the fruits of Christianity, cannot properly interpret truth, nor can he make his own highest contribution to culture, not to mention the contribution he might make as God's willing servant.

A college education opens to youth the world of culture, and it also gives him the intellectual tools he needs to cope with the world and to make his own contribution. The Christian student can bring to his understanding of the world the truth of Christ which gives meaning to all truth.

Here lies the real purpose of the Christian college. For the Christian student, a college education is not merely an item to be purchased in the market place wherever it may be secured most easily or cheaply. The intellectual development of a college education cannot be isolated from the deepening of Christian commitment and the growth of the whole person as a Christian. For the Christian, education is best sought in a Christian context.

The Christian college is a community of Chirstian scholars, both teachers and students, where the truth of Christ not only gives meaning to knowledge and culture, but also becomes the central motivation of all of life's aspirations. The Christian scholar becomes both the disciple (learner) at the feet of Christ and the servant (slave) of Christ for all of life's achievements.

Hesston College is such a community of Christian scholars within our Mennonite brotherhood. Her motto is taken from Jesus' statement about His own central position: "If you are faithful to what I have said, you are truly my disciples. And you will know the truth and the truth will set you free" (Phillips). Christ, the Truth, frees teachers and students from bondage, and enables them to secure true knowledge and to achieve life's highest purposes. In this way Hesston College, within the brotherhood of the Mennonite Church, helps to build the church of Christ in the world.

Goshen College

Over 500 Goshen College students volunteered membership to the college Student Christian Association for 1963-64 during the annual fall membership drive.

The SCA is a student organization with the purpose of developing a vital and mature Christian faith in the college student.

The association is organized into two commissions. The Campus Commission's intent is to provide means for self development of the student's spiritual growth on the campus.

Community Commission, the second provides avenues for the results of genuine Christian faith and love—service to others outside the campus.

Members of SCA are offered wide and varied opportunities for involvement in the organization's activities this year.

Among the campus projects are the youth forums and seminars. These create intellectual discussion concerning pertinent current topics presented by competent persons. Opportunity is provided to participate, to grow, and to learn culturally.

There will be occasions available for interpersonal sharing. "Devotional life" and "small groups" committees encourage personal sharing by forming prayer cell groups in the dormitories.

SCA members also organize college student Sunday-school classes. Approximately 12 different classes are held each week with active participation by the student body. Faculty members are usually asked to teach the classes.

SCA chapel is held each Thursday. During these weekly services, varied programs with student participation are given. The student organization also conducts periodical missions chapel services. These programs are planned to inform students of missionary activity within the church. Students are encouraged to support mission projects introduced by SCA.

An evening "Meditations" devotional program on WGCS, college FM radio station, is produced by SCA members. Designed to stimulate spiritual growth, it reaches both campus and community.

All-school social affairs, including seasonal parties, outings and hymn-sings, are sponsored by the association. These social activities are planned to help students broaden social relationships and strengthen spiritual life through fellowship.

More than ten projects are available to students for service in the Goshen community area. The Lighthouse project is one of the larger ones this year. Located in a lower socioeconomic section of Goshen, this community center program is run by SCA volunteers.

The function of the SCA's work in East Goshen is to help meet the social, spiritual, moral, and economic problems of the people through both direct personal contact and organized activity.

Three Goshen College men have rented a trailer and are living in East Goshen. With this personal contact, the boys hope to become "one of them." Living close to the economic level of the area, their capacity to help and understand the underprivileged persons will be considerably strengthened.

Organized activity at the Lighthouse includes clubs and recreational programs, church services, Sunday school, and home visitations in the community. This year SCA plans to direct more efforts particularly to helping teen-age girls. Along with the weekly club activities college girls will establish personal relations individually with girls from the area. By creating a close friendship with them, opportunity will be given for spiritual, moral, and social help.

Working with physically handicapped children and older persons is possible at Elkhart Rehabilitation Center. College volunteers may help in speech therapy and occupational therapy.

Tutoring school students at a children's home and supervising recreational activities at Goshen's Boys' Club are two additional projects carried out by SCA members.

MYF teams and Gospel teams composed of Goshen students are sent by SCA to any church or group who requests them. These teams serve in many local Mennonite churches, promoting interest in MYF organizations. Sharing Christianity through rescue mission work in South Bend and Elkhart is another service of the Gospel teams.

Weekend VS units are sent out into needy areas to offer help on various work projects any church or community may have. About six students comprise each weekend unit.

A new committee, Personal Outreach, has been added to the community commission this year. It was formed to answer requests for college students to help in young churches and Sunday schools. Although still in the beginning stages, Personnel Outreach plans to serve in four Chicago churches as well as in several nearer the college.

The 1963-64 is the first full year the SCA will be functioning under its new name. SCA is the result of structural changes last spring in the previous organization, Young People's Christian Association.

President of SCA is Dwight King of Hutchinson, Kans. Other officers include vice-president Roselyn Rychener, Pettisville, Ohio; secretary, Mary Beth Kaufmann, Tiskilwa, Ill., and Harold Hess of Manheim, Pa., treasurer.

Four students head each commission

(Continued on page 923)

Belgian Conscientious Objectors

Two Belgian priests who are presently active as chaplains have refused to carry out an order to participate in the practice exercises of the army. They have added that they have conscientious objections against it. The two priests justify their refusal by an appeal to the Gospel, although both have already served their normal time in the medical corps. All seminary and cloister students are divided among these troops.

The parliament will soon deal with a proposed law about the issue of conscientious objectors. A solution will be sought under this law by having these persons divided among special nonmilitary units in the future. As long as this law has not been voted upon, however, the two priests, who are both 30 years old, can be given a minimum sentence of six months. If they continue to refuse after sitting out this sentence, they may be judged again.

One of the priests has declared to a Catholic paper, "On May 18 I will appear at the military camp at Leopoldsburg in civilian clothes, but I will have my military uniform in a suitcase and then I will explain the religious motives which have determined my position."

Recently the military council at Gent sentenced a conscientious objector to three months in prison. This man had already fulfilled his military service in the navy but later came to the conclusion that his Catholic belief did not allow him to obey a new call to service. He had sent his military pocketbook and arms back to the commander of his army unit, and afterwards had objected to put on his uniform when he was called up for a disciplinary exercise.—Mennonite Central Committee News Service.

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Regarding the proposed law for Belgian CO's, John H. Yoder has sent us a paragraph from a letter from David Shank and has added some comments:

"A law for CO's has passed the parliamentary commissions again and should hit the floor soon. Provisions are for a year more of service for CO's than soldiers without any rappels (reserve refresher courses) in the years that follow. Also possibility of work abroad as a CO—the previous provision for this not recognizing the CO as such."

The "previous provision" to which Dave refers was earlier legislation, giving no formal mention to conscientious objection as such, but providing that persons who serve overseas for at least three years in a missionary or charitable agency helping an underdeveloped country could be excused from military service. This was a brilliant way of providing for alternate service without raising directly the issue of conscientious objection. It was acceptable to the Catholics because it permitted people to work in missions and it was acceptable to the socialists because of the assistance to underdeveloped countries. It, however, provided service alternatives only for persons with capacities for educational and technical work; apparently the sponsors of the bill think that the climate has improved sufficiently to permit labeling the conscientious objector cause directly.—*The Reporter,* July, 1963.

Worth Quoting

Although the United States does not deal with Red China, Peiping's continuing need for free world wheat and other grains helps to bolster the price of those commodities in other markets, which depend on supplies from the U.S. According to current estimates, Red China will import about 5 million tons of free world grains this year, mostly from Canada and Australia. That would be about equal to the quantities Peiping bought abroad last year. Red China is making desperate efforts to become self-sufficient, shifting vast acreage from cotton to wheat and rice. Drought in a major winter wheat area is reported to have nullified these efforts so far as 1963 is concerned.—*Trends,* April 4, 1963.

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Today the two great powers, America and Russia, have piled up nuclear weapons with an explosive power of 60 billion tons of TNT—enough to put a 20-ton bomb at the head of every human being on the planet.

A single warhead from the American or Russian stockpile if exploded over a great city would instantly transform it into a raging fireball three miles in diameter with a direct heat and blast capable of burning human flesh and collapsing buildings 25 miles from its center. Above a smoking crater a mile wide and several blocks deep, a gigantic, poisonous radioactive cloud would rise 20 or 25 miles to rain down torturous death on millions of human beings not fortunate enough to be incinerated quickly in the initial firestorm.—From a speech by Senator George McGovern in the U.S. Senate, Aug. 2, 1963.

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A 93-page statement issued by the General Synod of the Netherlands Reformed Church denouncing the possession and use of all nuclear weapons was published in The Hague on Oct. 26, 1962. It is considered to be the strongest statement on the subject ever issued by any church body.

The study said, among other things, that the church's role as a peacemaker and the nature of the destruction possible with nuclear weapons means that the church can say nothing but "a radical no" to such weapons.—*Fellowship,* Nov. 15, 1962.

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Gen. David M. Shoup, U.S. Marine Corps, told a House subcommittee in February that an allout nuclear exchange would "eliminate the white race from the face of the earth and cause 700 to 800 million deaths."—*FCNL Washington Newsletter,* June, 1963.

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Prof. Seymour Melman's (Columbia University) testimony before a House committee was based on a series of papers by seven specialists, entitled *A Strategy for American Security.* According to these men the United States has enough weapons to destroy 1,250 times over every Soviet city with a population of 100,000 or more. Since more overkill would "serve no plausible function" the proposed budget of $56.7 billion for defense activities in fiscal 1964 could be cut nearly $23 billion or 40 per cent. An adequate defense could even be maintained with an 84 per cent cut, Melman asserts.—*FCNL Washington Newsletter,* June, 1963.

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Prof. Melman and others said to a House committee that more weapons will not solve the key problems of our era, which center in the "poverty and unrest" in the underdeveloped world. In fact, U.S. emphasis on military activities is undermining the dollar as a world currency, weakening the economy, and crippling the psychological development of our children.—*FCNL Washington Newsletter,* June, 1963.

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According to David E. Lilienthal, former Chairman of The Atomic Energy Commission, "Two thirds of the trained minds available for exploring our scientific and technical frontiers are absorbed by the atomic energy, space, and defense activities of our country . . . all the rest of America's needs are, relatively, impoverished, neglected and starved. . . . You cannot have a satisfactory economic growth rate . . . if this two-thirds allocation of our trained brains goes on much longer."—*FCNL Washington Newsletter,* June, 1963.

Experiment in Obedience

By Simon G. Gingerich

There is adventure in experiment. We have had adventure in obedience as we worked through our first year of Christian Stewardship emphasis and planned giving at the Holdeman Church, Wakarusa, Indiana.

Our adventure started nearly two years ago when the congregation concluded a self-study of its life, membership, and program. Among other very important outcomes from the study, the responsible laymen of the congregation concluded that there should be work towards improvement in stewardship in order to provide more adequate funds for general church and mission causes, local church program, and local building needs. The study indicated that the congregation likely had resources not yet realized for the church. We have attempted to find spiritual grace for the development of stronger stewardship convictions and a plan through which developing convictions could be expressed in obedient action. This was adventure, indeed.

It was clear that our first need was more adequate teaching and preaching on stewardship concepts. We believed that faith would come by hearing . . . the Word of God. The Church Council took action requesting our bishop to come and speak on Christian stewardship. We also invited him to share specific plans for the development of a budget. Much of the success we have had in our planned giving program is due to the warm support of our bishop both by his public teaching and the experienced counsel he has brought to our stewardship leaders.

A weekend Stewardship Conference with Brother Daniel Kauffman of the Stewardship Department of General Conference was very useful for development of stewardship convictions. The basic procedures for planned giving were outlined and discussed. There was much audience participation at this Stewardship Conference. Not everyone in the congregation was in agreement with the principles of planned giving. Three specific points of objection emerged and persisted as unresolved problems: "I would like to determine where my money goes," "I do not approve of certain institutions and programs of the general church," and "I don't want anyone to tell me what to give."

One could wish that we might all feel that the money we give is not ours but the Lord's money and that He, through His church, may determine where it is to be used for His glory. One also wishes that all members could understand the program of the church and its institutions so that each member would be warmly disposed to support all aspects of the work. We could wish that we, who are stewardship leaders, could be possessed by the spirit of Jesus so that no one need fear that they were about to be told what they must do. Wishing alone does not help. Certain human limitations continue to persist in us all.

When a vote was taken the congregation decided by a relatively small majority to adopt planned giving. The Church Council was given responsibility to prepare a budget for consideration and action. This action came early in the year when there was no need to hurry the work on to a conclusion. Time, wholesome Christian fellowship, and much prayer all tended to stabilize and unify the church in spite of a decision not everyone had supported.

The Holdeman Church Stewardship Steering Committee: Left to right: **John Nunemaker, Willis Nunemaker, Nelson Gongwer, and Lloyd Conrad, chairman.**

At this point in our experiment (April, 1962) the Department of Stewardship invited our congregation to become one of five pilot churches for the stewardship program being developed by General Conference. Our church councilmen were grateful for the opportunity of having experienced help from the Stewardship Department for the work of developing a budget and getting the program underway. The Council appointed a stewardship chairman and proceeded with the work as outlined and directed by the Secretary of Stewardship. The laymen carried responsibility well. Co-operation was good. They tailored the plans to fit local circumstances.

A few persons who were asked to help on the proposal committee declined because they were not sure this thing would be wholesome in the life of the church. However, the proposal committee did prepare a very good, comprehensive budget. When it was time to make plans for the every member enlistment, it became clear that several men on the Steering Committee were not convinced of the need for such an enlistment. Not realizing the need, they feared such visits would be offensive, particularly to persons not favorable towards planned giving. They feared that the enlistment efforts might jeopardize the whole planned giving program. Even after about twenty men had attended three training sessions for enlistment visitors, a majority of them preferred not to make the visits. Therefore, we did not have the every member enlistment. About twelve families representing fifteen or sixteen wage earners turned in faith commitment cards indicating that they were planning to trust God to make it possible for them to give a certain amount during the year. These twelve families represented one sixth of the church. They committed themselves to a total of about one third of the budget. The proposed budget was adopted by congregational action with a good majority.

It has been a year now since we adopted our first budget. The first quarter offerings averaged very well indicating that our level of giving for the year might exceed former years by 20 per cent. However, the offerings have declined from the earlier months and it now looks like we may finish our first year with only a very slight improvement in total giving over last year. Likely the decline was due to the human problem. We have good intentions; but we forget. The pastor and Christian education leaders may have failed to do all that could have been done by preaching and teaching throughout the year.

In general the budget plan has come to be accepted and appreciated by nearly all the members of the congregation. We have had a few designated gifts, but not nearly as many as we expected. Likely not every member would indicate wholehearted approval of the planned giving program. But by the grace of God the congregation is working together in a really fine spirit.

During the past several months we have been working on a new program and budget for 1963-64. Our experience this year has been a joy. There has been excellent co-operation. The emphasis of our concern has not been with the mechanics of preparing and adopting a budget; but rather the responsibility we have to God to be involved in the church's mission. Our men are telling each other that we should respond with our fair share for the world-wide program of our church before we plan for major building needs at home. Instead of the every home enlistment we have planned for eight cottage meetings for prayer and discussion of the program

of the church. We are expecting that these meetings will be the means of enlisting more families in serious responsible stewardship. Likely every home enlistment would be still more effective. Many of our men are beginning to say that we should plan for every home enlistment, perhaps next year.

The problem of enlisting every member in the work of the church appears to be both a spiritual problem and a human problem. It is spiritual in that sin and selfishness can be mastered only by the power of Christ. It is human in that the church must teach God's Word in matters of stewardship and furnish favorable structure for practical service and sacrifice in the name of Christ.

At Holdeman we have found this experiment in obedience in stewardship an adventure of high order. We explored and developed some new frontiers. By far the most important outcomes have been the spiritual growth that is unmistakable in the lives of a number of men and women who have found grace and faith for sacrifices and obedience in stewardship.

Last night a young couple insisted that the pastor and his wife stay a while, for coffee. They shared deeply of their life, their work, and their plans for the future. "We weren't able to go to our cottage meeting," they said. "Could you tell us to whom we should hand our faith commitment card?" They went on to say that they feel as if they haven't been doing all that they should. "We have decided to fill out a card and hand it in. We think this will help us to do our part this year." One by one God leads us into obedience and adventure for Him!

Wakarusa, Ind.

The Church in the City

The Institute of Mennonite Studies announces the publication of its second pamphlet, *The Church in the City* by Paul Peachey of Washington, D.C. The booklet totals 115 pages and grew out of an assignment given to the author to study the problems and witness potential of the Mennonite Church in the cities of our land. It comes to grips with the question of how men can be won to Christ amidst the cultural and economic influences of our urban communities, and how they can be led to a meaningful membership in the church.

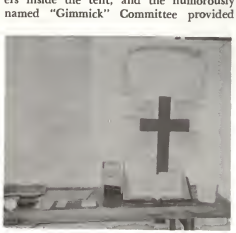
While the study was administered and directed by the Institute, it was made possible financially by the General Mission Board and the Mission Board of the General Conference Mennonite Church in the hope that it might give help and counsel to their program. As theologian, scholar, and dedicated disciple Peachey has given

Paul Peachey, author of The Church in the City

himself wholeheartedly to this investigation and has written a document that will inevitably become a vital handbook for all who are working in the extension of the claims of Christ and the church. *The Church in the City* may be secured from any Mennonite bookstore for $1.95.

Peace Witness at the Fair

This September eighteen Brethren and Mennonite Churches of Wayne County, Ohio, joined hands in sponsoring and operating a peace tent at Wooster, Ohio. Working with the theme, "Peace Is Your Business at Home and Abroad" five committees were appointed to carry out differing aspects of the theme. The Literature Committee selected literature to be displayed and distributed; the Sign Committee provided attractive large red-lettered signs outside the 20- by 30-foot tent; the Audio-Visual Committee provided recorded background music, films, slides, and lighting; the Display Committee arranged posters inside the tent; and the humorously named "Gimmick" Committee provided

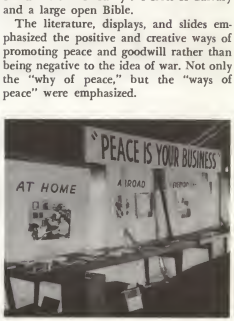


advertisement through paper hats, pencils, and furnishing cups of cold water to those who came through the tent.

The tent was located on a busy corner where the large red letters, "Peace Is Your Business," caught everyone's eye. It was estimated that several thousand persons walked through the tent during the six-day fair. The 1000 hats given to children who entered the tent asked in bold words, "What Are You Doing for PEACE?" Many children were disappointed when we informed them the quota for that day was already given out. The pencils with the same question also found ready acceptance by children and adults.

Many came to the tent to enjoy a cup of cold water in the Name of Christ, to watch the slides of voluntary service and Pax workers, to listen to organ music, and look through the literature displays. Often people entered into serious discussion about the way of peace as they stood with a worker in front of an atomic mushroom cloud overshadowed by the cross of Calvary and a large open Bible.

The literature, displays, and slides emphasized the positive and creative ways of promoting peace and goodwill rather than being negative to the idea of war. Not only the "why of peace," but the "ways of peace" were emphasized.



In talks with young people we often found it possible to suggest volunteering for peace rather than for military service. I shall long remember the opportunity of standing with a group of boys of grade school and junior high age explaining the slides of VS workers as they built for peace and God's kingdom instead of destroying their enemies in war. One of the older fellows, before he left, looked up and said, "That's what I'm going to do instead of going to war, when I get big."

Each evening after dark the film, "Alternatives" was shown. Some would view part of it and walk off; some came in while it was showing and remained to the end. One worker reported that a group of young people came in and gave a close examination to the whole exhibit; taking

(Continued on page 922)

MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

VS-ers begin second school year at the most unusual school

Trains and Trainmen Help Train Children

Children board the train at Anzac to go home for the weekend. Two of the staff accompany the children each time.

Last month began the second year for the most unusual school on this continent, or in fact anywhere. The school, a dream of railway workers, is in the isolated hamlet of Anzac on the Northern Alberta Railway line. The total enrollment last year was 17 children, completing their first year of education. Perhaps we should say training for trains and trainmen have played the major role in the establishment and operation of the educational enterprise.

When *Canadian Trainman News* editors received pictures of the Anzac school from BRT (Brotherhood of Railway Trainmen) General Chairman G. B. Whiteman some time ago, a request was made for more information. It was known that BRT members working the line were worried about the number of children, mostly Indians and children of railway workers, who were deprived of any opportunity to get even basic school education and they pressured Alberta authorities to try to do something about it. They did, as the following report on the school proves.

The wheels of the Trac-Motor spun as they hit a moving mass of caterpillars across the track. The section crew didn't seem to mind, but the two guests seemed a little upset by the circumstances, and made faces at each other. When they decided to make a two-day trip along the Northern Alberta Railways line from Lac La Biche to Anzac by speeder, they anticipated rain and delays from construction, but not caterpillars. Before the two days were over, however, they were as blasé as the railway crews.

The trip was arranged by Northland School Division with the Northern Alberta Railways in order to survey the number of possible school pupils living near the tracks but not going to school. For years the railway unions had been saying that there were children of school age on the Northern Alberta Railways, Lac La Biche —Fort McMurray line, not going to school. Some were the children of railway employees, others were from Indian families. A preliminary survey by train had indicated that there were actually about thirty-four possible school pupils along 120 miles of track. The purpose of the Trac-Motor trip was to interview each parent and see if they would be willing to send their children by train to a dormitory at Anzac, and attend Anzac school. But this really is halfway into the story.

Boys at the Anzac School play around a log house after classes and homework are done.

It began in 1948 when the Department of Education of the Province of Alberta tried to give school services to the children living on this 120-mile isolated stretch. Three one-room schools were built, but they still left many unserved. Correspondence lessons are well-nigh useless with families of Indian descent, who lack the space, the lighting, the privacy, and to some extent, the motivation, to encourage their children with correspondence. In addition, it is rather futile to put lessons in English before a six-year-old child speaking only Cree.

School Train

The next plan was for a school car which would be spotted on sidings along the right of way, and spend one day in each settlement. The cost of this was thought too high for the amount of in-school instruction provided. Then someone suggested a school bus on rails. This was put to J. F. Cooper, general manager of the railway, but he pointed out that this would constitute a train under railway orders, would have to have a full crew and be dispatched from Edmonton, 130 miles farther away. Obviously, this also would be far too expensive. He suggested, however, that the pupils could travel on the mixed train on Mondays, and return on the same type of train on Saturdays to visit their parents. The answer was coming closer.

Northland School Division, which was planning the service, couldn't see sending the children home every weekend, because

too many Mondays would be lost, but, by sending them home only every two weeks and moving all school holidays to Monday, it was found that the children along the track could have a full school year minus only fourteen days. This was the plan that was adopted, in co-operation with the railway.

The Northern Alberta Railways redecorated and put back into service a surplus combination coach, detailing it for the sole use of the Anzac pupils. Northland School Division provided a banner to mount on the side of the coach, carrying the words "Northland School Division No. 61—Anzac School Coach"—with a large moose, emblem of the Division, standing at the left-hand side. The Northern Alberta Railways pays for the transportation of children of its employees, and the School Division the remainder.

Tough Job

The dormitory to which the pupils go is somewhat unique, too. The Division asked the General Mission Board of the Mennonite Church, with headquarters in Elkhart, Ind., if they wished a tough assignment for a group of young missionaries. After careful thought, the Board agreed, with the words of Dr. J. W. Chalmers, official trustee of Northland School Division, ringing in their ears: "This project offers neither fame nor wealth nor power. On the contrary, it promises frustration, cold, other hardships, and isolation. It also promises an opportunity for service."

Scouring the neighborhood of Anzac, about 24 miles from the town of Fort McMurray, heart of the fabulous Athabasca oil sands deposit, they found a number of surplus oil crew bunkhouses and other buildings. These were hauled on site in June, 1962, and sat until August through the wettest, most miserable summer in the recent history of the North. By Sept. 10 they were ready, and the first Anzac School Coach rolled out of Lac La Biche, complete with Superintendent L. R. Gue of Northland School Division, and Isaac L. Glick, supervisor from the General Mission Board.

Four boys and their father came dashing up in a wagon at the first stop. They weren't ready that day, but they would catch the next passenger. Fine.

Next stop, two more boys who would catch the next passenger. Then the first cash customers. . . oops, pass customers. A little girl in Grade I, and her brothers, three inches shorter, in Grade III. Then two Treaty Indian children from Janvier Reserve, accompanied by an uncle and another relative. He was suspicious for many miles, but we knew the battle was won when he took off the children's moccasins and put on their new shoes. They hurt.

And so it went. Finally, a few miles out of Anzac, five children, aged six to eleven got on, all from the same family. All were in Grade I. The count on the first run? Twelve, with varying degrees of Indian blood. They were received warmly by the five young people running the dormitory, fed, issued clean-up kits, and put to bed. The Anzac School coach and dormitory were in operation.

$55 a Month

The cost of board and lodging is $55 per month. Parents are expected to pay anything they are able to pay. Northland School Division subsidizes the ones who are unable to pay. As all the children are in Northland School Division (nine new school districts were established to make sure they were!) there is no tuition fee at Anzac School, and all books and supplies are provided.

At its peak the Anzac dormitory had 24 boarders last year. This later settled down to 17. All the children put on weight, did satisfactory work in school, and enjoyed their train ride every two weeks. Two of the dormitory staff ride with them, so that the train crew is not totally responsible for discipline and entertainment.

Seventeen may not seem like an overpowering number for all the work involved, but Northland Division and decent railway workers believe that every child in Alberta deserves an educational opportunity, regardless of where he lives. We know there will now be 17 fewer partly educated or illiterate adults in Alberta when the first Anzac School Coach children grow up.

—Adapted from "Trainman News in Canada," Ottawa, Canada.

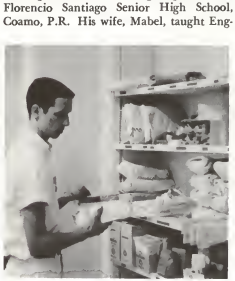
VS—Vocational Crossroads

By Edna Beiler

From Sept. 1, 1962, to Sept. 1, 1963, eight orientations were held at mission board headquarters, Elkhart, Ind., with 132 new volunteers attending.

They came from many different backgrounds—hospitals, offices, factories, farms, schoolrooms. Experts with paint brushes, hammers, adding machines, etc., soon developed other skills such as handling emotionally disturbed youngsters, coaxing older persons into cheerfulness, brightening the day for the sick and underprivileged.

Nine of these volunteers came from the schoolroom as teachers. For instance, Carlos Lugo had been teaching English at the Florencio Santiago Senior High School, Coamo, P.R. His wife, Mabel, taught English and home economics at Bethany Mennonite School, Aibonito.



W. Arlee Sommers had been employed by Liberty Coach Co., Syracuse, Ind., building house trailers before he was assigned to work as a VS orderly at the Presbyterian Hospital, Albuquerque, N. Mex.

The Lugos attended orientation in Oct., 1962, and were the first VS-ers assigned to Mexico City. Their background in teaching helps them not only as kindergarten teacher and with English classes, but also in their club work and other church activities.

Although all except one of these teachers are also teaching in VS, the classrooms they occupy are very different. Five of them have been assigned to South Texas where kindergarten pupils learn to say, in slow, painful English, "My name is Benito. What is your name?" This is part of their preparation for entering Grade One next year.

Other teachers have been sent to teach under the Northland School Division of Canada, in little one- or two-room schools in the bush country of Northern Alberta, where they give Cree Indian children a chance to learn skills that will help them find a place for themselves as adults.

Twelve of the fellows who volunteered were farmers. Gordon Unruh spent the summer of 1962 on the Victor Koehn farm near Galva, Kans. He was assigned as a counselor at Frontier Boys Camp, Divide, Colo., where the patience he once used in working with growing things was transferred to his work with boys who had problems.

Most of the farmers were assigned as maintenance men to institutions or as orderlies in hospitals. James Yoder (an earlier volunteer who is serving at Glenwood Springs, Colo.) says "Although many things are different and sometimes dis-

couraging in hospital work, it always thrills me when I can share someone's problems or burdens. Many opportunities have been mine in witnessing for my Lord. When people are sick, they seem to be more willing to share their burdens with someone who cares."

Thirteen factory workers came into VS during the past year. Assignments for this group were varied, with four accepting positions as nurse's aides and three becoming hostesses for VS units.

Bertha Ruby had been employed by the Arrow Shirt Factory, Kitchener, Ont., as a sewing machine operator. Her assignment took her to Surprise, Ariz., where she found happiness in working with clubs and kindergarten children among underprivileged children of the community.

Laura Troyer was an employee of the O. S. Keene Machine Company, Middlebury, Ind. She took a position at the Mennonite General Hospital, La Junta, Colo., as scrub nurse in surgery. This includes on-the-job training for a very exacting position.

A large group of volunteers (18 in number) came from offices, where they served as secretaries, calculators, checkers, etc.

Kathleen Martin had been a cost accountant at Miles Laboratories, Elkhart, Ind. She is now serving as bookkeeper for the Luz y Verdad Studios, Aibonito, P.R.

Janice Eicher left her position as receptionist in a doctor's office in Goshen, Ind., to serve as a housemother at the Valdoie (France) Children's Home.

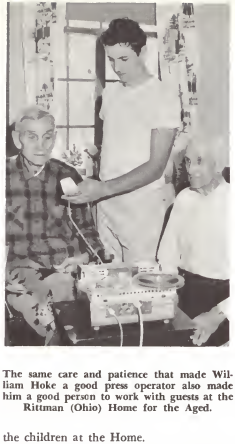
Lara Mae Good, now hostess for the Pueblo, Colo., unit, had served as secretary at the Valparaiso (Ind.) University.

Seventeen youth came into VS from hospitals. Seven of these were RN's, two LPN's, six nurse's aides, one orderly, and one a file clerk in medical records.

Five of the girls who had been nurse's aides accepted assignments in the same position as VS-ers, but Martha Brubacher (the sixth) who had been serving at the Little Traverse Hospital, Petoskey, Mich., became a kindergarten teacher at Stanfield, Ariz.

RN's were assigned to La Junta, Colo.; Aibonito, P.R.; Mathis, Texas; and Maple Lawn Homes, Eureka, Ill. Wanda Brunk, who had been serving in surgery at the Lima (Ohio) Memorial Hospital, found giving instructions to nurse's aides (in her halting Spanish) a different experience!

Almost 7 per cent of the volunteers had been doing housework or baby sitting or a combination of both—sometimes just for a summer. These girls were all assigned as nurse's aides, except Mary Ann Martin, Perkasie, Pa., who was sent to Stanfield, Ariz., as a club worker. Ella Mae Miller, who had been helping her brother-in-law and sister with their four small children, went to Sunshine Children's Home, Maumee, Ohio. She enjoyed doing extras for the children at the Home.



The same care and patience that made William Hoke a good press operator also made him a good person to work with guests at the Rittman (Ohio) Home for the Aged.

Ten persons served in stores as clerks, cashiers, etc., and nine were in building or related occupations. Three came from banks. One of them became head cashier at the Presbyterian Hospital, Albuquerque; two were assigned as housemothers to handicapped or homeless children.

William Hoke had been employed by Winter Stamping Company, Goshen, Ind.; he is now serving at the Rittman (Ohio) Home for the Aged. The carefulness that made him successful as a press operator is also evident in his work at the Home.

Earl Greaser, administrator of Maple Lawn Homes, Eureka, Ill., says this about volunteers: "It has been very interesting to observe the change in attitude in many of the VS-ers after they have worked here awhile. Many came thinking, 'This is the last place I wanted to go!' and went away happy that they had been persuaded to come."

The same thing might be said of VS-ers who go into hospital work or club work. To many, it is a very different kind of assignment. They fear this new type of service. But before long, they find that they can rejoice in their service. Some of them even change their plans for the future because of this experience. Others return to their former vocation with an enriched concept of what service means.

If you are interested in exploring the vocational crossroads of VS, write to Personnel Office, Box 316, Elkhart, Ind., for further information on specific assignments.

Missions Today

The Abundant Life

By J. D. Graber

An economy of abundance is the differentiating political fact of our age. In the four corners of the earth—in Asia, Africa, America, Europe, and the Islands of the sea—the multitudes of hungry, cold, discriminated against, and the underprivileged have heard the "good news." This Gospel they have accepted wholeheartedly and its benefits they are determined to get, and now.

Fate was to blame they believed in previous generations. Now they blame a more tangible demon. Colonialism has been the most frequently maligned cause of their misery. Western nations have exploited them, robbed them, and have had no concern for their welfare. If only they could achieve independence then everything would be better. In fact there has been much unrealistic and utopian thinking at this point. The economy of abundance would automatically be theirs, so unprincipled political leaders often told them, once the Western colonialist was driven out.

Colonialism has been a self-interest. Colonies were exploited for the benefit of the mother country and poverty with its attendant evils was usually callously overlooked. The revolution against this exploitation and the upsurge of a spirit of human freedom and a demand for human dignity have been inevitable. Truly, the colonial age is past, and racial discrimination of all kinds is no longer tolerated in our time.

"Food, clothing, shelter, health, security, freedom from exploiters and oppressors, work which shall spare the body, leisure, comfort, pleasure; these are what all men understand, all men desire, and for which all men will fight." This is the way a recent writer has described the hopes and desires of present-day people. Before these hopes were aroused they accepted a gospel that promised future bliss and happiness. They were content to hear "songs in the night," even if they were miserable and without hope.

The gospel of secularism has come along and is promising all these earthly benefits now. There is no need to wait until the future life to realize this abundance of good things. Communism, which is entirely in the secular and material dimension, promises all these immediate benefits and furthermore speaks disparagingly of any future life.

What is the Gospel appeal to the world's people intoxicated by this new hope? Let us study this problem next week.

MISSION NEWS

19 Receive Christ in Bragado

Nineteen persons, ages 13 through 82, received Christ in five days of evangelistic meetings ending at the Bragado, Argentina, church on Sept. 15, Earl Schwartzentruber, pastor, says.

The meetings were unusual in a number of ways. Good attendance obtained from the very first night. The evangelist, Roberto Romanenghi, a Bragado Bible School alumnus of 25 years ago, was well accepted by the community and effective in his work.

The church in Argentina and here in North America was praying. The meetings were well publicized and had good special music. Twelve Jesuit priests had just finished a two-week mission, Christ in Every Home, which helped to prepare the soil.

Bro. Schwartzentruber writes of a new patch of lawn in its struggle with weeds and trespassers and of the new Christians with their struggles to come and sees a graphic parallel. "To make a public commitment inside the friendly atmosphere of an evangelical church is one thing. To live out this commitment in a Catholic-oriented school, shop, or home is another. Remember the new converts and us in prayer, that we may be found trustworthy stewards of the mysteries of God."

Broadcasts Tests Spots

A new approach to reach the man untouched by the church is now being tested by Mennonite Broadcasts, Harrisonburg, Va.

Men between the ages of 18 and 40 have been singled out by the minute program committee of Mennonite Broadcasts as the target audience for two separate campaigns now under way.

On Aug. 19 the first campaign started using one minute sermonettes prepared by Stanley Shenk, Souderton, Pa., and recorded by Roy Umble, speech professor at Goshen College, Goshen, Ind. These sermonettes are to be broadcast once a day for six months simultaneously on four stations in a chosen test city.

A similar city in another state has been chosen to test 30-second spot announcements which, in contrast to minute programs, are more promotional in technique. Spots were on a saturation schedule of 120 spots per week on three radio stations for nine weeks beginning Sept. 8.

The form and content of these messages in the two cities will differ although both will stress the basic theme, "When a man accepts Christ as Sin-forgiver and Leader, he gets a whole new outlook on life."

Audience research was done in each test area to measure the awareness attitudes toward this basic Christian truth. Following the campaign research will study which attitudes have been changed.

Henry Weaver, chairman of the minute program committee, says, "We, along with other broadcasters, have long been aware that the usual religious broadcast program attracts an audience which already has some spiritual orientation. Such a program serves a worth-while purpose, but we also feel we have a mandate to reach the unchurched. It is our hope that this test will guide the way toward expanded efforts in this direction."

Assisting in these projects are Henry J. Kaufman & Associates, Washington advertising agency for Mennonite Broadcasts, and Walter Gerson & Associates, Washington researchers.

Community Development under Way in Haiti

"Community development has become vital at Grande Riviere du Nord, in Haiti," says Arlin Hunsberger, VS unit leader. In an effort to improve the standard of living of the people, hospital and community development personnel co-operate.

A plot of land has been rented for an experimental garden. Two crops of tomatoes are being planted during the growing season. Experiments have also been run with insecticides. Packets of seeds large enough for an average Haitian garden have been prepared to sell at one cent apiece. Experimental beds of corn are planted with rows of Haitian hybrid beside rows of native corn. Corn is planted with and without fertilizer. Each row has a sign in English and Creole.

A young man learned simple techniques of animal care in six weeks at Hospital Albert Schweitzer. In May he started a veterinarian clinic here in Grande Riviere which appears to be quite successful. He treats many horses and donkeys for saddle sores and also treats other animals such as cows, mules, dogs, and pigs. The community co-operates in his service.

Slide sets are being prepared to give guidance in nutrition and preparation of a well-balanced diet, gardening, poultry raising, pig raising, and care of animals. Our veterinarian, along with a unit member, will present these slide programs.

Raising chickens is a problem in Haiti. Epidemics of disease may wipe out all chickens in a large area. Chickens are left to wander and find food as they can. We have built two model chicken houses, using only available materials. Heifer Project has flown in 300 baby chicks, and the unit is now in the process of experimenting with feeds and growing conditions. They will not, however, make chickens available to Haitians until they know that chickens can be grown there with a profit. People are impressed with their size and anxious to purchase them.

Pigs also roam at will. The town has given land to build demonstration pens. The plan is to use two native pigs and two American improved pigs, using the same kind of feed for both and placing

Your Treasurer Reports

The mission of the Christian church remains constant. But methods of fulfilling that mission are always being subjected to definition in light of new pressures, new opportunities, and new techniques. A dimension recently added to our understanding of Christian service is the outreach possible through bookstores. Actually, the word bookstore is just a quick way to refer to the entire field of distribution.

The bookstore is a single regional outlet for Christian literature. It may form part of a chain of outlets serving a number of regions in a country. It may serve as a supply channel for book deposits in towns that do not justify a larger operation, for book fairs or convention book tables. Or it may serve as a base for mobile distribution through colporteur service and mobile units. In every phase of its ministry, the primary concern is to share the message of the Christian Gospel and in this context becomes an important service for and of evangelical churches in any area.

The General Board operates five bookstores presently, four in Brazil, one in Dhamtari, India. A combination of contributed funds and mission investment funds has been used to develop the bookstore ministry to this point. The newest store, opened in Taguatinga, Brazil, on Oct. 5, utilized $2,000 worth of mission investment funds.

There are many opportunities to expand our bookstore services. Consideration is being given to possible stores in Algeria, Argentina, Uruguay, Puerto Rico, and Bihar province in India. Missionaries are alerting us to possibilities in other areas as well.

Since these projects do produce income, mission investment funds may be used quite satisfactorily. In some cases, returns from the store operation may liquidate the obligation. However, in most cases, the money will likely be left in the country for expansion of literature services and a stipulated amount from overseas missions or literature budgets will be applied each year to reduction of the investment obligation. In some cases, donors may choose to write off investment after receiving returns for a number of years.

Obviously, this does not eliminate the need for contributed funds for the literature program. But it does provide opportunity for individuals with investment capital available to watch their funds work in a very strategic part of the Lord's work. For additional information on how you can help through mission investments, write to me, Mennonite Board of Missions and Charities, Elkhart, Ind. 46515.

—H. Ernest Bennett.

both in sanitary model pens. A comparison will also be made of the remainder of the litter of native pigs. A farmer will feed the pigs as a Haitian farmer feeds his pigs and allow them to run free as native pigs do.

Dr. Bonnlander started a school in the poorest section of town for children who did not have the privilege of attending school. There are four classes in the school—a primary class, carpentry, domestic science, and adult education. When Dr. Bonnlander terminated he asked Mennonite Central Committee to assume responsibility for the school. MCC VS workers are now looking forward to the second year of operation.

Workers have been encouraging Grande Riviere to build latrines to improve sanitation. They had to find an economical method of construction. They found that in Africa, cement reinforced with bamboo is used instead of iron. Iron is expensive in Haiti and bamboo grown locally. A form for cement slabs has been made and VS-ers are now experimenting and encouraging people to use this inexpensive method.

VS-ers have been encouraged by the interest shown by the community, and also by the co-operation shown by Haitian leaders—the mayor, the department of agriculture, and local church leaders. They also have been fortunate to have the services of Hospital Albert Schweitzer, which has made available the information which they have received through their experimentation and demonstrations.

Some of these projects will fail. Regardless of their success or failure, they will benefit people of the community. As Bro. Hunsberger was planting corn in the experimental plot, a local farmer watched. He said he was interested in planting hybrid corn. Since hybrid corn had not been tried in this area during this season, he did not think he was able financially to experiment. If the unit is successful with its experiment, however, he will certainly plant hybrid corn in the future.

The unit can afford losses in experimenting, but a local farmer whose crops are his meals cannot afford to lose one crop. VS-ers are therefore helping them through both failures and successes.

Overseas Mission Associates in Nigeria

Five new overseas mission associates of the Mennonite Board of Missions and Charities, Elkhart, Ind., are at work in Nigeria in various locations. Willis and Betta Lee Kaufman, Springs, Pa., are located at the Qua Iboe Secondary School, Etinan, where Willis teaches chemistry and is the head of the science department.

Keith and Jeanette Hostetler, Harper, Kans., teach at Duketown School, a rough equivalent of a junior high school in this country. Bro. Hostetler teaches mathematics and physics and Sister Hostetler English literature and history.

Grace Bergey, Hatfield, Pa., is teaching at the Union Secondary School at Ibiaku.

Other overseas mission associates who have been in Nigeria longer include: Clifford and Lois Amstutz, Hesston, Kans.; Martha Bender, R.N., Kalona, Iowa; and Nelda Rhodes, R.N., La Junta, Colo. Bro. Amstutz teaches agriculture-related subjects and is vice principal at Macgregor College, Afikpo. Sister Bender is matron at Abiriba Hospital, where Nelda Rhodes is head of the school of midwifery.

The co-ordinator for overseas mission associates in Nigeria and responsible for reception, orientation, and government contacts is Lloyd Fisher. Bro. and Sister Fisher, Albany, Oreg., went to Nigeria this summer for that assignment.

Overseas mission associates provide a dimension of lay witness and personal commitment in overseas missions. Besides giving committed Christians an opportunity to serve, OMA brings technical or professional service to bear on the needs of people in underdeveloped nations or communities.

Broadcast Reaches Spain

Luz y Verdad has just had one of its biggest responses from Spain, a land which prohibits the full exercise of religious freedom.

Fifty-nine letters from more than 30 cities and towns came in response to Luz y Verdad's letter month. The Spanish broadcast is apparently meeting spiritual need not being met by other means. One person writes, "We praise the Lord that because of your program we have real joy in our home. We have been listening for quite some time and your messages give us fullness of joy."

A Catholic priest who hears the program and also receives the printed sermon talk, testifies, "Your programs satisfy me. I like to hear messages from the Bible. . . . I repeat, I like your religious talks."

A man living on Mallorca Island, just off the coast of Spain, comments, "In this little town there is no priest, no doctor, no teachers, nor electric lights, but I look forward to that hour that makes it possible for me to hear the Word of God proclaimed."

Another listener said, "I like your programs and especially the part where questions were asked of individuals who had been converted and they gave their testimonies."

Lester Hershey, director of the Spanish broadcast, has been attempting to set up a branch office in Spain to handle listener mail and Bible correspondence courses, but so far no one has been found to do this work. Listeners now send mail to Lisbon, Portugal. The mail is then forwarded to Puerto Rico for answering.

Mennonite Church in India to Meet

The annual conference of the Mennonite Church in India has been called by its executive committee for Nov. 5 and 6 at the Sunderganj church in Dhamtari, India. P. J. Malagar is the moderator and J. M. Bhelwa, secretary.

In other actions at its Sept. 19 meeting the executive committee of MCI granted pastoral licenses to Kalyan Masih for the Rajnandgaon Church July 1, 1963, to July 1, 1964, and to A. K. Grahman from July 1, 1964, to July 1, 1965.

On the following day, Sept. 20, ministers of all the Mennonite churches in Madhya Pradesh met. They discussed the need for another bishop and the need for pastors. Some are suggesting that two young men from each congregation be encouraged to take Bible school next year.

Dhamtari Nurse Directs Indore School

An interdenominational mission nursing school for graduate training of nurses in Indore, India, has found a temporary solution to its need for a superintendent of nurses in Florence Nafziger. Sister Nafziger, director of the Dhamtari Christian Hospital School of Nursing, will serve as superintendent of nurses at Indore on a six-month leave of absence. During her absence from Dhamtari, Blanche Sell, recently returned from furlough, will be the director.

The Dhamtari Hospital School, sponsored by Mennonite Board of Missions and Charities, Elkhart, Ind., has co-operated with the Indore school for some time. Graduates at Dhamtari frequently receive graduate training at Indore in order to return to Dhamtari or go elsewhere to teach or administer nursing service.

Recently Orpah Mosemann, director of the Goshen College School of Nursing, spent some weeks at Indore on a special teaching assignment. At that time she commented on Indore's serious need for a superintendent to replace the former superintendent who died rather suddenly of cancer while she was home on furlough.

Mission-Service High Lights

Millard Osborne, chaplain of Lebanon, Oreg., Community Hospital, participates in two weekly group therapy sessions held at the hospital. One group, three to nine in number, comes from among the patients of one of the doctors, who is in charge of the meetings. The other, mothers receiving aid to dependent children, derives from the casework load of a social worker who conducts the group. During August the religious census revealed 251 patients of whom 66 had no religious affiliation. There were no Mennonite patients.

Agenor Macieira, member of the Valinhos, Brazil, congregation, conducted the devotional service of an Evanston, Ill., Mennonite Church business meeting on Sept. 25.

Released-time Bible classes for 125 Navaho students in the Black Mountain mission area, Chinle, Ariz., have begun again each week in four government Indian schools, Stanley Weaver announced Oct. 1. Mission staff members Naswood Burbank, Lita Rose Tsosie, and Stanley and Arlie Weaver conduct the classes.

The Roy Hartzlers, Goshen, Ind., re-

ceived word that John and Isabelle (Hartzler) Blough, overseas VS personnel at Araguacema, Brazil, were delayed until after Sept. 25 for their return home.

Marvin Miller, missionary English teacher to Japan, and his wife **Mary Alene** (Cender) arrived in Tokyo safely on Oct. 4.

Franca Geraulo, sister from the church in Palermo, Sicily, arrived in the U.S. on Sept. 30. She was scheduled to spend until Oct. 20 in Virginia and then visit the Salem congregation at Elida, Ohio, and Sonnenberg congregation on Monday, Oct. 21.

Richard Benner, Elkhart office staff member of the Mennonite Board of Missions and Charities, underwent surgery on Sept. 18. Bro. Benner is recovering and returned to work on Oct. 3. Pray for his continuing recovery.

The Chester Kurtz family collided with a giraffe when they were returning by car to Noleye from a visit to Nairobi, Kenya. Mrs. Kurtz and daughter Marianne were hospitalized in Nairobi but are recovering satisfactorily, according to latest reports.

The Isaac Frederick family moved from Trujillo to Tegucigalpa, Honduras, Oct. 1. Their address is Casa 740, Barrie la Pedera, Calle La Leona, Tegucigalpa, D.C., Honduras. Bro. Frederick is principal of the missionary children's school to be opened in Tegucigalpa next January. The mission mailing address for Tegucigalpa is Mision Evangelica Menonita, Apartado 738, Tegucigalpa. D.C., Honduras, C.A.

Mary Harnish, missionary nurse in Tanganyika, returned to the States on Sept. 29 because of the illness of her mother. Her address is 1918 Willow Street Pike, Lancaster, Pa.

William Yovanovich, Jessup, Md., was appointed by the Eastern Mission Board to succeed Russell J. Baer as mission superintendent at Myers Street, Steelton, Pa.

Mennonite workers in Ghana met at Mayera Sept. 2-6. Their program consisted in a study of Acts, and classes in Bible introduction, elements of music, and teaching methods. Evangelistic services were held in the evening. Missionaries who assisted were S. J. and Ida Hostetler and Erma Grove.

Prayer requests have come from two Way to Life listeners in the Philippines, a Filipino girl and a Chinese. Both are studying Bible correspondence courses. "These lessons have helped me to realize that I am not a member of the true church of Christ. Please pray that I may grow in my Christian life," writes a Filipino girl.

Rosita Chua, writes: "I am 19 and my sister 16. We have accepted Christ as our Saviour, but our father will not allow us to join a church. Please pray for us."

Growing Witness in Gualaco

Raquel Santos, a young girl who had been living with the James Sauders in Gualaco, Honduras, for over a year, was baptized and received into fellowship Sept. 1. She had been earnestly studying the Word. Earlier she had worked for the Eldon Hamiltons and had received Bible teaching from them. Raquel's example has been an inspiration to several other young persons who are now also looking forward to baptism.

A building in San Esteban has been rented to use for services and living quarters for missionary teams from Gualaco who visit regularly. Although the two believers there have gone to Guatemala, folks continue to show interest.

Ontario Relief Center Breaks Ground

Despite unfavorable weather, approximately 30 persons attended ground-breaking ceremonies for the new office and warehouse for Mennonite Central Committee in Kitchener, Ont. The ceremonies took place at the building site, 50 Kent Ave., near First Mennonite Church.

Chairman was Fred L. Nighswander, chairman of the Nonresistant Relief Organization. In his opening statement he said, "This marks a milestone in the history of relief efforts in Ontario."

Mrs. J. B. Martin, chairman of the Ontario Women's Missionary and Service Auxiliary, said that the work of the auxiliary is carried on in support of the church-affiliated organizations, of which Mennonite Central Committee is one.

E. J. Swalm, chairman of the Historic Peace Churches, officiated at the ground-breaking. J. B. Martin, chairman of the Historic Peace Church Council of Canada, led the dedicatory prayer.

Eddie Bearinger, chairman of the Ontario Mennonite Disaster Service, offered volunteer help in the construction of the building. An arrangement has been made with the contractor to receive credit for donated labor and materials in the construction of the center.

Construction was scheduled to begin Sept. 23.

Your Overseas Missionaries of the Week

Paul and Bertha Swarr

Paul and Bertha Swarr, Goshen, Ind., left Sept. 21 for their second term of missionary service in Israel under the General Mission Board. Paul, originally from East Petersburg, Pa., will teach English and Bible at the Kfar Habaptistim School in Ramat Gan, Israel. Mrs. Swarr, originally from Versailles, Mo., will care for their children—David Eldon, 7; Evelyn Ruth, 5; and Carolyn Joyce, 7 months. The Swarrs first went to Israel in 1957. During his first term, Paul served as a schoolteacher in a religious school. Paul received his B.A. degree from Eastern Mennonite College, Harrisonburg, Va. One year later he received his Th.B. degree from Goshen College Biblical Seminary, Goshen, Ind. This past year while on furlough he received his B.D. degree from Goshen also. Prior to his mission assignment in 1957 Paul served as assistant pastor at St. Jacobs Mennonite Church, Ont.; gave pastoral oversight to I-W men at Middletown, Conn., and Norristown, Pa., and worked on a cattle boat to Greece. Bertha received an A.A. degree from Hesston College. Hesston, Kans. Later she received a B.S. degree in elementary education from Goshen College. In 1954, she received a B.R.E. degree from Goshen College Biblical Seminary. Prior to going to Israel she served in summer VS at Saginaw, Mich.; worked at a city mission in Kansas City, Mo.; and worked as a writer at Mennonite Publishing House, Scottdale, Pa.

MCC Builds Kitchen-Dining Hall

Construction was scheduled to begin Oct. 1 on a $65,000 dining hall and kitchen at Mennonite Central Committee headquarters in Akron, Pa. The 62 by 104 foot structure will be built off Broad Street, immediately east of the agency's office building on Twelfth Street.

The facility will be used the year around for approximately three dozen staff members who work at the clothing center in Ephrata and at the office in Akron. It will also be used for the seven two-week orientation schools which are held each year for newly assigned volunteers. These schools have as many as 50 members.

At present a two-story frame building at the corner of Main and Eleventh is being used as a kitchen and dining hall. It is too small, however, to handle orientation school personnel and larger groups of visitors.

Abram Horst, New Holland, Pa., is general contractor for the new building. He will use some volunteer labor supplied by the Mennonite Disaster Service and Voluntary Service departments of the MCC. The architects were Haak and Kaufman, Myerstown, Pa.

The building is expected to be ready for occupancy in summer, 1964.

Monsoons Ending in India

Florence Snyder, overseas mission associate at Woodstock School in Landour, India, wrote friends at home in July, "At this time of the year we are all prone to feelings of restlessness and sometimes gloom as day after day the monsoons lash out at us. The sun is hidden behind a thick veil of mist and the very heavens seem to open wide to pour out their store of chilling rain—often with terrific force. Clothes are damp and not too sweet smelling; shoes

and books become moldy with no warmth to dry them out properly. We eagerly look forward to late September and October when the atmosphere is so washed and clear you can look out over the plains for 70 or 80 miles, and the sunshine is warm and bright."

"This is the time of year when snakes are crowded out of their homes because of the monsoon rains," writes Miriam Beachy from Bihar, India, on Sept. 24. "Milton Vogt opened the door to his study to find a small cobra fall out, crushed from between the door and the frame. Vogts' cook trembled as he told them how God had protected him from a poisonous krite at the door of his home. During the men's retreat at Chandwa a man who came to ring the bell was able to kill the snake at his feet. Another was killed at the well. Together we thank God for protection from snakes."

At Jyogiyadihi in Bihar Milton Vogts have been working with a family. The son was baptized in August before he left for a year of training in an agricultural school. The mother and father were under instruction in preparation for baptism. The mother suddenly became ill, went into a coma, and died. Esther Vogt says, "We are thankful she knew the Lord, could pray in their Oraon dialect. As we were gathered together in the Lord a week earlier, she had shown her joy by bringing a bowl of hot milk for each of us.

"Another Oraon family, living about a mile from the Christians at Bathet village, have been seeking the Lord. They are finding joy in Him; protection from the tormenting evil spirit, and sufficiency in the hunger situation when they cook in the name of Jesus."

Bihar missionary Paul Kniss attended the triennial meeting of the National Christian Council in Madras, India, beginning Sept. 25, as a representative of the Bihar Christian Council.

Heart to Heart Studies Listener Affiliation

Of 3545 new Heart to Heart listeners writing from October, 1962, through May, 1963, a 40 per cent return reveals that 82 per cent were of non-Mennonite background.

Among those most represented were Baptist, Methodist, Reformed, Brethren, Lutheran, and Presbyterian. One and fourtenths per cent were Catholic, and six per cent registered no church affiliation.

Seventy-seven per cent of those writing were married, with children or grandchildren, 15 per cent married with no children, and 8 per cent unmarried.

Sex breakdown showed 91 per cent women and 9 per cent men.

Ten Commandments Messages Useful

"As I was going to the field the other day, I was listening to my truck radio tuned to KJRG Newton," a listener writes Mennonite Broadcasts from Bushton, Kans., "I heard your program wherein you offered a booklet of ten chapters on the 'Ten Commandments' and their application to present-day living. I teach a Sunday-school class of 25 high-school students and our lesson series is now on the Commandments. I would appreciate your sending me one of the books."

This is only one of many who wrote requesting the booklet on the "Ten Commandments" containing the messages heard on The Mennonite Hour during June and July.

A listener from Michigan requested the messages saying, "They are good to pass around via letters. We are Wesleyans so appreciate the truth being preached wherever we hear it."

Deputation Schedule

Sunday, Oct. 20, to Sunday, Oct. 27

Arizona

J. D. Graber
Phoenix, Sun., Oct. 20, a.m. and p.m.

California

J. D. Graber
Los Angeles (Calvary), Thurs.—Sun., Oct. 24-27

Milo Kauffman
Upland, Wed., Oct. 23
Los Angeles, Upland, Wed.-Sun., Oct. 16-20

Indiana

Roy Kreiders
Topeka (Maple Grove), Sun., Oct. 20, a.m.

Mrs. John Zook
Nappanee (Bethel WMSA), Thurs., Oct. 24

Michigan

Roy Kreider
Gladwin (Area MYF), Sun., Oct. 20, a.m.

Montana

Paul Erb
Bloomfield (North Central Board), Sat., Sun., Oct. 19, 20

New York

Allen Shirk
Alden
Arcade, Sun., Oct. 27, a.m.
Rexville (West Union), Sat., Oct. 26

North Dakota

Paul Erb
Casselton, Fri., Oct. 18

Ohio

S. Paul Millers
Millersburg (Oak Hill), Sun., Oct. 27, a.m. and p.m.

Carson Moyers
West Liberty (Oak Grove), Sun., Oct. 27, a.m.
(South Union), Sun., Oct. 27, p.m.

Ontario

Cyril and Ruth Gingerich
Hawkesville, Sun., Oct. 20, a.m.
Kitchener (Ruth at MNA, First Mennonite), Tues., Oct. 22
Mannheim (Latschar), Sun., Oct. 20, p.m.
Zurich (Ruth at WMSA), Thurs., Oct. 24

Pennsylvania

Allen Shirk
Pottstown, Sun., Oct. 20, a.m.

B. Charles Hostetter
Neffsville, Thurs-Sun., Oct. 24-27

Virginia

Lee Kanagy
Tazewell, Sun., Oct. 20, a.m.

B. Charles Hostetter
Waynesboro (Springdale), Sun., Oct. 20, a.m.

After hearing the program, "Thou shalt not commit adultery," a listener in Anderson, Ind., wrote, "I thought your sermon was great. . . . I just happened to turn to that program and I don't know what station it was on. Would you please let me know what stations in our area broadcast your program?"

Files Supervisor Takes Position at Virginia School

Helen M. King, after nearly 12 years of Mennonite Central Committee service, will begin work in the library of Virginia Polytechnic Institute, Blacksburg, Va., in mid-October.

Sister King has served as central files supervisor at Akron, Pa., most of her term. She served two years, 1953-55, in Switzerland and Germany, however.

Central files serves all the administrative and service departments at Akron. Sister King was instrumental in setting up the present system.

PEACE WITNESS

(Continued from page 915)

pieces of all the literature, hats, and pencils. They explained that they were from Kentucky and connected with the Fellowship of Reconciliation and were interested in promoting a similar witness at the Kentucky State Fair.

Those who were involved in the peace tent witness felt that this experience was both a meaningful and worth-while witness to our faith. If we believe as we profess, that Christ's love applies to all human relationships and is relevant for international relationships, then we must express this belief. We feel the peace tent was another means of fulfilling the Great Commission. Already we are considering plans for a more effective witness next year. Why not sponsor a similar witness at your fair? Peace is YOUR business!

David Eshleman
Secretary for Wooster Peace Tent

FOR DISCUSSION

(Continued from page 911)

expression to the simple life. This dare not be shared with the "look at me" spirit but that "He might be glorified in all things."

Yes, let's have "funerals without fins" but let's not wait until we're dead to cut the fins—let's do some pruning now!

Harrisonburg, Va.

* * *

Three cheers for Robert Hartzler's article, "A Plea for 'Funerals Without Fins'" (Sept. 3 issue). I agree with every point he brought out. It is past time to put an

end to the waste and the heathenish rituals we perform at the death of our loved ones.

A funeral should be a time when we pay our respects and not for spectators to see how the family is "taking it." The custom of taking little children to "view" the remains of their most loved relatives is cruel. —Mrs. L. A. Brubaker, Bradenton, Fla.

AGGRESSIVE PEACE

(Continued from page 909)

In this conflict, where is peace? Peace is not consoling one's conscience by admitting that war and strife are the result of evil. Peace is not attempting to create a model community where all think alike. It is not simply looking at a make-believe bright side of life. This is escapism.

Peace is more than education. It is more than the knowledge that war doesn't pay. It's more than refusing to fight. It goes beyond a simple cease-fire agreement. This may be merely contained violence.

Real peace is personal, embodied within the individual. It results when the nature of the created becomes aligned with its Creator. This peace is not dependent on environment, not frustrated by adverse world conditions. It does not need outward calmness and a multitude of friends to survive. The person with this peace knows that conflict is a part of the world. He is fully cognizant of the fact that the greatest hindrance to peace is not the communist, but man—be he German, Russian, or American. He knows there may never be peace in the world, yet his peace endures.

The possession of this peace sees and feels acutely the conflict in his brother. *The have* knows what *the have not* does not have. And because his rest resulted from redemptive love in action in his own life, he seeks to relate this to his needy brother.

This peace is aggressive because it is so closely aligned with this love. And love is so very aggressive. Love uses involvement. You do not learn to love a girl simply by looking at her name in the list of girls in a school annual. You learn to love by meeting the object of your love. Thus, the aggressive peacemaker projects his love by relationship with the one so desperately in need of love.

The promotion of this kind of peace is aggressive peace action. It is not so much interested in reorganization of governments as it is in radical reconstruction of lives. The Prince of Peace did not promote peace by proposing legislation to Tiberius. He appealed neither to Rome nor Jerusalem for justice during His trial. He simply continued to love. His forgiving spirit even on the cross melted the heart of the Roman centurion. The 20th century peacemaker is the person whose looks of compassion and words of love continue to melt the hearts of men.

Aggressive peace action involves more than pointing up areas of conflict. Peace walkers, ban the bomb picketers, and other pacifist demonstrations do popularize a need for more redemptive action. They have been and will continue to be ways of moving the state to action in lessening existing evils. But banning nuclear testing will never stop war. It is almost like trying to stop a baseball game by taking the ball, while the third baseman's pocket obviously bulges with a new ball.

Peace is created by love in action. It will be propagated as the possessor of inner real peace expresses it in love. If war results from hatred, then its abolition can only be brought about by love. The world seething with hatred, bitterness, and intolerance cries for compassion and love. A loving heart and a forgiving spirit will melt 20th century hatred in like manner as it did first century hatred.

The old good Samaritan needs modern helpers. But today it is no longer the one on the road from Jerusalem to Jericho that needs help, but the millions around the world. The voices calling for help are loud and clear. From 'way off South Africa comes the penetrating voice of Alan Paton. From Southeast Asia we hear the cry of Tom Dooley. From South America comes the sound of Jim Elliot. From our own southland we hear the call of Martin Luther King. In among their personal calls we hear the roar of the masses from our cities. Yet even in this mass of chaos we can discern the cry of our home communities—those few words of despair, or that look of dejection, or that plea to be understood.

Do you want peace? Then begin to love. Is there a need for peace in your community? Get to its hot spot and give love. Do you dream of world peace? It will come about only when there are enough aggressive peacemakers to absorb all the hate the world can produce and return it with love. Oh! You say, I'll never make world peace, but you can love your neighbor—that needy one.

OUR SCHOOLS

(Continued from page 912)

which is broken into various committees. These commissioners serve as the SCA cabinet in addition to the executive officers.

The annual intercollegiate YPCA-SCA conference represented by Hesston College, Eastern Mennonite College, and Goshen College will be held on the Goshen campus, Nov. 3 and 4. Theme for the conference is: "The Role of YPCA-SCA in Preparing Students for World Mission."

Dr. George A. Buttrick, the well-known author, presented two addresses at Goshen College Sunday evening and Monday morning, Sept. 29, 30.

Dr. Buttrick's Sunday evening address was entitled, "Prayer and the Modern Man." "More dangerous than the skeptic's criticism is the prevailing attitude among Christians today toward prayer," said Dr. Buttrick.

Buttrick spoke directly to students concerning prayer and its answer. If all answers came according to man's requests, the will of God would never cross man's own will. Consequently, man would not be aware of God's will and would become even more "self-sufficient."

A man becomes a person after he has been confronted by and obeyed the mysterious "Thou." Man cannot be "good" unless he draws from the source of "All Good." "How else?" Dr. Buttrick concluded.

On Monday morning at 9:00 a.m. he presented the first of the Chapel-Lecture Series for the current school year. His subject was "What Is Truth?"

Born in England, 1892, Dr. Buttrick has received honorary degrees from institutions such as Yale and Princeton. He is the author of many books including *Prayer, Christ and History,* and *Biblical Thought and the Secular University.* He has been an outstanding pastor, and was general editor of *The Interpreter's Bible.*

As I Passed By

By the late Gladys Becker

As I passed by the reception room to my bed, I noticed a couple. She had her face in her hands and was sobbing. I went near, "Do you have one seriously ill?" I asked.

"Our son is in surgery on his kidney," he said. Then I explained what a competent urologist was operating and assured them all would be well. But then came the real problem—to get her on top of the burden instead of under it.

"You are a Christian and love the Lord," I said. "The Lord wants us to look down on our troubles, to view them from the heavenly position in Christ. But too often we let the burden overcome us. How heavy it can become when we are underneath! That is where you are now. Look up to the Lord. He has victory for you. He wants to roll that burden right off you and place you on top of it.

"Let us look to the Lord," I said. And then we prayed. When we had finished, she dried her tears and smiled. God's peace shone on her face.

"It is so easy to get our eyes off the Lord and onto the burden," she said.

"Exhort one another daily" (Heb. 3:13).

Resolution Adopted at Indiana-Michigan Christian Worker's Conference

August 7, 1963

WHEREAS, We believe the church has failed to play a vital role in the promotion of equal opportunities in our country for all people regardless of race or national origin, and

WHEREAS, There are persistent indications of some lack of understanding and involvement, of an unsympathetic spirit, and of only limited acceptance in our own congregations and institutions, and

WHEREAS, The Scriptures do not support segregation and the concept of superior races but teaches and exemplifies that God made of one blood all nations of men and that God is no respecter of persons,

Be It Resolved:

1. That we endorse the General Conference statement on the *Way of Christian Love in Race Relations,*
2. That we deplore any unchristian attitudes and practices among us,
3. That we examine the Scriptural teaching and bring our views into conformity to the teaching of God's Word,
4. That we encourage, co-operate, and participate in regional and congregational discussions on racial and urban concerns,
5. That our various congregations and institutions deliberately prepare to assimilate fully anyone into the life and work of the church,
6. That we espouse the aspirations of the minorities to participate fully in the social and economic life of the civil community,
7. That we seek to erase from our minds and vocabulary any vestiges of segregation in the life of the church, such as "the colored missions," "colored church," "colored preacher stories," and offensive terminologies,
8. That we support our civil leaders in the establishment of equal opportunities for all people, and that we give ourselves to prayer so that love, mercy, and justice shall prevail.

Therapy for Grief

BY MARY ALICE HOLDEN

(All quotations taken from *Bartlett's Familiar Quotations*)

How wonderful to have Christian friends to divert our attention from mourning when grief comes! That others need our services has therapeutic power to take away the feeling of being weighed down with an unbearable burden.

For to be completely absorbed in one's grief paralyzes one as perhaps nothing else can. It is a dark cloak surrounding one until he can scarcely see out to others. It presses down till it smothers the life and perception of the one who grieves.

We have perhaps all known of those who look at grief as a duty. Washington Irving said in *Rural Funerals,* "The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal." Even after the sorrow has healed somewhat, a part of each day will be given to making paper flowers for the grave of a loved one.

But God did not mean it to be this way. He surrounds us with His love that we might be prepared for trials and misfortunes that come. To know our loved ones are safe in the Father's care gives confidence when they pass into the realm of the hereafter. What an adventure they are having in the mansions of the Father's house!

People respond to grief in different manners. To some the sorrow weighs them down immediately till they explode with emotion. To others the realization comes more slowly. Instead of exploding they harbor the sorrow within. Much later they will brood over their misfortune. Leisure time will be spent in thinking over things instead of keeping busy.

Letter writing will be neglected except when absolutely necessary. Visiting with others will be put off. How fortunate someone like this is to have family and friends around, or those who fill his life with a written word now and again.

When the effort to be friendly seems too much, how fortunate one is to have friends that insist on taking up some of one's time. We all need time alone and this should be respected, but we also need diversion from our troubles.

When my husband passed away suddenly, the shock brought a feeling of unreality. To cry was impossible. Months later I cried at every little thing whether it really distressed me or not.

Others were convulsed with grief immediately. But if I could help my husband's aunt down the stairs, my well-being improved. To be required to sit and be waited on was torture. Yet times came when I appreciated the ministry of someone who cared.

Luckily I had my son to lean on. At least, I borrowed him from his wife and month-old daughter for a day. We drove one hundred and fifty miles to pick up my daughter who was away at school. How good it is to have someone near and dear to talk over everything that comes to mind. Friends were there or came at a call. Even strangers were wonderfully considerate. The telephone company was extra busy for a few days. My sister came and stayed a week with us for the first time in years.

A heavenly Father was watching over and His faithful ministers gave counsel and assistance. Our pastor sat up with us the first evening till the sting had subsided and we were ready for bed.

Two mornings later I looked out the window and saw our oldest son trudging home. Death had brought all our children together for a last memorial to the father who gave them life. In them he lives on for succeeding generations.

In a way they will complete the life that was snuffed out prematurely. And alleviate the tragedy that dissolved our marriage when life still held promises of being yet with us for many years.

For God is still with us. "In Him we live, and move, and have our being."

Phillips Brooks said, "May I tell you again where your only comfort lies? It is not in forgetting the happy past."

Another author says, "Life is eternal; and love is immortal and death is only a horizon, and a horizon is nothing save the limit of our sight." Rossiter Worthington Raymond in *A Commendatory Prayer.*

Denver, Colo.

The Face of Africa

1950: there were four independent countries. 1963: there are 33 independent countries.

Population is estimated at 244 million people, of whom: 21 per cent live in North Africa; 73 per cent in sub-Sahara Africa; 6 per cent in the Republic of South Africa. Annual increase of population: 1.8-2 percent.

Two fifths of Africa's population are under 15 years of age. By the end of the century population may have reached the 500 million mark.

Sub-Sahara African population comprises: 20 million Roman Catholics, 12 million Protestants, and 3 million Orthodox and Eastern Orthodox. The Muslim population is estimated to be at least 16 million but not more than 28 million. There are still an estimated 107 million Animists (129 million for the whole of Africa).

Protestant work is strongest in Congo (2 million), Rhodesia and Nyasaland (1.6 million), Madagascar (1.4 million), Nigeria

(1.5 million), Uganda (0.8 million), Kenya (.78 million). For Protestant percentage of the whole population Madagascar tops the list with 26 per cent; then follow Rhodesias and Nyasaland, 19 per cent; Congo, 14.3 per cent; Cameroun, 14 per cent; Uganda, 11.8 per cent; Ghana, 10.7 per cent; Kenya, 10 per cent.

The population of sub-Sahara Africa is about 180 million. Of these, about 25 million are children of school age. Only 12 million of these attend school and of that number less than 6 million complete primary education. Only 3 per cent of African children attend secondary schools.

The number of Africans south of the Sahara living in towns of 20,000 or more inhabitants is only about 6 million—less than 4 per cent of the total Africa population. Yet urbanization is progressing. By 1950 there were seven cities estimated to have passed the 100,000 mark, and one the 200,000. In 1961 there were 15 cities with more than 100,000 and nine with more than 200,000 inhabitants.

—From *A Factual Study of Sub-Sahara Africa*, by W. S. Rycroft and M. M. Clemmer.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Meaning of Prayer, by H. Emerson Fosdick; Association Press; Reflection Book (1915) 1962: 186 pp.; paper, $1.50.

This book comes from the pen of a man known in the Christian world as a liberal or modernist. I wondered what this man would say on the subject. I noticed then that this book was written in 1915, while the author was recovering from a nervous breakdown. It was written just before World War I involved the United States, and before the aftermath of that war and the heyday of the modernist theological controversies.

It would be most interesting to ask the author if he did not, in the 20's and 30's, look upon this book as one written in the days of inexperience and naiveté. But now after World War II, the bankruptcy of modernism, and a return to a more orthodox theology, the author is ready to have it published again. It is a book that has been translated into 18 different languages and four English editions, selling half a million copies.

The author wrote in the first edition introduction: "only a theoretical deity is left for any man who has ceased to commune with God, and a theoretical deity saves no man from sin and disheartenment and fills no life with a sense of divine commission. Such consequences require a living God who actually deals with men." He would likely not have written so in 1925, but again today this he seems ready to say.

This book of ten chapters is written over the format of (1) a comment, (2) a Scripture, (3) a meditation, and (4) a prayer by some noted person, for each day of a week, then follow seven paragraphs of comments for the week. The chapter closes with suggestions for thought and discussion.

The author's writing skill and ability is very evident. His comments and meditation show erudition and depth of thought. This book on prayer is really a very good Biblical and stimulating one. The strong prayer passages are used. Prayer is discussed as communion with God. God is Lord of the universe who controls nature and can answer prayer, working miracles, because He is Lord of laws of nature. I see no evidence that the author denies or disparages the deity of Christ, the Biblical concept of sin, or man's dependence upon God. I have not compared this with other of the author's books written during the days of modernism, but it is clear that this book can be a real inspiration and help to evangelical Christians.

—Nelson E. Kauffman.

Adult Education Procedures, by Paul Bergwin, Dwight Morris, and Robert M. Smith; Seabury; 1963; 245 pp.; Cloth, $6.00.

The authors have this objective: "To set the climate for a more creative and democratic learning adventure and to improve the quality of learning in a free society." This is an up-to-date, extremely valuable handbook of procedures for adult educators. The book outlines the widely tested, six-step procedure for planning adult activities. This is followed by a detailed introduction to 14 techniques suitable for adult education. These techniques are defined. Suggestions are given for appropriate use, advantages defined, physical arrangements described, and suggestions for evaluation included. Some of the techniques analyzed in this way are: colloquy, committee, demonstration, field trip, forum, seminar.

In addition "subtechniques" (such as, buzz session, idea inventory, question period) are described along with various educational aids (such as, case history, exhibit, film). The book also contains suggestions for planning clinics, institutes, and workshops.

The book is planned for adult education in general, in industry, in clubs, in civic and community organizations. Much help can be found for working with adults in the church; so don't be shocked when diagrams call for flags and ash trays!

—Paul M. Lederach.

Field Notes —— CONTINUED

A. J. Metzler will be leaving for Basel, Switzerland, on Oct. 30. He will be working for about two weeks with the Administrative Committee and staff of Agape Verlag, the publishing work established by MCC and MPH to translate and publish summer Bible school materials in German and French. Bro. Metzler will be helping to complete the transfer of administration to a European committee. Also he will be working with them to strengthen the organization and broaden the program.

Ella Greider, after six years of work at the publishing house, terminated her services on Oct. 10. After a short visit at her home, Elida, Ohio, she will go to South Boston, Va., where she will stay until she gets her visa to go to Jamaica. There she plans to teach small deaf children the sign language at the Christian Deaf Fellowship Center. Her address will be 4 Cassia Park Road, Half Way Tree P.O., Kingston, Jamaica.

Church Music Conference and inspirational singing at Frazer, Malvern, Pa., Oct. 19, 20. The conference will feature chorus groups from Mennonite schools. Song leaders include: Charles Hershey, Wilmer Kolb and Arnold Mosier.

The staff of Inter-Church Evangelism, Inc., is conducting a city-wide crusade from the Municipal Auditorium of Saginaw, Mich., Oct. 13-20. There are more than 25 churches actively co-operating. The team includes Evangelist Myron Augsburger, Music Director Ken Masterman, Organist Howard Skinner, and Crusade Director Eugene Witmer.

Evangelistic Meetings

Irvin Shank, Hagerstown, Md., at Hershey, York Co., Pa., Oct. 20-27. **Joe Esh**, Mount Union, Pa., at Williamson, Pa., Oct. 13-20. **John H. Kraybill**, Bronx, N.Y., at Lancaster Mennonite School, Lancaster, Pa., Oct. 14-25. **Ernest Wilson**, Philadelphia, Pa., at Flat Ridge, Newcomerstown, Ohio, Oct. 18-27. **Clair Hollinger**, Lancaster, Pa., at Erisman, Manheim, Pa., Oct. 24 to Nov. 3.

John L. Hostetler, Dayton, Ohio, at Ebenezer, Elverson, Pa., Oct. 20-27. **William Detweiler**, Kidron, Ohio, at Crystal Springs, Kans., Dec. 1-6. **Joe Esh**, Mount Union, Pa., at Vincent, Spring City, Pa., Nov. 10-17.

Herbert Schultz, Poole, Ont., at Blenheim, New Dundee, Ont., Nov. 13-17. **Martin R. Kraybill**, Elizabethtown, Pa., at Slackwater, Millersville, Pa., Oct. 10-20. **Harold Fly**, Schwenksville, Pa., at Berea, Alma, Ont., Dec. 1-8.

Calendar

Allegheny Christian Workers' Conference, North Scottdale, Pa., Oct. 18, and Saturday sessions, Oct. 19, at Market Street, Scottdale, Pa.
Commission for Christian Education meeting, Masontown, Pa., Oct. 25, 26.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.
Indiana-Michigan Winter Ministers' meeting, Hopewell, Kouts, Ind., Dec. 3, 4.
Ontario Mennonite Bible Institute, 800 King St., Kitchener, Ont., Oct. 28 to March 27, 1964.
Illinois Mission Board, April 17, 18; place announced later.
Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.
Allegheny Conference, Blough Church, Hollsopple, Pa., July 31, Aug. 1.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Beckler, Robert and Beverly (Jantzi), Beaver Crossing, Nebr., fourth child, third daughter, Tami Lu, Sept. 7, 1963.

Byer, Erle F. and Edith (Shank), Markham, Ont., sixth child, fifth son, Mark Shank, Sept. 24, 1963.

Deputy, Dr. Byard S. and Betty (Kurtz), Charlottesville, Va., third son, Carl William, Aug. 27, 1963.

Diller, Harold H. and Gail (Martin), Hagerstown, Md., first child, Eugene Arvid, Sept. 2, 1963.

Eby, J. Wilmer and Anna M. (Eckman), Portland, Maine first child, Steven Ray, Sept. 22, 1963.

Gerlach, Richard R. and Betty (Lehman), Manheim, Pa., second son, Nelson Lamar, Sept. 30, 1963.

Gingerich, Paul and Arlene (Byler), Pigeon, Mich., second daughter, Janet Arlene, Sept. 25, 1963.

Hackman, Leroy and Irene (Halteman), Quakertown, Pa., fourth child, third son, Vernon Glenn, Aug. 2, 1963.

Hartman, Leroy and Marlene (Snyder), Elkhart, Ind., second daughter, Michele Renee, Sept. 19, 1963.

Henson, Donald and Jane (Stutzman), Colorado Springs, Colo., a daughter, Penny Irene, July 25, 1963.

Hershberger, Levi, Jr., and Anna (Miller), Beach City, Ohio, fourth child, first son, Steven Lynn, Sept. 26, 1963.

Kauffman, Carl and Dorene (Miller), Lagrange, Ind., second daughter, Brenda Joy, Sept. 26, 1963.

King, Aaron M. and Betty (Detweiler), Mexico City, sixth child, fourth son, Martin Girard, Sept. 17, 1963.

Mack, Dr. Richard and Ruth (Litwiller), Elkhart, Ind., third son, Wayne Richard, Aug. 6, 1963.

Martin, Samuel H. and Georgia (LeFever), Chalfont, Pa., second son, Richard Dean, Sept. 20, 1963.

Miller, Clifford and Peggy (Sinor), Milford, Nebr., third child, second daughter, Penny Jo, Sept. 13, 1963.

Miller, Edwin D. and Mary Jane (Shetler), Nampa, Idaho, fourth child, third son, Edwin Conrad, Sept. 14, 1963.

Moer, Harold and Loretta (Moyer), Portland, Oreg., first child, Sherry Yvonne, Sept. 9, 1963.

Rice, Raymond and Esther (Nice), Perkasie, Pa., fourth child, second son, Henry Mark, Aug. 24, 1963.

Riley, Ferman and Lois Elaine (Stutzman), Seward, Nebr., sixth child, fourth daughter, Jana Kay, Sept. 15, 1963.

Roth, Wayne and Aloha M. (Roth), Milford, Nebr., first child, Douglas Wayne, Sept. 16, 1963.

Roth, Wilmer H., and Florence (Schwartz), Tavistock, Ont., second child, first son, Jeffrey David, Aug. 26, 1963.

Schrock, Lowell and Ann (Oswald), Mishawaka, Ind., first child, Amy Duniell, July 31, 1963.

Schrock, Thurman and Marilyn (Richer), Kalamazoo, Mich., first child, Debora Lynn, Aug. 30, 1963.

Slabach, J. Leroy and Marietta (Hochstetler), Milford, Ind., fourth child, second daughter, Karen Sue, Sept. 30, 1963.

Stutzman, Willis and Kathy (Bitikoser), Milford, Nebr., fourth child, third son, Paul Edward, Sept. 7, 1963.

Sutter, Mervin and Ruby (Shenk), Sarasota, Fla., a daughter, Jacqueline Fay, Sept. 6, 1963.

Tucker, Duane and Miriam (Eby), Cloverdale, Ohio, fourth daughter, Susanna Ellen, Sept. 28, 1963.

Yoder, Chris and Sara Grace (Hostetler), Newport News, Va., fourth child, first daughter, Mary Catherine, Sept. 19, 1963.

Yoder, Creed and Miriam (Bender), Meyersdale, Pa., fifth child, second daughter, Kathleen Jane, Aug. 23, 1963.

Yoder, LaMar and Dianne (Nafziger), Toledo, Ohio, first child, Douglas Lamar, Sept. 18, 1963.

Yoder, LeRoy and Clara Mae (Yoder), Blackduck, Minn., fifth child, third daughter, Charity Sue, Sept. 24, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Blough — Unruh. — Jerald Blough, Hesston (Kans.) Mennonite cong., and Betty Unruh, Newton, Kans., Bethlehem Mennonite cong., Bloomfield, Mont., by Peter B. Wiebe at Bethel College Church, Sept. 21, 1963.

Bontrager—Lehman.—Roy Roman Bontrager, Beach City, Ohio, Longenecker cong., and Ruth Diane Lehman, Kidron, Ohio, Sonnenberg cong., by Harlen Steffen at Sonnenberg, Sept. 14, 1963.

Derstine—Rosenberger. — Carl L. Derstine, Souderton (Pa.) cong., and Susan L. Rosenberger, Hatfield, Pa., Plains cong., by John E. Lapp, at Plains, Sept. 15, 1963.

Eby—Hershey.—Marvin C. Eby, Mohnton, Pa., Zion cong., and Esta M. Hershey, Intercourse, Pa., Hershey cong., by Clair B. Eby at the home of the bride, Sept. 28, 1963.

Goebeler—Mincner.—Richard A. Goebeler, Canton, Ohio, and Judith Anita Mincner, Louisville, Ohio, Stoner Heights cong., by O. N. Johns at Stoner Heights, Sept. 21, 1963.

Krieble—Anders.—Arlin Krieble and Mary Ellen Anders, Rockhill cong., by Merrill B. Landis at Franconia, Pa., July 6, 1963.

Kulp—Rice.—Francis Larry Kulp, Harleysville, Pa., Salford cong., and Mary Ann Rice, Perkasie, Pa., Deep Run cong., by Richard C. Detweiler at Deep Run, Sept. 28, 1963.

Leis—Brunk.—Albert Arthur Leis, Wellesley, Ont., and Irene Brunk, Poole, Ont., both of the Poole cong., by Herbert Schultz at the church, Sept. 28, 1963.

Martin—Troyka.—Robert Wendell Martin, Elkhart, Ind., Goshen College cong., and Gail Francine Troyka, Elkhart, Ind., Trinity Methodist cong., by O. Wayne Paulen at Trinity Methodist, Aug. 24, 1963.

Mullet—Towne.—Robert Mullet and Judith Towne, both of the Milan Center cong., New Haven, Ind., by Martin L. Brandenberger at the church, Sept. 14, 1963.

Neuschwander—Kauffman.—Oren Neuschwander and Miriam Kauffman, both of Albany, Oreg., Fairview cong., by Verl Nofziger at the church, Sept. 13, 1963.

Patterson—Stephans.—Michael H. Patterson, Pekin, Ill., Church of Christ cong., and Rosemary Stephans, Peoria, Ill., Ann Street cong., by J. J. Hostetler at Ann Street, June 29, 1963.

Stahl—Gage.—Lyle Stahl, Dafter, Mich., Wayside cong., and Betty Gage, Engadine, Mich., Wildwood cong., by Lloyd R. Miller at Wildwood, June 8, 1963.

Stoltzfus—Steider.—Merlin Eugene Stoltzfus, Corry, Pa., Briton Run cong., and Alice Marie Steider, Conneautville, Pa., Sunnyside cong., by Harvey Schrock at Sunnyside, Aug. 31, 1963.

Stutzman—Mullet.—Elmer Stutzman, Millersburg, Ind., Clinton Frame cong., and Mary Mullett, Mark Center, Ohio, Milan Center cong., by Vernon E. Bontreger at the Cuba Church, Sept. 27, 1963.

Valido—Strong.—Julio Valido, Tampa, Fla., and Miriam Strong, Harrisonburg, Va., by Samuel Strong, July 13, 1963.

White—Coates.—Stanley White and Eva Coates, both of Peoria, Ill., Ann Street cong., by J. J. Hostetler at the church, June 1, 1963.

Wyble—Nolt.—Robert R. Wyble, New Holland, Pa., Groffdale cong., and Naomi A. Nolt, Ephrata, Pa., Metzler cong., by John S. Martin at Metzler's, Aug. 17, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Barrett, Henry Albertus, son of David and Harriet Barrett, was born at Mt. Sterling, Ohio, Jan. 12, 1880; died at the Springfield (Ohio) Hospital, Sept. 22, 1963; aged 83 y. 8 m. 10 d. On Oct. 5, 1930, he was married to Anna Roth Linder, who survives. Also surviving are 2 stepsons (Laurence and Harvey Linder), one sister (Mary—Mrs. Herman Ackermann), and one brother (Thomas A.). He was a member of the South Union Church, where funeral services were held Sept. 25, in charge of Lester L. Roth.

Detweiler, Howard M., was born Nov. 30, 1897; died Sept. 8, 1963; aged 65 y. 9 m. 9 d. He had been a guest at the Eastern Mennonite Home for 24 years. Surviving are one sister and one brother (Mrs. Wilmer Kramer and Samuel M.). He was a member of the Rockhill Church, where funeral services were held in charge of Marvin Anders and Merrill B. Landis.

Erb, Sherilyn Dawn, daughter of Carl and Fern (Schwartzentruber) Erb, was born at Kitchener, Ont., July 15, 1963; died at the KW Hospital, Kitchener, Aug. 2, 1963, after a two-day illness; aged 18 d. Besides her parents, she is survived by her grandparents (Mr. and Mrs. David O. Erb, Mr. and Mrs. Elmer Schwartzentruber), and her great-grandmother (Mrs. Veronica Gerber). One sister preceded her in death. Graveside services were conducted at St. Agatha Church, Aug. 4, in charge of Gerald Schwartzentruber and Orland Gingerich.

Glick, Maggie, daughter of Amos and Susan (Beechy) Yoder, was born in Holmes Co., Ohio, March 30, 1880; died at her home in Sugarcreek, Ohio, Sept. 18, 1963; aged 83 y. 5 m. 19 d. On Dec. 31, 1905, she was married to Christian C. Glick, who died Nov. 18, 1961. One son also preceded her in death. Surviving are 3 daughters (Nettie—Mrs. John P. Miller, Grace, and Carol), 2 sons (Leon and Lester), 10 grandchildren, and 2 sisters (Mrs. Amanda Slife, and Mrs. Trasie Raber). She was an active worker in the Walnut Creek congregation, having been a Sunday-school teacher for over 60 years. Funeral services were held at the church, Sept. 21, in charge of Paul R. Miller, assisted by Eldon King.

Good, Mamie B., was born Oct. 5, 1908; died Sept. 20, 1963; aged 54 y. 11 m. 15 d. Surviving are her husband, Jacob G. Good, Mohnton, Pa., 7 daughters and 4 sons (Grace—Mrs. Roy B. Martin, Jacob H., Ralph D., Miriam—Mrs. Melvin F. Martin, Marian—Mrs. Harold Stauffer, Beatrice—Mrs. James Martin, Mabel—Mrs. Eugene Martin, Horace, Mary Jane, Raymond, and Lucy), 18 grandchildren, 4 sisters and 2 brothers (Susie—Mrs. Amos Good, Katie—Mrs. Isaac Good, Elsie—Mrs. Samuel Brendle, Bessie

—Mrs. Martin S. Buckwalter, Omar, and Horace). Bessie and Mamie were twins.

Jantzi, Simon S., son of Solomon and Anna (Lehman) Jantzi, was born at Lowville, N.Y., Sept. 28, 1909; died after a long illness at the Lewis County General Hospital, Lowville, N.Y.; aged 53 y. 10 m. 5 d. Surviving are 5 sisters (Rosila, Kathryn—Mrs. Charles Forrester, Esther, Sarah—Mrs. Lloyd Zehr, and Marion—Mrs. Beryl Gingerich), and 4 brothers (Aaron, Mahlon, Rudolph, and Elmer). His parents and one brother preceded him in death. He was a member of the Conservative Mennonite Church. Funeral services were held at the Croghan, N.Y., Church, Aug. 1, in charge of Richard Zehr and Leon Martin.

Jutzi, Nancy, daughter of John and Elizabeth (Jantzi) Jantzi, was born in Wilmot Twp., Ont., May 2, 1889; died at the K-W Hospital, Kitchener, Ont., May 1, 1963; aged 73 y. 11 m. 29 d. Surviving are 3 brothers (Simeon, John, and Rudy), and 4 sisters (Katie—Mrs. Louis Gingerich, Elizabeth—Mrs. Peter Nafziger, Veronica—Mrs. Daniel Roth, and Mattie—Mrs. Noah Jantzi). She was a member of Steinman's Church, where funeral services were held May 4, in charge of Elmer Schwartzentruber and Orland Gingerich; interment in Wilmot Centre Cemetery.

Meck, Elsie Elisabeth, daughter of Henry and Ida Engel, was born at Washington, Ill., May 27, 1897; died after a lingering illness on Sept. 25, 1963; aged 66 y. 3 m. 29 d. On Feb. 24, 1920, she was married to Titus Meck, who survives. Also surviving are 2 sons (Orvis and Wayne). One daughter preceded her in death. Funeral services were held at the Freeport, Ill., Church, Sept. 29, with Don Blosser officiating, assisted by A. C. Good.

Ruby, Glenn LeVerne, son of Orlando and Violet (Wagler) Ruby, was born at Baden, Ont., Dec. 16, 1941; died suddenly near New Hamburg, Ont., Aug. 14, 1963; aged 21 y. 7 m. 29 d. Surviving are his grandmother (Magdalene Ruby), 2 brothers (Paul and David), and 4 sisters (Anna Mae, Arlene, Dorcas, and Deborah). He was a member of Steinman's Church, where funeral services were held Aug. 18, in charge of Curtis Cressman, Orland Gingerich, and Elmer Schwartzentruber.

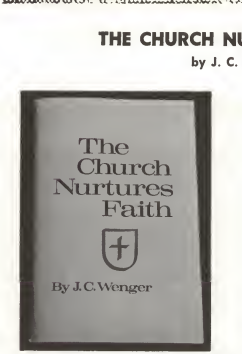
Schertz, John J., son of John and Laura (Garber) Schertz, was born at Roanoke, Ill., Nov. 30, 1923; died of esophagitis at Peoria, Ill., on Sept. 24, 1963; aged 39 y. 9 m. 25 d. On Nov., 20, 1946, he was married to Ruth Ann Hartzler, who survives. Also surviving are 2 children (Melodee Sue and Jon Daniel), 2 brothers (Paul and Melvin), and one sister (Mildred). He was a member of the Metamora Church, where funeral services were held Sept. 27, in charge of Roy Bucher; interment in Hickory Point Cemetery.

Steinman, Peter, son of Noah and Leah (Schwartzentruber) Steinman, was born in Wilmot Twp., Ont., June 28, 1890; died at the St. Mary's Hospital, Kitchener, Ont., June 8, 1963; aged 72 y. 11 m. 11 d. On Oct. 7, 1912, he was married to Lydia Roth, who survives. Also surviving are one son (Floyd), and one daughter (Idella—Mrs. Arthur Baechler). He was a member of the Wilmot Church. Funeral services were held at Steinman's Church, in charge of Emanuel Steinman, Orland Gingerich, and Elmer Schwartzentruber.

Zehr, Noah, son of Daniel and Annie (Kennel) Zehr, was born in Wilmot Twp., Ont., Nov. 2, 1882; died at the K-W Hospital, Kitchener, Ont., Sept. 20, 1963; aged 80 y. 10 m. He was married to Katie Gingerich, who died Aug. 3, 1947. Surviving are 2 sons and one daughter (William, Daniel, and Vera—Mrs. Oscar Brenneman), 20 grandchildren, and one brother (David). He was a member of the Steinman Church, where funeral services were held Sept. 23 in charge of Orland Gingerich and Elmer Schwartzentruber.

THE CHURCH NURTURES FAITH

by J. C. Wenger



A history of the Sunday school in the Mennonite Church. It is good to read history. It will help us see more clearly the problems of the day.

Even though Sunday schools had come into the church in many places, Editor John F. Funk of the **Herald of Truth** continued to receive letters giving reasons why Sunday schools were of the evil one and should not be allowed in the church. Reasons given were:

1. No Scripture to support laymen speaking to and teaching a group.
2. Women should not teach.
3. Christians who were not members of the denomination were allowed to teach.
4. Sunday schools are in fashion—the Mennonite Church was to be a separate people.
5. Sunday schools create pride—pride is exalted.
6. Other books were used with Scripture to teach youth.
7. It is something new that has crept into the church.
8. What was good enough for father is good enough for me.
9. Youth are shown that others who have a world-wide way to heaven are also Christians.
10. The use of the Bible in Sunday school was the means of banishing the Bible from weekday schools.
11. Sunday school has a demoralizing effect on the church.
12. The Sunday school is a nursery of pride and children are taught to become self-righteous.
13. The Sunday schools use English. This is a sure sign of pride.

This book will awaken a sense of gratitude to the Lord Jesus Christ who nourishes and cherishes the church in spite of her own actions.

J. C. Wenger states, "The Sunday school was the agency which was chiefly responsible for bringing to the Mennonite Church what Harold S. Bender has labeled the 'Great Awakening.' "

The book ends with these questions: What of the next hundred years or of the next ten? What trends can we expect? What kind of Bible study helps would we need in a fallout shelter? on the run? or with the big new church and Sunday-school wing lying in ruins?

Sunday-school superintendents, teachers, and pupils must be as imaginative and dedicated to the task as those early Mennonites were who got the Sunday school established one hundred years ago. $1.00

Send your order to:

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ITEMS AND COMMENTS

BY THE EDITOR

GORDON SCHRAG 5233
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GOSHEN IND

Brazil's acting delegate to the U.N., Minister Geraldo Silos, delivered on July 22 to Secretary General U Thant an official request to the effect that the project for Latin America's denuclearization be included in the agenda of items to be discussed at the U.N.'s Eighteenth General Assembly. The project calls for a decision to forbid the performance of any nuclear experiments for bellical purposes in any Latin-American country. Originated in Brazil, the idea has been quickly approved by all the other Latin nations of this hemisphere.

—Brazilian Embassy Press Release.

• • •

Mrs. Madalyn J. Murray, an avowed atheist who started legal proceedings that resulted in the U.S. Supreme Court's ban of devotional prayers and Bible reading in public schools, says she will establish an atheistic colony near Stockton, Kans. She says an organization called Other Americans, Inc., has been created under Maryland laws to operate the colony. It will include, she says, a university, radio station, printing press, home for the aged, and information center.

Purpose of the colony, says Mrs. Murray, is "to promote and advance the philosophy of materialism."

• • •

Attorney Dunshee de Abranches, after attending the Congress for World Peace Through Law that was recently held in Athens, Greece, informed a group of newspapermen upon his return to Rio de Janeiro that his formal proposal to the effect that a joint decision be taken by all countries regarding the internationalization of outer space had been unanimously approved. The Congress for World Peace not only recommended that the matter be brought to the attention of the United Nations, but also suggested it should be discussed at an especially organized international conference.

• • •

A large-scale, self-help Alliance program for the favelas, the slum rings of Rio de Janeiro, has been inaugurated by a Brazilian governmental agency created to aid favela self-help projects. With governmental aid, the local "governments" of the favelas have initiated or planned projects in 24 areas. They will seek to provide an example of aid and self-help by building some 11,000 new homes. The story of one small project, as told by Jaquelyn Gross, a Rio resident, in the Sunday *New York Times Magazine*, seems a microcosm of Alliance problems and progress: "One agency official tells the story of the initiation of a project to construct stairs up the steep face of a hill on which one of the favelas was situated. One Sunday morning, several favelados offered their services; by afternoon, more than 100 families were involved—women and little girls acting as water carriers and lemonade servers, boys carrying rocks and bricks, men building. Along the side, according to observers, were two communists, explaining to the people that they were being exploited by the government, and that they shouldn't be working on Sunday. Before the project was finished, 80 per cent of the able-bodied inhabitants were working on the stairs."

• • •

The Republic of Korea Mission in Tokyo accepted on July 2 the Japanese government's offer of 40,000 tons of rice, barley, and rye to supplement the ROK's current food shortage resulting from its unprecedented rice crop failure of last autumn and the recent storm and flood damages to her farms. The donation will consist of 20,000 tons of rice and 20,000 tons of barley and rye. The ROK government had sought a special rice supply from Japan to supplement supplies expected to be obtained from various other friendly Asian nations.

In order to bypass the Japanese Foodstuff Control Law which bans the export of domestically grown rice, the Cabinet decided on an outright donation which would be channeled through the Japan Red Cross to the Korean National Red Cross with the cost of shipping to be borne by the Japanese government. The grain is to be distributed free of charge to needy Korean families through the joint efforts of the Korean National Red Cross and ROK welfare agencies.

• • •

Despite frequent denials that there is a scarcity of young men training for the ministry and that there are not enough seminary graduates to cope with the rapid rise in population and a seemingly unrestrained enthusiasm for the building of churches, the shortage remains a matter of concern. In almost every denomination there is a group, large or small, seeking an answer to the question: "How can we recruit enough young men to fill our pulpits?"

The answer, *Decision* magazine asserts editorially in its September issue, is to stop recruiting and concentrate on Gospel preaching. In what is virtually an open letter to the highest judicatory of any of the major denominations, the editorial writer notes that candidates for the ministry "almost invariably come from churches that are filled with a divine fire.

"You do not have to recruit these men, brethren," the editorial asserts. "You can't hold them back! God recruits them Himself out of His finest soldiers." The editorial warns against crash programs to attract men into the ministry. It declares, "There is no possible way that we can attract good men into the pulpit by holding out inducements of one kind or another. Men do not go into the ministry because it is a promising line of work. The way to draw able, godly pastors into the pulpits is to forget about them, and start preaching the Gospel and living it."

• • •

The new penal code in the country of Morocco, North Africa, contains the following: "Whoever by violence or by constraint hinders one or more persons from the exercise of worship or assisting at a worship service will be punished. . . . He is subject to the same penalty whoever employs means of seduction with the object of disturbing the faith of a Moslem or converting him to any other religion, by exploiting his weakness or his needs, or utilizing to these ends establishments of teaching health (hospitals, dispensaries), shelters, or orphanages. When a case is proved, the closing of the establishment which served to commit the offense can be ordered either definitely or for a limited period not exceeding three years."—From the *Gospel Missionary Union*, Smithville, Mo.

• • •

A new Bengali book, *The Life of Christ*, in pictures and stories, published recently by Evangelical Literature Depot, Calcutta, has been well received by the non-Christian public in India. A government minister writes: "I am very pleased to know that from Christianized Bengali you have been able to raise the standard to real modern Bengali. . . . Sri Subodh Bokash Dutt has written the life of Jesus for children with great care in simple and lucid language."

A premier Bengali weekly (circulation 15,000) writes: "Many books have been written in Bengali before this dealing with the life of Christ, but we are ashamed to say that stories from the Bible worth reading have been altogether lacking from Bengali literature. It is a matter of pleasure that Subodh Babu has depicted the life of Christ with care and devotion."—From *ELO Bulletin*, August, 1963.

• • •

A record number of Roman Catholics in the U.S.—43,851,538—is reported by the 1963 Official Catholic Directory. The figure, as of Jan. 1, represents an increase of 969,372 over 1962.

GOSPEL HERALD

Tuesday, October 22, 1963
Volume LVI, Number 42

The Lighthouse

It stands alone
Along the shore,
And in the darkest night
Shines brightest,
Is looked to most.

One lone light
Can save
When placed in sight of men
Who long to see.

—D.

Christ Lives in Japan Through Bible Study

By Yaguchi-san, Japan

A few months ago I had the opportunity of visiting a Buddhist temple in Chicago and I found there a Buddhist missionary from Japan with more than half of the members of his group American. I was very surprised at this fact because I was born and grew up in a Buddhist environment.

But most Buddhist people in Japan are not primarily interested in following mission activities. So there is a distinct difference here. Many people in America are interested in mission activities. I am not sure that any Christian who is not interested in mission activity can really be called Christian.

Visiting Teacher Has Impact

I was given a privilege two or three years ago to serve as a translator for Howard Charles, who is a Bible teacher at the Goshen College Biblical Seminary. This program was tremendously successful in Japan as far as I can estimate. I would like to introduce you to this program briefly.

At the end of the war, many Japanese people lost their faith in a living God. Since then many new religions have been born. It became easy for Christians to leave the church.

Christians in the church became weak and it was hard for us to distinguish Christians from non-Christians. Sunday Christians became prevalent. The existence of a nuclear bomb became a stumbling block to non-Christians.

However, Howard Charles told these Christians that if they wanted to keep God in their lives they must listen to His voice and follow Jesus Christ. It is still possible for Christians to preach and win their heathen neighbors because God is helping them.

It is hard for these Christians to do this. Since they are living in non-Christian communities, they are in constant danger of losing their own faith because they are oftentimes mocked for their stand.

(Continued on page 932)

FIELD NOTES

Winter Bible School at Fairview, Mich., Jan. 6 to Feb. 14, 1964. Faculty includes Homer E. Yutzy, Petoskey, Mich.; Lloyd Miller, Gould City, Mich.; Merrill Kaufman, Fairview, Mich.; and Allen Troyer, Mio, Mich. Ministers' School will be held Jan. 27-31.

A sixtieth anniversary service will be held at First Mennonite, Fort Wayne, Ind., Oct. 27.

Mennonite Disaster Service, ninth annual meeting, Eastern Ohio Division, Saturday, 1:30 p.m., Nov. 2, at Walnut Creek Church, Walnut Creek, Ohio. R. Wayne Clemens, National Executive Co-ordinator of MDS, with headquarters in Akron, Pa., will be guest speaker.

Harold Bauman, Goshen, Ind., at Prairie St., Elkhart, Ind., Oct. 27.

Pray for evangelistic meetings to be held in Heredia, Costa Rica, Nov. 3-10, with Lester Hershey, Spanish Radio Broadcast speaker for Puerto Rico, as evangelist. This is the first endeavor of this kind since the witness was begun here a year and a half ago.

The Ohio and Eastern Mennonite ministers' fellowship will be held at First Mennonite, Canton, Ohio, Nov. 12. Paul M. Lederach, chairman of the Curriculum Development and Service Department of the Mennonite Commission for Christian Education, Scottdale, Pa., will be guest speaker.

Christian Day School meeting at Weavertown A.M., Weavertown, Pa., Nov. 16. Speakers include David N. Thomas, Lancaster, Pa., J. Otis Yoder, Harrisonburg, Va., and Don Augsburger, Harrisonburg, Va.

Seventh Annual Christian School Institute for Elementary Teachers and second annual meeting of the Association for Elementary Schools will meet at Eastern Mennonite College, Harrisonburg, Va., Nov. 8, 9. Roy W. Lowrie, Jr., Principal of Delaware County Christian Day School, will be the guest speaker of the session.

Special course for ministers at Eastern Mennonite College, Harrisonburg, Va., Jan. 6-17, 1964. Ministers' Week Program follows on Jan. 20-24.

Stanley Shenk, Souderton, Pa., is teaching Gospel of John and Mennonite History each Monday evening at the House of Friendship, in New York City. The courses are for college credit on an extension basis from Eastern Mennonite College.

Edward Stoltzfus, West Liberty, Ohio, served as Spiritual Renewal Week speaker at Goshen College, Oct. 14-18.

William Wickey, pastor of the South Colon Church, Colon, Mich., has accepted a call to the pastorate of the Maple River congregation, Brutus, Mich. His home congregation granted his release on Sept. 8, and they will be moving to Brutus about Nov. 1. His new address is Route 1, Brutus, Mich., 49716. Harold L. Mast will continue as pastor at South Colon.

Andrew's Bridge congregation, Christiana, Pa., celebrated its twenty-fifth anniversary, Sept. 29.

Alvin Selzer and wife, of Protection, Kans., celebrated their sixtieth wedding anniversary recently.

Noah Widerman and wife, St. Jacobs, Ont., celebrated their fifty-eighth anniversary on Oct. 10.

Earl and Rose Buckwalter, Hesston, Kans., celebrated their forty-fifth wedding anniversary on Oct. 14.

Harry and Minnie Musser, Mt. Joy, Pa., celebrated their fifty-sixth wedding anniversary on Oct. 10.

John D. and Carolyn Yoder, of Maple Grove, Belleville, Pa., celebrated their fifty-fifth wedding anniversary on Oct. 12.

In preparation for a series of meetings with B. Charles Hostetter, Oct. 23-27, 111 members of the Neffsville Mennonite Church, Neffsville, Pa., pledged to pray daily for these meetings.

The Friend to Friend Broadcast, with Grant and Ruth Stoltzfus, can be heard twice each Thursday (5:15 a.m. and 6:15 p.m.) over KWIL, Albany, Oreg.

Ground-breaking services were held Sept. 24 for the new Mennonite Church at Eaglesham, Alta., Canada. Lloyd King, pastor, had the opening remarks; Boyd Stauffer, Tofield, Alta., read the Scripture, and Stanley Shantz, Edmonton, Alta., gave a five-point program for building, using Nehemiah as an example.

Lester Graybill, Orrville, Ohio, served as speaker on the Bread of Life Program over WCRF-FM, Oct. 14-18.

New members: two by baptism at Mountain View, Lyndhurst, Va.; four by baptism at Pennsylvania, Hesston, Kans.; thirteen by baptism at First Mennonite, Nampa, Idaho; eight by baptism at Roanoke, Eureka, Ill.

David Eshleman, licensed minister at Smithville, Ohio, was ordained, Oct. 13. He will continue to serve as pastor of the Smithville congregation. O. N. Johns, Louisville, Ohio, preached the ordination message, and John M. Drescher, Scottdale, Pa., officiated, assisted by O. N. Johns.

Lucy Allebach, King of Prussia, Pa., Rockhill congregation, observed her 93rd birthday on Oct. 15.

Jonathan Yoder, Middlebury, Ind., at Midway, Columbiana, Ohio, Nov. 3.

Paul Hackman was installed as pastor of the Hudson Lake Church, New Carlisle, Ind., on Sept. 29, with J. C. Wenger, Goshen, Ind., officiating.

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But There Is No Peace — Richard Benner
Why I Am a Mennonite — Omar Eby

Cover picture by Eastern Photo Service

GOSPEL HERALD

Established 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864)
JOHN M. DRESCHER, *Editor*
ELLROSE ZOOK, J. C. WENGER, *Consulting Editors*
BOYD NELSON, *Missions Editor*
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EDITORIAL

"Tense Generation"

"The Tense Generation" is the title of an article in *Look* magazine, Aug. 27. It describes the growing group of young people in the United States who are bored, bitter, rebellious, maladjusted, and headed for trouble. The writer, Samuel Grafton, writes of youth as "16-year-old failures in American life."

Two descriptive comments from his article tell us that "Their command posts are street corners and sidewalks in front of selected drugstores, restaurants, and bowling alleys." "They just stand, staring emptily ahead. Sometimes they will jiggle a little, as if remembering a dance. They will be dressed rather alike—jackets, short pants and white socks which are a badge this year. Many will have high, crested hairdos, made up of intricate swirls and reverse combings. It is as if they had deliberately made themselves identifiable and posted themselves in public, to shock onlookers and attract attention."

Out of our free American society of plenty is springing sadism, vandalism, crime, sex perversion, and open rebellion of the worst kind. The over-all crime rate in the United States is rising in 1963. There was a 7 per cent increase over the comparable figure of 1962 which was the worst in previous history.

Many reasons are given for the behavior of youth today. Peripheral reasons have been prominent. Deeper reasons are being suggested these days. What is said more and more is something the Scripture has been saying for centuries. When God is pushed into the background chaos will result. The predominant concern for material things will reap disillusionment and emptiness. Failure to teach for God and truth in the home gives life no foundation. Parents who fail to teach children by example as well as speech are more and more seen as the chief cause of delinquency.

Rabbi Judah Nadich of the Park Avenue Synagogue in New York City says that juvenile delinquency does not largely result from the failure of ultraconservative older people to appreciate teen-age need for "self-fulfillment."

Rabbi Nadich denies that slums, underprivilege, and environment are universal causes. He points out that the suburb where teen-age behavior has reached the "point of alarm" is one with a comparatively high standard of living. Rabbi Nadich says the answer to young people's problems is the teaching of self-discipline to children and maintains that it "is learned by children who from their earliest years see their parents taking seriously themselves the lessons they would teach their children." We are reminded of Scriptures which speak to these points.

It is only as we come again to God and obedience to Him that there is hope and help. It is obvious that the culture which caused the frustration and unhappiness cannot help. God can.

Thank God that many youth today are experiencing a real life of joy and satisfaction. Even in such deep need God has worked the miracle. He has and can again. It will need to start with parents who will turn to Him for guidance and earnest prayer. It will need to begin in homes dedicated to Christ and His will. Young people of "The Tense Generation" will know meaning and purpose in life as the Scripture is obeyed and lived daily by parents before their children.—D.

Criticism

This is an era when the chief preoccupation of many is to find flaws. There are plenty, of course. Perhaps it is demanded of a scientific age. Criticism can be helpful. But at what point does criticism bring confusion? That's a hard one. We need to look at ourselves critically. But at what point does too intense and continual introspection lead to suicide? The spirit of criticism can overtake one to the place where the good is no longer noticed.

The attitude of self-criticism has hit the church hard these days. Perhaps it was overdue. It could be the church was too complacent and had it coming. And much of the criticism will no doubt stir the church to serious thought and action, if it is the proper kind of criticism.

Proof of one's orthodoxy or talent seems to be found, at times, in his ability to criticize the church, to lay bare its shortcomings and its failures. Negative criticism requires a degree of insight. But unless it leads to constructive building, it is like the person who has great ability in knocking houses down but no ability to build houses of protection and provision for those left outside in the cold.

Although the negative may at times be necessary, it does not nourish. Zeros, no matter how many, add up to nothing. It is when the positive is added that progress is made. Although a wise parent will say "no," he knows he does not really nurture his child simply on the negative.

Now it is true in the life of the church as well as in personal life that what we believe about ourselves is one of the most determinative things about us. We tend to act like what we think we are.

It would seem that today we need to be pointed more and more to our possessions and potential in Christ. It could be that many of the flaws would fall off or disappear if we had more sense of "our calling" in Christ and in God who is on the throne. The church will progress to a greater extent as we have those who are building, that is, putting props under, rather than knocking props away.

Certainly we must be called to confession for our neglect, our sin, our indifference, our worldliness. We must also be called to our charge, Christ's provision, our privilege, and our position as a chosen generation, a royal priesthood, an holy nation, a purchased people; that we should show forth the praises of Him who has called us out of darkness into His marvelous light.

Continual criticism can lead to confusion. Continual introspection will lead to suicide. Looking unto Jesus leads to strengthened faith. Thinking of holy things leads to the laying off of the impure. Remembrance of our position in Christ leads to the seeking of those things which are above.—D.

Wherefore Remember

Anna Louise Strong, on a visit to an agricultural co-operative in Russia, asked a gnarled farmer: "How do the new days differ from the old?" He answered: "In the old days we invited the priests to bless the fields in the springtime. That made them fertile. But we don't need priests any more. We have tractors now."

We are strange and straying creatures. God blesses us. Then in abundance we forget the Blesser and put our confidence in the blessings, turning them into a curse. The God upon whom we are so completely dependent becomes the very One to whom we act so independently. The tendency of the human heart is to be possessed with the gifts and not the Giver. This is not a growth out of superstition and stupidity. It is rather man's return to heathendom and frustration.

But, you see, we do not need to go to Russia or some other land to find this same line of thinking. It is all about us. In prosperity we seem to get along so well without God. We forget such words as Deut. 8:10 ff., "When thou hast eaten and art full, then thou shalt bless the

(Continued on page 935)

God spoke through the teaching of the Word. "I have never seen anything so moving and joyous," says Yaguchi-san.

Christ Lives in Japan Through Bible Study

(Continued from first page)

But the voice of God spoke through Bro. Charles, and in Bible study with him, they were touched by the Word of God. They were touched by the lives of Christians in the Bible. They have been blessed and Christ has been working in them.

Buddhists Are Seeking

Christ has been working outside the church, too. Buddhists are showing some interest in the Bible and the church. The first Christians who were baptized 100 years ago were Buddhist priests.

I myself was brought up in a Buddhist family and wanted to become a Buddhist priest. My grandfather was a Buddhist priest. I think I must go back and win them by the help of God.

After the war many people came to church. Because many people came to church, the people of the church believed that Japan might be Christianized within 20 or 30 years. Many of that number found it very easy to miss church, too.

But many are genuine Christians. Take this one elderly man who is an associate member of our Mennonite church. He is also a member of the decisional committee of his village. This man has never been absent from the Bible study program. He is so happy to have a chance to listen to the Gospel. He discusses religion with the young men.

Teacher Fascinated

Miss Manyuki, the kindergarten teacher of the Kamishihoro Church, has been working. She said, "We are so fascinated by this Gospel." She told me she would like to attend every Bible conference and Bible school held in Hokkaido.

We have another 19-year-old member who is working on the Mennonite chicken farm. He has committed himself to study the Bible and to prepare for the ministry. He studied in the local Bible school on the main island and now has begun study in the Japan Christian College in Toyko.

Another man who was present when Howard Charles spoke is preparing to come to America to study at E.M.C.

Bro. Taneko, of the Obihiro Church, once made up his mind to study at a Christian college even though he was sixty. Because of illness he did not carry out his plan, but he is a very active member.

Lay Leaders Strengthened

Bro. Charles's Bible study was very strengthening to these lay leaders. They asked questions on the problem of marriage and divorce, wars in the Old Testament, funerals, etc.

People responded in this program as if they had heard the Gospel for the first time. They were very excited. This does not mean that the Gospel had not been proclaimed to them before. This means that the voice of God was heard, bringing with it joy. God spoke to them through Howard Charles and other missionaries who helped in the program.

I have never seen anything that was so moving and joyous. As the members listened to him, I saw tears in everybody's eyes. These people immediately wanted to put the Gospel to practical use. Some of them began to have early morning prayer at 5:00 o'clock every day.

Howard Charles taught us many other things about the Bible and our Christian experience. He taught us how to use the inductive method when preparing messages from the Gospels and I Corinthians. He taught us how to read the Bible inductively.

On weekends he visited each church. He spoke at the Bible conference which was held in the main district. He also taught in the summer and winter Bible schools.

Since he is a Bible teacher in a seminary, he taught on a higher level than some of the members could understand. But he soon learned to use simple words to explain the deep meaning of the Gospel.

Emphasizes Personal Involvement

Bro. Charles especially emphasized the concept of the church. He told us that the church could be compared to the body of Christ and each member should be active as a member of the body.

He also emphasized the importance of fellowship. The reaction of the members was good. They made charts and answered the questions to help their understanding.

The Christian life for most of these Christians is not easy. They are not living in a sympathetic environment. The families and friends are not Christians.

But they have the potentiality to proclaim the Gospel of Jesus Christ. This will be made possible only if you are behind them in prayer.

I am grateful for the Mennonite missionaries who have been working in Japan as God's instruments for 15 years. And I am grateful for you who are behind those missionaries.

Our Readers Say—

J. Lawrence Burkholder in his communion meditation (Oct. 1 issue) touches on a discussion which is long overdue in our church papers. This discussion is particularly needed since we have moved into a preponderance of institutional activity.

What is the relevance of Christian brotherhood to the processes of organizational administration? Does the Christian ethic bring any distinctive dimensions to philosophy of administration? Do the prerogatives of charismatic leadership apply to institutional leadership? "What do we more than the Gentiles" in light of the modern emphases on human relations in staff management? How can the administrative function in a church institution be used to build Christian community among its staff?

No doubt the Lord has used "strong individuals and authoritative structures" to perform His work through our institutions. But it has not been without its cost. Any autocratic administration, regardless of how sanctified it may be, proceeds on the premise of power. Its success is dependent upon how well this power can be acquired, maintained, and manipulated. But since the premise is faulty, the process cannot help but be disruptive of Christian brotherhood.

The relevance of Christian commitment to the philosophy and techniques of institutional leadership is still largely unstudied within our church and also within the wider Christian circle. It is time for our church to make a greater contribution to such endeavor.

—Harold D. Lehman.

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Our group at the Conestoga Church, near Morgantown, Pa., entertained a group of foreign students recently, and it was our privilege to have as guest in our home a young medical student from Nigeria. He expressed the same idea as Dr. Grasse explained in his article in the **Gospel Herald** (Sept. 24 issue), only in the agricultural field. He asked why the Mennonites didn't come to his country and teach them to farm by scientific methods, so they could learn to help themselves. Their government is too poor to afford tractors and they have people who are dying from lack of food.

He informed us they burn the trees and jungle to let the sunlight in, but the trees are standing for years afterwards. He was from the western part of the country and had never heard of the Mennonites and their doctrine before.—Mr. and Mrs. Richard Stauffer, Elverson, Pa.

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In the Sept. 17 **Gospel Herald** Grace Dorothy Lehman writes an article, "Evening Meditation," and since I can not get away often and haven't been to church much for three years, and not since last October, I can sympathize with what she said. I just felt that I should write to tell how much I did appreciate that article. It seems that one of my greatest enjoyments was to be in church, and while we can read and pray and hear the radio at home, it will never take the place of Christian fellowship with the people. . . . God has shown me we can be used in many ways even at home. If we are shut-ins, we can pray. There are such large prayer concerns.

The article by Urie A. Bender started something. I do enjoy the **Readers Say** and all the other articles in the **Herald.** Please call me not a shut-in when my eyes can see a star, my ear can hear sweet music, and my soul can travel far.

—Mrs. Barbara Sevits, Fort Wayne, Ind.

What are some of the requirements for the healing of a historic schism?

Vatican II and the Reformation, 1963

By Oswald C. J. Hoffmann

Observing the anniversary of the Protestant Reformation on Oct. 31, Protestants of many lands reaffirm their loyalty to Jesus Christ. Accepting Christ for what He claimed to be—Son of God, Lord, and Saviour—Protestants declare that faith in Christ "saves," a favorite word in some Protestant vocabularies. Other Protestants prefer the more theological and more precise expression, "justification by faith," taking their cue from Paul: "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28).

The New Testament doctrine of justification by faith was singled out by Martin Luther as the one article of Christian faith upon which the church either stands or falls. The historic Protestant understanding of justification by faith was correctly set forth, and condemned, in the decrees of the Roman Catholic Council of Trent, convened in 1545 just before Luther's death and continuing for the next two decades: "If anyone saith that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake or that this confidence alone is that whereby we are justified, let him be anathema" (Session VI, Canon 12).

Giovanni del Monte, soon to be elected Pope Julius III, declared at the Council of Trent: "He that will establish the body of Catholic doctrine must overthrow the heresy of justification by faith only." The sharp division thus begun between Protestants and Roman Catholics has continued to the present time with various historical, political, cultural, and economic overtones, but still centered ultimately in the "means of grace"—the way in which a man comes to know his God, receives divine forgiveness, and arrives at peace and contentment of soul.

Councils and decrees of the Roman Catholic Church since Trent, in the Protestant view, have only served to accentuate the differences apparent during the Reformation period. An example would be the Vatican Council of 1870 (now called Vatican I) which defined as a "divinely revealed dogma" the infallibility of the Roman pontiff, whenever he speaks "ex cathedra" to the whole church on some doctrine of faith or morals "in his public and official capacity as pastor and doctor of all Christians, not merely in his private capacity as a theologian, preacher, or allocutionist, nor in his capacity as a temporal prince or as a mere ordinary of the diocese of Rome." Historically, Protestants recognize the Scriptures or the Bible as God's Word, having the final and only right to impose divine authority upon men's consciences. Therefore, almost to a man, they find the definition of Vatican I unacceptable and even repugnant, since it appears to run counter to every conception of divine grace and truth encountered in the New Testament.

No Protestant, however, can be unaware of the fact that Vatican II has begun. At the latest Vatican meeting, which cannot be called truly "ecumenical" or world-wide in the ultimate sense, since it does not grant vote or voice to Protestants and other large Christian groups, personal consideration and courtesy hitherto unknown have been shown to Protestant and other Christian observers. There is little doubt that Vatican II has let some fresh air into Protestant-Roman Catholic relationships, though the first stirring of a new breath has by no means yet become a breeze. Pope John XXIII will probably go down in history as the first Roman pontiff in over 400 years who made a genuine attempt to thrust into the background the frustrations and anger which surrounded conferees at the Council of Trent.

Anger breeds anger. Molten emotions eventually cool and solidify into hardened "positions" which no one dares even examine or discuss for fear of being accused of weakness by friends and associates or of duplicity by foes and adversaries. In this respect, both Protestants and Roman Catholics are to a certain extent victims of their own history.

Commemorating the dramatic results of a rather undramatic event—the posting of 95 Latin theses by Martin Luther on the eve of All Saints' Day, 1517—Protestants come to the annual observance of Reformation Week faced with the possible necessity of taking a new look at Roman Catholics, though they may not feel any compulsion to abandon their historic protest against the whole structure of Roman Catholic dogma and the ecclesiastical power based largely upon that system of dogma.

What actually has taken place behind the doors of St. Peter's Basilica in the first session of Vatican II is not yet altogether clear, perhaps not even to participants in the discussions. Debate has occurred, however, and discussion is even now in progress regarding the relative values of revelation (Scripture) and tradition (including decisions of councils and decrees of popes) in Roman Catholic doctrine and practice. The results of this debate and discussion may not be immediately apparent but, in one way or another, they will have far-reaching consequences for future relations between Roman Catholics and Protestants.

It is probably too much to expect that Roman Catholic theologians, some of whom in recent years have had kind things to say about Luther's piety and even about his understanding of the New Testament doctrine of justification by faith, will engage in a frontal attack upon the condemnations pronounced by the Council of Trent. An outright declaration of the primacy of Scriptural authority in the doctrine and life of the Roman Catholic Church, however, would be regarded by many Protestants as helping to establish common ground, at least, for the discussion of other great and presently insurmountable differences.

Protestants could not fail to note, following the first session of Vatican II, that for the first time since the Reformation Roman prelates returned to their dioceses ready to accept, and sometimes seeking, opportunities to talk to other Christians, whom they described as "separated brethren." The harsh sound of this rather patronizing phrase was ameliorated, in certain instances, by candid and explicit reference to Protestant conferees as "brothers in Christ."

Such professions have been taken at face value by many Protestants, whose doctrine of justification by faith calls upon them to take God at His Word in His gracious declaration of intent to grant forgiveness to all men. Having themselves been forgiven by a good God, they do not feel they can refuse to honor the good intentions of fellow Christians despite a long history of bitterness and misunderstanding. Indeed, generosity of spirit on the part of Protestants may be a demonstration on their part to Roman Catholics that genuine trust in the saving merits of Christ which is saving faith, as Protestants always have asserted, really does produce good works pleasing to God.

If Vatican II were seeking a small but significant way to demonstrate good faith and thus to fulfill its promise of establishing a new atmosphere for Protestant-Roman Catholic discussions, it need look no farther than present Roman Catholic regulations governing marriage between Protestants and Roman Catholics. Neither Roman Catholics nor Protestants look upon such "mixed marriages" as an unmixed blessing. "Brothers in Christ," however, would acquire a certain amount of genuine

meaning for Protestants if Roman Catholic regulations now preventing free choice of marriage partners, where one is Roman Catholic and the other Protestant, were to be modified in a reasonable manner or repealed altogether.

For most thinking Protestants, the healing of a historic schism requires more than a superficial solution of organizational difficulties. Desirable as it might be from various viewpoints, including that of a united Christian front against communism, formation of one world-wide church is not the answer a divided Christendom is really seeking. Mere submission to authority, if it ignores the basic issues of faith, will not prevent the rise of another Luther asking his historic question: How can I get right with God and be at peace? The answer of the Gospel of Christ to this question, Protestants feel compelled to assert, must be found in the evangelical truth stated in the first great Protestant confession of faith: "Conscience cannot come to rest and peace through works, but only through faith; that is, when it is assured and knows that for Christ's sake it has a gracious God as Paul says in Romans 5:1: 'Since we are justified by faith, we have peace with God.'"

What Am I Doing with My Hands?

By Ferne Hernley Savanick

Establish thou the work of our hands . . . (Psalm 90:17).

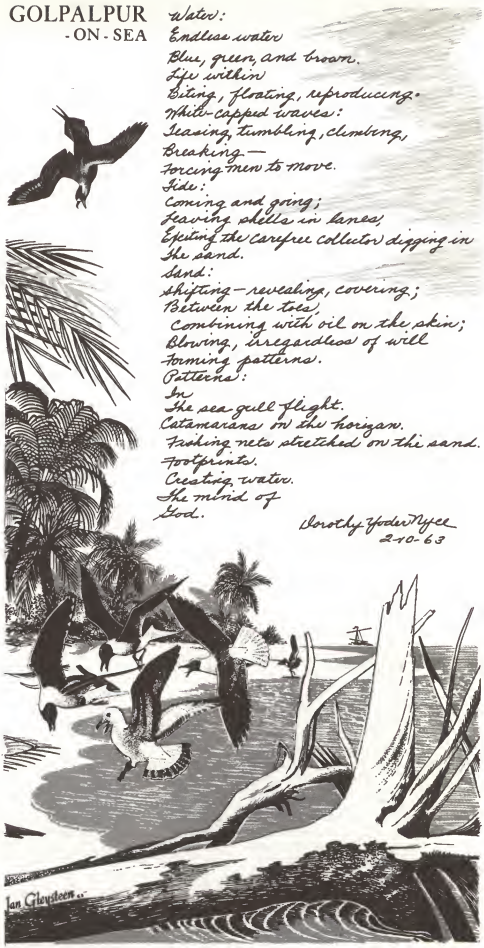
This past summer a group of approximately 90 people, both deaf and hearing, young and old, gathered at the Roxbury, Pa., Brethren in Christ Campground for a week of Bible school and Christian fellowship. They came from as far as Norfolk, Va., and New Jersey.

We had with us a deaf missionary, Ray Roush, from Cleona, Pa., who had been in Jamaica for six months. The Christian Deaf Fellowship of Virginia started a mission there for the deaf four years ago.

The deaf people there are treated like animals. They can not read or talk and do not even know they have a name. Today there are 25 happy children in this mission who can read and talk with their hands! It is believed there are 5,000 deaf on this island. Many of them have now accepted Christ as their personal Saviour.

Let me give you some of the beautiful thoughts this missionary gave us at camp with his hands. He spoke on the above text: "Establish thou the work of our hands."

"Our hands are important. Some are big hands, some small. Everything we do is



with our hands. Mothers have dishpan hands to work for their families, and to bring children up for the glory of the Lord; we eat, work, sing, and play with our hands.

"Every hand is different. Character can be told by handwriting. We can praise God that He gave us hands to talk with. Each of us must break the Bread of Life with our hands. They are very important for devotion and praying. *What am I doing with my hands?*

"First God made the world with His hands. . . . Eve used her hand to reach for the forbidden apple. . . . Because of her hand, Cain killed his brother. . . . God made soil more difficult to till. God wrote the Ten Commandments with His finger. Moses carried the Commandments down from the mount. He sinned with his hands and did not get to go to the promised land.

"Jesus had chubby baby hands; then they changed into young lad hands. As He grew older, His hands were always helping others. They were never idle, but always laboring. The New Testament is full of His labors. Wonderful hands and never still! He blessed little children and comforted the discouraged. Read in Mark 7:32-34 how He opened the ears of a deaf man—a wonderful miracle.

"At the Last Supper His hands poured wine. . . . They washed feet, 'This do in remembrance of me.' He went to the Garden to pray while great drops of blood fell . . . was dragged before Pilate and His hands were bound. Those hands never hurt anyone because He was the Son of God. He carried the cross of splinters . . . on the cross nails pierced and tore the flesh. Man drove the spikes through the hands of the Son of God. . . . 'Father, forgive them, for they know not what they do!' The scars never fade away and the hands of Jesus shows in heaven the works of man. He paid the price . . . it is finished . . . died and was buried . . . rose and lives again! We have a living God, O how great, and our belief is in Jesus. His hands still reach down to the sinners. Will you use *your* hands for the glory of God?

"Our hands are either a glory to God or a shame to us. Are they helping to spread the Gospel to a deaf world lost in sin? We as Christians find the world laughing at the labor of our hands. Your hands will give account in the last day. Here is a splendid opportunity to use your hands for His cause! What are you doing with your hands?"

The contrast is shown in Acts 4:3 and 6:6.

Praying hands are the most beautiful hands in the world!

Scottdale, Pa.

A Prayer

FOR THIS WEEK

Our Father,

We thank Thee for the many dedicated men and women who teach our children and our youth. Grant them Thy guidance and Thy strength each day as they endeavor to instill wisdom and truth into young lives.

We pray for all parents that they may be sensitive to the needs of growing minds. Give them vital faith in Thy goodness and the wisdom to communicate it in ways that shall bring abiding strength. Amen.

—Mrs. Ross T. Bender.

Prayer Requests

(Requests for this column must be signed)

Pray for the new MYF Life Team, as they serve the Midwest churches.

Pray that restraints on the preaching of the Gospel in Nepal and Somalia may be relaxed rather than increased.

Pray for the widow and two sons of Don Sandalio Amadeo, who passed away recently in Coamo, P.R.

Pray for the special meetings to be held in the Coamo, Puerto Rico, Mennonite Church, Nov. 6-10.

EDITORIAL

(Continued from page 931)

Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God . . . and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth. . . ."

We so easily become satisfied with things that appeal to the senses and insensibly put them in the place that God alone can occupy. We must continue to remember it is God who gives us the very breath of life.—D.

When someone chooses to differ with us, it requires neither wisdom nor knowledge to shout your prejudices. An empty head can do that. The old adage still appears to be with us: when you cannot answer a man's argument, then ridicule and degrade the man.—Wm. L. Stoltzfus.

Our Mennonite Churches: Wawasee Lakeside Chapel

Wawasee Lakeside Chapel is located on the east side of Lake Wawasee near Syracuse, Ind. It was started by the Goshen College YPCA in 1947. Various buildings in the community were used for services until a church was built in 1955. Additions were built on the front and rear in 1961. Herbert L. Yoder, now at Pigeon, Mich., served as pastor until May 1, 1961. Jason Martin, the present pastor, was ordained April 23, 1961. Membership is 49, and the average attendance on Sunday morning is 96.

A Tribute to Mary Miller

By Roy L. Smith

In his tribute to Mary Miller at her memorial service, President Tilman R. Smith expressed the feelings of her associates at Hesston College. He summarized her service to the school, the church, and to our youth in the following statement:

Mary Miller—A life of dignity and calm challenge.

Mary Miller—creative, original, and understanding, deeply concerned with all spiritual implications, but not one to fear shattering a tradition, if the tradition weren't based on a bedrock foundation. She sought always to bring out the best within an individual, and she was eminently successfully. By her deep understanding, hard work, and creative genius, she could strike sparks of learning which others touched less frequently.

I mention, particularly, creativity and originality. To paraphrase John 7:46—"Never woman spake like this woman." In the Faculty Retreat of 1960, she taught the Sunday-school lesson which dealt with the character of Job. She had everyone sitting on the edge of his seat with interest and expectation. This was an example of great teaching which I shall never forget.

Mary Miller began her service at Hesston on a part-time basis in 1924 and was associated with the institution almost continuously since that time. Her chief teaching field was that of English Literature. She also served as Dean of Women for eight years. She taught and lived with quiet confidence and composure. In times of stress she did not waver, but reached deeper into God's unlimited resources.

She was of great help to me personally since I came to Hesston. She had an excellent grasp of human nature and good perspective for Christian education, as it unfolded during the life of Hesston College. I counseled with her frequently.

She was a gifted writer—her history of Hesston College, published in 1959, *A Pillar of Cloud*, is an excellent literary and historical work.

It is fitting and proper that the proposed new library at Hesston College should be named the *Mary Miller Library*. The Board of Overseers and the Hesston College faculty made the recommendation the last of August. The Alumni Association concurred later. The Executive Committee of the Mennonite Board of Education made it official on Sept. 14, 1963. On Aug. 27, 1963, I discussed with her the proposal of naming the library in her honor. She was overwhelmed with the suggestion, but also greatly pleased. I feel certain that in her last days she could know, even better than at any time before, that many were rising up to call her "blessed" and "that her works do follow her."

He read a telegram from President Paul Mininger of Goshen College, showing the high esteem in which she was held elsewhere. He mentioned that many Goshen College faculty were among the students who received help and direction from Mary Miller. "A memorial to her contribution will continue in the lives of her students for years to come," said the telegram.

MARY MILLER—teacher, author, confidante, beloved colleague—a life of dignity and calm challenge, dedicated to honor Jesus Christ, her Saviour and Lord.

Hesston Alumni in World Mission

By Paul Erb

The Mennonite program of world missions makes large use of Hesston alumni. I pick out only a few I have met in several continents:

Edwin Weaver skillfully sorting out motives as he saves small churches in Eastern Nigeria from denominational chaos.

Ella May Miller broadcasting the Gospel of responsible family relationships.

John Friesen ministering to the Indian people among whom he grew up and whom he loves with all his heart.

E. P. Mininger helping to administer a great number of health and welfare institutions in a number of states.

Barbara Snyder helping her husband to build a church from the ground up in a suburb of Buenos Aires.

Albert Buckwalter pioneering in Toba linguistics and anthropology in the Argentine Chaco.

Florence Nafziger training nurses in central India.

Milton Vogt teaching, evangelizing, organizing a church in Bihar, India.

Cecil Miller pioneering in setting up a Voluntary Service program in the rain forests of Eastern Nigeria.

Phebe Yoder training teachers and church workers on the shore of Mara Bay in Tanganyika.

Glen Yoder directing a significant child welfare program in Kansas City.

Samuel Janzen giving leadership in hospital administration in Colorado.

Lawrence Greaser serving as pastor and hospital chaplain in Puerto Rico.

Freda Hartzler, secretary in the Menno Travel office in Amsterdam, Holland.

Bertha Nitzsche, assistant to the editor in the *Gospel Herald* office at Mennonite Publishing House.

Harry A. Brunk, giving a lifetime of teaching at Eastern Mennonite College.

I Am Waiting for "That" Feeling

By the late Gladys Becker

The Western Church makes monthly visits to an Old People's Home in Mc-Minnville. A number of times I was privileged to accompany the group.

The first time we went, two aged gentlemen were sitting in the front yard. As we approached, Henry asked, "Are you both Christians?"

The one jumped up and emphatically exclaimed, "Oh, yes, I am a Christian," and walked off.

The other, still seated, said, "He is no more of a Christian than I am. You should see how he acts around here. I am not a Christian and I know it. I tell people so, but I had a dear saint of a wife. She's gone home now for fifteen years. But it seems I could never get what she had. I am waiting for 'that' feeling which should just thrill me through and through. So far I haven't found 'that' feeling."

"How old are you?" we asked.

"Eighty-two," he said. "But I feel fine, walk up town, and care for myself."

"Indeed you are blessed. But your days are numbered. Now is the day of salvation. My Bible doesn't say anything about 'that' feeling which you are waiting to receive. Salvation is by faith. 'Believe on the Lord Jesus Christ, and thou shalt be saved' (Acts 16:31). It is true when we believe, the burden of sin rolls off and we have joy and peace in our hearts. Are you not ready to accept Him?"

"No, I shall wait for 'that' feeling," he said. And he continues to persist in his mind-set. For later we visited him, with the above experience repeated.

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

This Too Shall Pass Away

By Arnold Cressman

A king once asked his wise men for a sentence that could be used truthfully in reference to anything. They gave him, "This too shall pass away." There are, of course, many great unshakeables as the editor of this magazine has brought to our attention in recent issues. Of anything humanly contrived, however, it can certainly be said, "This too shall pass away." Well, that's a long way round to say the monthly feature, "Teaching the Word," will no longer appear in the Gospel Herald.

For many years this monthly page was used as a platform by the Mennonite Commission for Christian Education to speak to the church about nurture. Now there are certain advantages in speaking more briefly but oftener. So a new column, Nurture Lookout, is begun. It will appear weekly. Hopefully it can speak crisply and pointedly to current nurture needs.

The focus is the local congregation. The Mennonite Commission for Christian Education sees itself as the servant of the local Mennonite church which is and must be the real cutting edge of the denomination. As servant, the Commission must serve relevantly. Part of its task is to help the local congregation find ways to do the best possible job of nurture.

Although nurture is accomplished in Sunday school, teacher training classes, Sunday evening meetings, and midweek services while the church is gathered, all of this must be viewed as preparation for service as a scattered church. The local congregation is no less the church as individuals are scattered about the community where they live and work.

The Mennonite Commission for Christian Education hopes through this column to alert congregations and individuals to current nurture concerns and ideas. At the same time it will keep in mind that nurture is not an end, but a means: that Christian nurture and evangelism have the same goal—to present every man mature in Christ.

Not all that appears in this column will be applicable to your situation every time. Brevity will be the word. You can skim quickly and pick up what fits your need. Let the column be your servant. Remember someday this too shall pass away.

The Fourfold Work of the Word

By Lorie C. Gooding

The Word of God is a precision instrument. It is calibrated exactly for the work it is intended to do. There is no indefiniteness, no abiguity in this Word. It needs no artificial aids to accomplish its task. It is profound enough to challenge the student and the scholar. It is simple enough to enthrall the wise. It is lowly enough to meet the illiterate and the child.

The Word of God is designed to do four things in its relation to an individual. It does something *to* him, something *for* him, something *in* him, and something *through* him.

Thought for the Week

A little oil put on the latch has opened many a heart.—D.

When a soul is encountered by the Word, it convicts him. It presents him with a picture of himself, and the picture is humiliating. If he has the courage to examine the picture this is what he will see: his heart as deceitful and desperately wicked; his good qualities, which he had believed were his righteousness, as filthy rags; his most earnest endeavors unavailing; and himself under condemnation for his offenses against the holiness of God.

But it will at the same time show him another picture. This is the picture of God's love to the world. It is a picture of Jesus dying on the cross as a sin-offering for the world. And he will see himself there at the cross. Either he will be one with the indifferent crowd which turned away when the spectacle was over, or he will be one of the mocking, scoffing Pharisees still venting their hatred upon the Man who was dying for their sins. In either case he will see himself as one of those who nailed the Saviour there.

But there is a third group pictured here. These are the few, the very few, who are watching His sufferings with bowed heads and streaming eyes. These are the ones who love Him. Yes, He is dying for their sins too. But they are the ones of broken and contrite hearts. They have believed the Lord's Word and repented of their sins. They are His own disciples.

Now, as a soul looks into the Word of God, it does something *to* him: It either sends him hurrying away from the vicinity of the cross; or it hardens his heart and sets him to reviling with the mocking crowd; or it breaks his heart and brings him to repentance.

If he takes the way of repentance, then the Word of God does something *for* him. It shows him that Jesus dying on the cross was the Lamb of God taking away the sin of the world. It assures him that the atonement there being made was made for him personally. It proves by the resurrection that the atonement is valid, that Jesus Christ is a living Saviour who saves today. It persuades him that if he will come to Jesus he will not be turned away. It convinces him that no matter how black his sins have been, Christ is a Saviour to the uttermost; no wickedness is greater than His atonement. It promises "whosoever will" eternal life. This is what the Word of God does *for* an individual. It brings him to the Saviour.

If he has come so far with the Word of God, it is now ready to do something *in* him. It gives him a new birth, a new life. It translates him from the power of darkness to the kingdom of the Son of God. It gives him spiritual sight. It gives him a new relationship to God. No longer is he merely a creature of God's making; now he is a child of God. The Word of God becomes his Teacher and his Transformer. It gives him power to live above sin; it gives him the Holy Spirit for his Guide and Comforter. It fills his heart with love to God and man. It gives him fullness of joy and peace past understanding. It makes of him an absolutely new creation. This is the miracle the Word of God performs in a man: It makes of him a copy of Christ!

Having performed this miracle, the Word of God can now work *through* this regenerated person. It sends him out to make other copies of Christ! It sanctifies his life in the power of the Spirit that he may live a holy life free from the power of sin and self. It baptizes him with the power of the Spirit that he may be a witness to the Lord Jesus Christ and His salvation. By his life and works he shows forth the "love of God [which] is shed abroad in [his heart] by the Holy Ghost." By his words he testifies how it came there. And he finds in this task to which he is sent that the Word of God, the same Word which worked effectively to bring the unmerited favor and grace of God to his own life, is the only effective instrument with which to bring it to other lives.

This is the fourfold work of the Word of God: to convict, to regenerate, to sanctify, and to evangelize. This work it will continue to do so long as men will repent, believe, obey, and work. So long as the world stands there will never come a time when the Word shall lose its power. God has declared of His Word that it "shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Some Observations on the Graduate Student

By Leo Driedger

The faith that the student is looking for must promise less but give more. He often feels that religion makes many high-sounding and noble promises, but the results are meager. Alas, at times he senses that religion is irrelevant.

To him the world is not an abstract, unimportant, irrelevant place, neatly tucked in some corner labeled "worldly." Much of what is said by the religious seems like "pie-in-the-sky." They seem to live in two different worlds. The religious impulses he has are painfully unsupported. There seems to be a lack of understanding for things that trouble him. It is difficult to match the religious concern he has with the kind of thing he encounters in the churches.

Religion seems to speak in glittering generalities. He suspects that much of what is said has neither been thought through, nor is it intensely believed. It has not been tested in the trials, doubts, disappointments, and joys of the wrestling mind and soul. Natural and social science students have been taught to take things apart, dividing the elements so they can be observed more precisely. Religion seems vague and obscure.

Many absolutes are expressed; as if life is easy, and all the problems aren't there at all. He does not have the answers; he is struggling even to formulate questions. He hopes that some good questions will lead to some sound answers. His mildness, his silence, will not appeal to those who are looking for fire-eaters.

Emotional oratory seldom fills the needs of the lonely student heart. He has a real need for fellowship and deep family-like sharing. He needs a meeting of minds in discussion, in love, in acceptance. Some students (not nearly all) feel like marginal men. Their faith will not allow them to become an intimate part of school cliques, but they also feel they cannot share deeply in their home and church communities.

"Test everything; hold fast what is good," might be one of a student's favorite verses. He is in a postcritical period, where much of what he hears is scrutinized almost automatically. In his studies he has been encouraged to examine all standards, absolutes, and ideals. Those who do not allow this privilege seem unreal, narrow, and repressive to him.

The graduate student is not sure he has solved the riddle of the universe. He knows the world is in a dreadful predicament and suspects this is part of a permanent crisis. Many have dreamed dreams, but he doubts that utopia will come soon. He looks for faith, but experience has taught him to suspect high-sounding slogans and utopian visions. The faith he is looking for must promise less but give more.

There seem to be few atheists among graduate students. Herberg classifies them as (1) the interested, (2) the concerned, and (3) the committed. Almost all are interested in religion. Most will discuss religion freely and openly. Many are concerned about religion, often asking hard, critical, and embarrassing questions of the church.

Very few are deeply committed to religious faith. They are intensely pushed by demanding studies; time is at a premium, usually taking in Sundays; many preachers are so busy answering questions he isn't asking, and that don't satisfy, that he finds other things to do.

In high school, in college, and now in graduate school, his studies assume the evolution of man. How does this relate to the Genesis story? He has learned about "being" and existence in philosophy, but what does this have to do with the existence of God? What is the relevance of religion to life? Other organizations often seem to do more for man.

He looks for less abstract discussions on religious decision, sex, marriage, intermarriage, war, choice of career, who Christ is. A discussion by students on one campus on the humanity and divinity of Christ revealed many different views. It was an intensive encounter with what it means to be a Christian. Who is Christ and why are we His followers? Few opportunities are given in our churches to discuss such questions deeply, in open search of light, without the outcome being predetermined.

Many a student seeks to work a synthesis between the faith he has and the new things he learns. It is like rebuilding the mental and spiritual house in which he lives. Some despair and give up repairing their damaged faith, and abandon the house of faith entirely. The universities are full of such students.

Others refuse to renovate their house, keeping their old childhood faith, while learning much, but never bringing these two separate buildings under one roof. They live a frustrating dichotomous life, not knowing which house to live in when.

Others rebuild, redecorate, add new rooms, shuffle the furniture around in an attempt to keep the spiritual house ready to serve the changing needs of self and the world. Often some rooms remain unfinished. The rebuilding process can result in a stronger, more adaptable, more relevant house which can stand up and share with conviction some answers to the storms of life.

This is written, partly because of an inspiring article I read by Will Herberg, who has studied university students for many years. These are a few glimpses into the graduate student world. Few articles on the university student have appeared in our Mennonite papers, possibly because few of us have written. As a graduate student I have done so. It is very subjective, although many students share in large part what is expressed here.

East Lansing, Mich.

This Matter of Forgiveness

By Flora E. Breck

This matter of forgiveness sometimes perplexes young people—as well as adults. A minister related how one of his church members had had a guilt complex for 47 years, and it troubled her so she talked it over with her pastor, who explained that Christ is faithful and just to forgive us our sins. He told her to give the entire matter over to God.

The pastor went further and told her we should also confess to an earthly person or persons—if such are involved. He advised: "Tell yourself: 'God loves me—and He will forgive me.' Appropriate God's grace—make it your own. Drink deep at the well of salvation. Even though there may have been bitter anger on occasions, Christ is willing to forgive."

The minister continued: "Be frank with God, and the Holy Spirit can deal with you. Remember, we should forgive others—even as Christ has forgiven us. When confession is made—and there is forgiveness, we are free. But when you pray, be sure there is no self-justification. Take off the roof—and let God's Spirit fill every cranny of your life.

"Sob out your petition for forgiveness, and follow His will. But if you have not made some matter right with the person you have sinned against, restitution should first be made by you. *Then* go to the altar. Remember what the prodigal son said: 'I will arise and go to my father.' The earthly father forgave. God, too, will forgive if we confess. Once again, He is faithful and just to forgive us our sins. As an old-time hymn says, the *burden*, too, is rolled away!"

Portland, Oreg.

Pronouncements—Then What?

By C. J. Dyck

On Sept. 14 twenty-four Negro and white brethren met in Elkhart, Ind., to explore together the course which the Mennonite Church should follow in this time of racial and civil rights tension. They came as individuals, not in official capacity, from areas of involvement of the Mennonite General Conference and General Conference Mennonite churches in Ohio, Illinois, and Indiana. Several came from deep involvement in the South, one from Africa. A practical rather than a doctrinal problem brought them together, not asking "what should be our theological position" but "how can we become more faithful and obedient in the doing of that which we know to be the Way of Christ"? And what did they talk about? Listen as we give in our own words some of the deep burdens which were shared:

Brother A: "As Mennonites we have drafted a number of very fine and probably adequate statements on this issue, such as 'The Way of Christian Love in Race Relations.' These statements are deep, and intelligent, and honest. But this integrity can be preserved only if it leads to action. Such action might consist in establishing truly interracial congregations throughout our constituencies; in encouraging our colleges to strengthen their offerings in the social sciences, including field trips and seminars; in establishing training centers in the South where students might learn vocational pursuits; in striving for a ministry to the whole man, knowing that the Gospel alone can liberate the person to become what God intended him to become."

Brother B: "Many of our people, particularly the young people, seem to feel that we have enough statements. At one of our young people's meetings recently we decided instead to prepare a litany of worship. This we did. It led us in worship, in confession, and in commitment. Perhaps we should do more of this, in order that people may be helped to struggle with this problem before God, not simply before their own reason."

Brother C: "There are no easy answers to our problems. If there were, I'd write a book."

Brother D: "Mennonites are concerned about this issue very much, but they are frustrated because it is a new configuration of experiences foreign to their traditional patterns of thought and action. Many Mennonites do not understand the colored brethren any better than does the average American citizen, perhaps many of our people even fear the Negro. On the other hand, the Negro is not always sensitive enough to the repentance of the white brethren. We need a new perspective, to see ourselves as Christians and what this means to the disciple in obedience. More of our Negro and white families should move into each other's communities to get to know each other, and to stimulate us to greater obedience to the will of God."

Brother E: "The role of the Negro in America is, in a way, like the role of the white person in Africa. In Africa we talk of the problem of the white man. It may be that the race problem in America is actually also primarily the problem of the white man."

Brother F: "Participation in interracial ministries is helpful, social work, pulpit exchanges, visitation programs. Too often, however, this ministry is carried on by a small core of church members with the rest giving them their blessing. We must seek to move our people away from this complacency in their vicarious representation and lead them to full involvement as churches, all together."

Brother G: "It may be that the time for pulpit exchanges is past, that the Negro people are saying, 'give me jobs, housing, equality, and then, perhaps, we can talk about love and pulpit exchanges. The Mennonite God is too quiet and withdrawn. It may be that God is ready to use revolution as a prelude to resurrection."

Brother H: "We know each other more as Negro and white people than as Christians. We have so many misconceptions. We would like to feel the Negro's hair to find out whether it is stiff or soft. We don't know. We don't understand each other."

Brother I: "Our concern today is to struggle with practical issues. Perhaps we should help prepare a handbook containing basic convictions, tried procedures, and guides to literature which our churches could use in their efforts to work out these problems."

Brother J: "We need, it seems to me, a massive program of education at the grass roots level. Our church papers are eager to help us. Church libraries can become very effective instruments since people often prefer to read about these difficult issues quietly and alone rather than to enter into discussion or hear controversial speakers."

Brother K: "Church visitations can be helpful, one church visiting with another to share their experiences in questions of race and civil rights, to encourage each other to obedience through frank, brotherly discussion and through prayer."

Brother L: "How out of step can we become with our churches and still minister to their needs? The status quo ideal is strong also among our people. Is the Mennonite Church ready for vigorous action? Will it ever be ready, or do we move ahead wherever brethren feel the leading of the Spirit?"

Brother M: "We need to move forward as a church wherever possible, but we need to stand by each other also, spiritually and practically. We cannot ignore the problems many of our members face in business, real estate, or the professions, simply calling them to obedience without helping to carry their burdens. Sometimes severe economic loss may be at stake, for which mutual aid may be the spiritual-practical answer."

Brother N: "Could MEDA be encouraged to investigate the possibility of establishing small industries in tension areas in our land, just as they do in South America, in order that such communities might be stabilized and open to our total ministry? Perhaps we need to work more with those industries which are in these areas as the only real solution to unemployment and poverty."

Brother O: "We are not concerned enough for civil rights. We must work with the individual. We must move as fast and as far as we can move in our ministry as a church. But we must also see the very close relationship between having a job, being able to eat where you want to eat, and spiritual well-being."

Brother P: "The civil rights issue is a difficult problem. We have made and are making representation to Washington and other places of influence, but all this is a drop in a bucket. The legislative process has and will move where it will largely without us. What we need to concentrate on, therefore, is activity at the local community and church level. For the Anabaptist the way to his neighbor seldom goes over Washington or Ottawa."

Brother Q: "Perhaps our Mennonite theology of love and suffering is a hindrance to the cause rather than a help. In telling the Negro brethren to be patient and ready to suffer we may be their worst enemy, particularly if demonstrations and legislation are the things which will achieve the victory."

Brother R: "But Mennonites quickly run to Washington when draft issues are at stake. Is the very life and soul of our Negro brethren not equally important? Would Mennonites patronize a grocery which sold liquor and ran a house of prostitution? No. Is the agony of this cause any less urgent? If you will pardon a rather earthy illustration—telling the Negro to wait and suffer a little longer is like telling a Negro waiting before a white rest room to be patient for a few years yet and the sign will

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MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

God's demands are never greater than His resources.

Power and Resources for Sharing the Living Christ

By Milo Kauffman

In Christ's stead we are beseeching men and women to be reconciled to God. In II Cor. 5, Paul gives us his great motivation for preaching the Gospel. First, he says we must all appear before the judgment seat of Christ. Second, we must give an answer to our stewardship of the Gospel. Third, the love of Christ constrains us. Fourth, God was in Christ reconciling the world to Himself, and Christ has committed this ministry of reconciliation to us.

Sharing Is Our Mission

It is God's eternal purpose that we share the living Christ with the world. This is our mission. But God does not ask us to do anything without supplying the resources to do it. Jesus said that we of ourselves can do nothing. ". . . the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

Christ has asked a great thing of us but He asks us to do nothing that He does not make it possible for us to do. His demands are never greater than the resources.

God's Word is filled with examples of this. I think of Moses when God spoke to him at the burning bush. God said, "I have surely seen the affliction of my people. . . . Come . . . and I will send thee." Moses objected, but God said He would smite Egypt and give him favor in the sight of the Egyptians. Moses still objected, so through turning Moses' rod into a serpent, God demonstrated His power to work through Moses. Moses still protested, giving God quite an eloquent speech about his not being eloquent.

To solve this God gave him his brother Aaron to be his spokesman. God was with him when he stood before Pharaoh. God supplied the necessary miracles. As the Israelites left Egypt, God caused the waters to part so that they could cross the Red Sea. He gave them manna and quail to eat. He brought water from the rock. God wasn't asking the children of Israel to do a thing that He wasn't going to furnish the resources with which to do it.

Later God spoke to Joshua. God told Joshua that "There shall not any man be able to stand before thee . . . as I was with Moses, so I will be with thee. Be . . . of a good courage." He was not to depart to the right hand or to the left and his way would be prosperous and successful.

Heralds of Faith Utilize Resources

In Hebrews 11, we find a list of the heralds of faith. When men utilized the resources God gave them, they were always victorious. They subdued kingdoms, stopped the mouths of lions, and quenched the violence of fire. When people used God's resources, waters were divided, city walls fell to the ground, giants toppled, the sun and moon stood still.

When God called Elijah to go on a long journey, He gave him the strength through the food which the angel supplied.

When Christ commissioned His disciples, He gave them a big assignment. He told them to go out and heal the sick, cast out demons, cleanse lepers and preach the Gospel of the kingdom. The writer says that Jesus gave them power over all manner of sickness and disease.

Apostles Good Stewards

When Jesus gave the Great Commission to go and make disciples, He said, "Lo, I am with you." In Acts 1:8, we have the words, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." We observe the apostles witnessing at Jerusalem, in Judea, and Samaria; later at Joppa, Damascus, and Antioch, and lastly using God's resources for world evangelism. They were good stewards of what God had entrusted to them.

As Stephen was being persecuted, he preached the Word. As Philip met the Ethiopian, he preached to him Jesus. These men were good stewards of the Gospel of Jesus Christ.

I am afraid that too often in our preaching we are not really preaching the Gospel. We become involved in other things. We become wrapped up in the concerns and problems of our work and this is the thing we preach instead of the Word.

Bro. Edwin Weaver, missionary in Nigeria, once said that "Whenever Christ is not at the center of our preaching we are heretical in our preaching."

Billy Graham Repents

I am reminded of the story of Billy Graham in one of his campaigns. Billy preached an eloquent sermon to a large audience but there was little response. This troubled Billy. After the meeting a European friend came up to him and said, "Billy, that was a wonderful sermon tonight, but you didn't preach the cross." Billy Graham went home and wept and promised God he would never preach again without Christ and His cross being central.

A brother said to me several years ago that he is greatly alarmed at what is happening in the church today. He went on to tell me that if these things had happened when he was young, he'd be an infidel. Where is our faith—in changes or in the Lord Jesus Christ?

Peter said, "We cannot but speak the things which we have seen and heard." Something had happened to him. He had lived with Christ; had seen His death and resurrection and he was eager to share this experience with others.

Maybe one reason we are not more effective in sharing Christ is that we have not experienced enough ourselves.

Stewards of Prayer

The apostles were stewards of prayer. Jesus had told them that "whatsoever ye shall ask in my name, . . . I will do it." He told them to tarry at Jerusalem until they were endowed with power. They were in prayer at Pentecost. When Peter was in prison the church was together in prayer. In Acts 4, when the believers prayed the place was shaken and after this there was a great ingathering. How we need men and women of prayer today!

They were also stewards of their emotions. They were praising God and having favor with the people. Through our expression of joy, our willingness to praise God, our expression of love and gratitude to Jesus Christ and to each other we need to be good stewards of our God-given emotions.

They were also good stewards of the Christian ordinances. When Peter preached his sermon which yielded 3,000 converts, he said, "Repent, and be baptized every one of you."

When the Ethiopian found the Lord, he said, "What doth hinder me to be baptized?" When the jailer was converted, he and his household were baptized. When Peter preached at the house of Cornelius, the Spirit of God fell upon them, and

Peter said, "Can any man forbid water, that these should not be baptized?" This was evangelism and sharing the Lord Jesus Christ.

They were also stewards of their possessions. As many of them as had possessions sold them and they parted the proceeds to every man as he had need.

They were stewards of the Gospel; of prayer; of emotions; of their possessions. I believe that is what sharing Christ means —being stewards of the great resources of God.

Mennonite Church Has Great Task

It is a great task that God has given the Mennonite Church. One hundred years ago we had no missions, no Sunday school, no mission outreach. We were giving nothing. Why did the Lord spare us during that time? We lost hundreds of thousands of members at the turn of the century. I believe the reason that God spared us was that He had great tasks for us to do today. And God is giving us the resources to do these things.

I do not feel that we are utilizing the resources that God has given us. He has given us a message which the world needs. God has given us eager, dedicated youth. Never before have we had so many young people serving God in the mission field, in the relief program, and in voluntary service.

Church Has Great Wealth

God has also placed great wealth into the hands of the Mennonite Church. If this wealth were dedicated to God for sharing the living Christ, what tremendous things could be done. It is commendable to think that one hundred years ago we were giving nearly nothing and today we may have reached a half of the tithe.

Yet we could do better. I don't think it is an overstatement to say that that part of the tithe that the church did not give last year would have equipped, sent out, and supported a thousand new missionaries on the field.

Dedicated Heathen

During last winter I was very much impressed with the willingness of some of the heathen people to sacrifice for their god. At Katmandu, Nepal, I visited the Buddhist and Hindu temples which housed 700 idols. People with yearly incomes of an average of $54.00 and who are undernourished had made long pilgrimages to these temples. They brought food and money for the priests and were casting food to the idols.

I saw these people worshiping sacred bulls and bowing down to gods of stone. I saw them come for miles to dip their feet in the sacred waters of the Ganges.

In this very place it is against the law for a person to change religions. But people are finding Christ. One 13-year-old girl refused to worship idols because she believed in Jesus Christ. She was kept home from school for it, but the peace that she has surpasses all the hindrances.

Goddesses Sacrificed in Calcutta

In Calcutta, I saw people throwing goddesses which cost $10 to $30 apiece into the river. Thousands of these idols were thrown into the sacred waters and those Hindus spent more money that day for their goddesses than perhaps the Christians of Calcutta would spend in a year.

Can we really have the living Christ without sharing Him? Paul Tillich, a German theologian, is credited with saying that "religion is first of all an open hand to receive, and then a ready hand to give."

We have no Gospel to give except the Gospel we receive. We have no money to give except the money we receive. We have no strength of love to give except what we receive from God.

I do not believe that our receiving hand can be open and our giving hand closed. The same thing is true with forgiveness—with love and service. When we close our giving hand, our receiving hand also closes. That was true of the Jews. When they held back what belonged to God, they no longer brought their tithes and offerings to God.

God challenged them when He said, "Try me and see, bring your tithes and see if I won't open the windows of heaven and pour you out a blessing." Paul tells us the same thing. He says, "He which soweth sparingly shall reap also sparingly."

God Wants Us to Share

God does not ask us to do anything that is not for our own good. God wants us to share and great blessings come when we do. When we open our sharing hand to share the living Christ, we share our possessions and our abilities, and we receive tremendous blessings from God.

I believe that the happiest people on earth today are the ones who are living the abundant life through sharing and giving of themselves in love.

Hesston, Kans.

These are days when God would have us scale heights to see the world as He sees it.

The Call to Mission

By Nelson Litwiller

I am happy to see the church active with many people involved in carrying on its work. Yet I believe the Lord would ask us to go further with Him.

In Deut. 34:1-4, we read of God telling Moses to go up to the top of Mount Pisgah where he could see the distant promised land. The vision was a God-given vision. In the Gospels we read of Jesus speaking to His disciples about the end of the world and the end of time.

These are days when God would have us scale heights to see the world as He sees it. He wants to give us an idea of the dimensions of the tasks that pertain to us. Some would ask, "Why scale the mountain? We have enough to do right here."

Need of Mountains to Avoid Provincialism

The fact is that God gives us mountains so that we can see the distant horizon. God wants us to go further because He wants us to see the whole earth so that we don't get tied to the little area where we are living. He wants us to avoid eccentricity and selfishness. He wants us to forget our self-love, our self-interest, our self-importance. To get away from ourselves is oxygen to the soul. We need to get away so that the personality does not rot in self-preoccupation.

We need to recall the life of Moses. He was comfortable in the desert, removed from his own people and aloof from their hopeless suffering. He owed his very life to his mother. He had been educated in the best schools of Egypt. He lived peaceably and watched his flocks increase, but one day there was a burning bush and while it was burning, something was consuming Moses' heart. The very seed of God was burning in his soul.

I can imagine that at that moment a question arose in his mind. Is it right for me to be enjoying myself in the desert when my people are bleeding, hungry, and mistreated? Is it right that I am here while my people are dying? From that moment on, he could not live peaceably in the desert. He felt led to lead his people from slavery to liberty.

Group Egocentricity

What happens to an individual can also happen in a group. There can be economic egocentricity, religious egocentricity —a vicious circle in which we shut ourselves. Is it not true that some never get beyond their own house of worship? It is

our congregation, *our* family, *our* community, *our* interest; this offering is for *our* work, *our* program. We die preoccupied with our own salvation.

Too many believe that the devil is in full control of the world and forget that Christ prayed, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

I challenge you not to forget that you form a part of a church that is asked to go to the ends of the earth. Each congregation is a center from which to go forth.

Lethargy is present and some people are still not aware that an era has closed and that we're in revolution. Anyone who thinks that the status quo is not going to be changed is living in a dream world.

Alarming Lack of Conviction

We're not an outgoing group. America as a whole is not an outgoing group. American and Mennonite youth are also diseased with conformism. There are those who believe that the present generation of high school and college students show an alarming lack of conviction and concern about current problems.

In the October, 1959, issue of *Mennonite Quarterly Review*, Philip Jacobs says, "Students predict another major war within a dozen years, yet international problems are the least of concerns to which they expect to give much personal attention during their immediate future."

While students in Hungary and South America are rioting for freedom, American students gang up on a football coach, stage a demonstration for more parking space, and engage in panty raids on warm spring nights. For the most part, however, American students do not riot for anything at all. I say we must leave the lowlands of our trivialities and scale the heights to observe the profound revolution that is changing the world in many places.

Example of William Carey

We must rise above our present and look into history to such men as William Carey. In a period when the Protestant church was satisfied with doctrinal statements and organization, the words of Christ kept ringing in Carey's ears—go, go, go. William Carey dreamed; he talked with the sailors who came from India. He founded a missionary society and when there were no candidates, he offered himself. His church and family objected. How could he abandon his flock for this unnecessary vision? He was being presumptuous.

But William Carey rose above these petty objections, boarded a foreign ship, and headed for India. It was an unknown country. He worked for seven years for the first conversion. The first report from the West Indian Company was that this man was crazy, extravagant, and expensive.

But William Carey kept on. He studied the languages of India and translated the Bible. Through him the first primary school was established; the first Bible school; the first medical school; the first agricultural society; the first bank; and the baptism of the first Hindu.

At the age of 73, we see the results of a man who had climbed the mountain. When we as congregations or as individuals do not concentrate on ourselves, God will multiply our hearts.

Protestant Christians Slow to React to Need

We do not need to be reminded of the basic needs of the world. We all know of the genuine hunger of the world; of the illiteracy of 50 per cent of the world's people. In South America, the Roman Catholics are calling for 100,000 priests to fill the spiritual needs of the people. Newspaper clippings tell us that the Soviet Union is spending $13,000 on air transportation, to get Spanish printed literature into South America. The Roman Catholics and communists are awaking to the need and are acting upon it.

To answer these needs today, young people need to get more training. I thank God that He has called and prepared me. When I was in Europe in 1952, attending the world conference in Basel, a group of us traveled through France on our way to Switzerland. We traveled through Verdun, where terrific struggles took place during the first world war years. While standing there, I cried like a baby and thanked God for saving me, for right there in those six large military cemeteries were my high school pals.

I had to recall the time that I nearly enlisted with my pals. But my course was changed when in a missionary meeting a call went out for workers. It had never entered my head that I would ever be a missionary. One could be a believer without being a missionary.

Personal Call

Two girls got up to answer the call. After another message, the evangelist spoke directly to us young men and asked us how we could remain seated and let the young women volunteer for Christ. The Holy Spirit took those words because they struck me like a dart and I dedicated my life to God.

Or take the story of Bro. Joe Graber. In 1924, Bro. Joe turned down a call to India to head the mathematics department at Goshen College. When he told me this, I asked him what answer he gave the Lord for turning down that call. I'm sure others spoke to him, too, because two or three weeks later, Bro. Joe came to me and told me he had written Bro. George Lapp and

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Missions Today

Goods and the Good

By J. D. Graber

The missionary's primary task is to preach the Gospel of God. There is, throughout the churches a tendency to return to New Testament theology and practice in missions. The great verities of our faith are coming into clearer focus—forgiveness of sin, the reign of Christ over all powers, living in the power of the indwelling Spirit, looking forward to the new age which Christ will establish beyond history—such themes represent what one writer has called, "A new discovery of the New Testament Gospel."

Is this Gospel adequate in the face of the present-day popularity of the various gospels of physical abundance? If people are promised security and sundry goods by others what do we promise them? Is it true that, "There is no intelligent reason for anticipating that the **kerygma** as understood by us has in it the power to overcome the secularism which has gripped the imagination of mankind in our time"?

The Gospel is good news. It cannot be less than the so-called good news of secular and political movements. The peoples of the earth desire to be free from want and fear. The New Testament Gospel recognizes these elemental human needs and the satisfying of them is not at all in disharmony with the Gospel. But satisfying these on the physical level is not enough. The human spirit requires a deeper dimension of freedom from want and fear.

The Gospel of secularisms is an illusion. The new hope generated in the hearts of the multitudes through revolution and industrial advance is a will-o'-the-wisp. Dr. Haroutunian of New York expressed this truth very vividly when he said, "The expectation of the good through the possession of goods is the most terrible and perilous hoax that has been perpetrated upon the human race. Modern secularism, the hope of finding shalom (peace) through the abundance of things possessed, is a superstition beside which belief in gods and ghosts is wholesomeness itself. . . . It is not true that bread shall satisfy the hungry."

Man liveth not by bread alone. He must have bread; he will have that. But to find peace he must have the answer to the problem of death. His satisfactions have to be in the perspective of the eternal.

MISSION NEWS

Teachers Face Opportunity of Century in Africa

"The need for short-term Christian secondary school teachers in Africa is very great. The opportunity for them to make a significant contribution to the Christian witness in Africa is one of the greatest opportunities facing the church in this century," said Paul Mininger, president of Goshen College, after a 50-day tour of Africa this summer.

Dr. Mininger's tour, which took him to Nigeria, Ghana, Congo, Central and East Africa, and Ethiopia, touched at most of the schools where Mennonite teachers are serving.

"The teachers are getting along well in their assignments," he reported, "and are making excellent contributions to the schools in which they are serving as well as to the Christian witness of the church in their communities. They are enthusiastic and cannot understand why more young people are not coming to help meet the tremendous need of which they are aware. . . . They have a reputation for being young people with a Christian witness as well as being professionally competent."

Speaking about the opportunity, Dr. Mininger said: "The young nations see education as one of the greatest needs if they are to defeat the enemies of disease, poverty, and ignorance. The development of secondary schools is being given major attention, Existing secondary schools are being enlarged and many new schools are being established.

"Education was brought to Africa by Christian missions. A large percentage of secondary schools are now under the management of the missions or the African churches.

"There are relatively few college graduates in all African countries. Most of them who are now available are given responsibilities in government and civil service. . . . The result is that there are relatively few African secondary school teachers now available.

"The problem is further compounded by the fact that, with the number of secondary schools increasing, the demand for teachers will increase much more rapidly than the supply of college graduates who will go into teaching. . . . It has been estimated that sub-Sahara Africa will need 7,000 expatriate secondary school teachers in the next five years and will be able to train only about one fourth of them. . . .

"The major point I wish to make is that there is a need for Christian teachers in mission secondary schools . . . and that outside of . . . (TAP, the Teachers Abroad Program of Mennonite Central Committee, and the Mission Associates program of the Mennonite Board of Missions and Charities) there are no organizations recruiting short-term Christian secondary school teachers for placement in the missionary secondary schools of Africa."

Honduras Missionaries Safe

A radio call from Daniel Wert, Jr., VS man in La Ceiba who operates a ham radio, reported that the Honduras missionaries are safe and well. A revolution broke out in Honduras and there was much fighting in Tegucigalpa, the capital city. The president was ousted and the military government took control.

Urgently Needed Relief Goods

The MCC relief department has divided clothing, bedding, and other material aid goods into three categories to show contributors which items are in urgent demand, which can be used in smaller quantities, and which are not needed at all.

The present list of "most needed" items differs markedly from a list which might have been prepared after World War II when most relief items were sent to Europe. Now most shipments go to Asia and Africa where clothes styles and climatic conditions are different.

Category I, Items Urgently Needed: Bandages, bedding, Christmas bundles, clothing for infants and children under 10, laundry and toilet soap, layette bundles, bundles for leprosy patients, school supplies, sheets, towels, yard material.

Category II, Items in Limited Demand: Aprons, belts, coats, general clothing for all ages, gloves, handkerchiefs, infants' and children's shoes, mittens, needles, pajamas, pillowcases, plain clothing, scarves, slips, socks, sweaters, thread, toys, underclothing for all ages, washcloths, yarn.

Category III, Items Not Needed: Caps, embroidery work, eye glasses, fancy frilly dresses, handbags, heavy fur coats, high-heeled shoes, Levis, neckties, old books and magazines, purses, sleeveless dresses, suspenders, swim suits, used greeting cards, hats. (Other sources may be interested in some of these items.—Ed.)

The relief department suggests that men's and boys' shirts and trousers may be purchased at clearance sales for the material aid program, but women's and girls' clothing and shoes should not be purchased for this purpose. Women's shoes are not needed, except for a few used, low-heeled shoes.

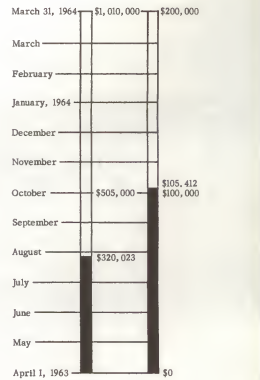
Further information is available from Mennonite Central Committee, Akron, Pa., or 187 King St. East, Kitchener, Ontario.

Mission-Service Personnel High Lights

From Mennonite Board of Missions and Charities, Elkhart, Ind.

Cyril Gingerichs, missionaries on short furlough from Nigeria, are at R.R. 3, Box 38, Zurich, Ont. This is a correction to the address which appeared in the "Missionary Addresses" insert in the Sept. 24 Gospel Herald.

Your Treasurer Reports



OCTOBER 1, 1963
CONTRIBUTIONS RECEIVED TOWARD FUNDS NEEDED TO MEET APPROVED BUDGET OF THE BOARD PROGRAM

Mid-year financial reports of the General Board (September 30) reflect an increase of contributions for missions and relief and service. Our brotherhood is continuing to reach out in its witness and service and we are grateful for this financial support.

The above graph shows total contributions of $320,023 to Sept. 30 as compared to $275,226 last year for missions. For relief and service income has been $105,412 as compared to $93,126 last year.

It should be noted further that contributions for relief and service are equal to budgeted program, whereas mission giving is still less than the funds needed. It will be possible to make up the missions need by encouraging your congregation and members to respond generously during Missions Week, Nov. 3-10.

Our missionaries are working earnestly to keep costs down and to stay within approved program. Let each of us respond by sharing more for the cause of Christ and the outreach of His church.

—H. Ernest Bennett.

Joe Holloway, pastor of Bethel Mennonite Church, Chicago, Ill., conducted the devotion, "Making Your Election Sure," at

the Oct. 7 meeting of the Bethel Day Nursery Parent-Teacher Fellowship.

New officers for the Elkhart-Goshen (Ind.) I-W unit are Paul Esh, West Liberty, Ohio (pres.); Melvin Hostetler, Wolford, N. Dak. (vice-pres.); and Dick Weaver, Wellman, Iowa (sec.-treas.).

Hubert Swartzentruber, pastor of Bethesda Mennonite Church, St. Louis, Mo., spoke on KMOX radio on "Ask the Clergy," on the subject, "Mennonites." After his five-minute presentation, people called the station to ask him questions.

Don Nofziger, first-term missionaries to Ghana, arrived in Accra on Oct. 6.

Paul Swarrs, returning missionaries to Israel, arrived in Ramat Gan, on Oct. 8.

Harold and Sandra Shantz, overseas VS-ers to Landour Community Hospital, Mussoorie, India, will leave on Oct. 31 for a "vacation" at Satbarwa, India, where they will establish a bookkeeping system and put it into operation at the Nav Jivan Hospital. Dr. Mark Kniss is the medical director at Satbarwa.

Richard Brenneman, Clarence Ebersole, and Allen H. Erb were appointed to administrative positions at the Sept. 18 meeting of the health and welfare committee of the Mennonite Board of Missions and Charities. Brenneman serves at Mennonite Old People's Home, Rittman, Ohio; Ebersole at Aspen Valley Hospital, Aspen, Colo.; and Erb as acting administrator at Huerfano Memorial Hospital, Walsenburg, Colo.

From Mennonite Broadcasts, Harrisonburg, Va.:

David Augsburger will interview Lester T. Hershey, director and speaker of Luz y Verdad on the Oct. 27 "Mennonite Hour" broadcast.

From Mennonite Central Committee, Akron, Pa.:

Mrs. Berniece Forthman, Andrews, Md., has been appointed psychiatric social worker on the staff of Brook Lane Farm Hospital, Hagerstown, Md. She is a graduate of the University of Pennsylvania School of Social Work and was on the staff of Eastern Shore State Hospital, Cambridge, Md., before joining Brook Lane Farm's staff.

Health and Welfare Administrators, Chaplains to Meet in St. Louis

The 13th annual meeting of the Association of Mennonite Hospitals and Homes will meet Jan. 29, 30, 1964, in St. Louis, Mo., H. Ernest Bennett, executive secretary has announced.

The second annual meeting of the Mennonite Chaplains' Association will be held there on Jan. 29, in connection with the AMHH meeting.

Both meetings will be held in connection with the American Protestant Hospital Association, which will offer special meetings on Jan. 27 and 28.

Speakers on the AMHH program include Dr. Erland Waltner, president of Mennonite Biblical Seminary, Elkhart, Ind.; Dr. Dennis Rupel, Oaklawn Psychiatric Center, Elkhart, Ind.; and Germaine Febrow, American Protestant Hospital Association, Chicago, Ill.

The AMHH meeting is open to all Mennonite health and welfare institutions—hospitals and homes for the aging and children's welfare homes—and primarily features subjects of interest to administrators and other key personnel.

Deputation Schedule

Sunday, October 27, to Sunday, November 3

California

J. D. Graber
Los Angeles (Calvary), Sun., Oct. 27.

Colorado

J. D. Graber
La Junta (Father-son banquet), Wed., Oct. 30, p.m.

Illinois

B. Charles Hostetter
Arthur, Sun., Nov. 3, to Thurs., Nov. 7.

Milo Kauffman
Metamora, Sun., Nov. 3, to Wed., Nov. 6.

Indiana

Urie Bender
Goshen (East Goshen), Sun., Nov. 3, p.m.

Paul Erb
Goshen (Goshen College), Sun., Nov. 3, a.m.
Shipshewana (Shore), Sun., Nov. 3, afternoon.

Wilbur Hostetler
Peru (Santa Fe), Sun., Nov. 3, a.m./p.m.

Roy Kreider
Goshen (Clinton Frame), Sun., Nov. 3, a.m./p.m.

S. Paul Miller
Elkhart (Locust Grove MYF), Wed., Oct. 30, p.m.
Goshen (Waterford), Sun., Nov. 3, a.m.
Lagrange (Plato), Sun., Nov. 3, p.m.

Yorifumi Yaguchi
Lagrange (Plato), Sun., Nov. 3, a.m.

Michigan

Daniel Diener
California, Sun., Nov. 3, a.m./p.m.

Boyd Nelson
Moorepark, Sun., Nov. 3, p.m.

New York

Allen Shirk
Alden, Sun., Oct. 27, p.m.
Arcade, Sun., Oct. 27, a.m.

Ohio

B. Charles Hostetter
West Liberty (Youth for Christ), Sat., Nov. 2, p.m.

S. Paul Miller
Millersburg (Oak Hill), Sun., Oct. 27, a.m./p.m.

Carson Moyer
West Liberty (Oak Grove), Sun., Oct. 27, a.m.
West Liberty (South Union), Sun., Oct. 27, p.m.

Jonathan G. Yoder
Columbiana (Midway), Sun., Nov. 3, a.m./p.m.

Ontario

Allen Shirk
Hespeler (Wanner), Thurs., Oct. 31, p.m.
Kitchener (First Mennonite), Sun., Nov. 3, 11:00 a.m.
Kitchener (Rockway), Sun., Nov. 3, 10:00 a.m.
Mannheim (Latschar), Fri., Nov. 1, p.m.
South Cayuga, Tues., Oct. 29, p.m.
Vineland (First Mennonite), Wed., Oct. 30, p.m.

Pennsylvania

Joe Buzzard
Conneaut Lake (Sunnyside), Thurs., Oct. 31, p.m.
Corry (Beaverdam), Sat., Nov. 2, p.m.
Meadville (First Mennonite), Fri., Nov. 1, p.m.
Spartansburg (Britton Run), Sun., Nov. 3, a.m.

Paul Conrad
Scottdale (N. Scottdale), Sun., Nov. 3, a.m.

B. Charles Hostetter
Neffsville, Sun., Oct. 27

Marie Moyer
Allentown, Sun., Nov. 3, a.m.

Anna Lois Rohrer
Conneaut Lake (Sunnyside), Sat., Nov. 2, p.m.
Corry (Beaverdam), Thurs., Oct. 31, p.m.
Meadville (First Mennonite), Sun., Nov. 3, a.m.
Spartansburg (Britton Run), Fri., Nov. 1, p.m.

Abner Stoltzfus
Conneaut Lake (Sunnyside), Sun., Nov. 3, a.m.
Corry (Beaverdam), Fri., Nov. 1, p.m.
Meadville (First Mennonite), Sat., Nov. 2, p.m.
Spartansburg (Britton Run), Thurs., Oct. 31, p.m.

Kenneth Weaver
Conneaut Lake (Sunnyside), Fri., Nov. 1, p.m.
Corry (Beaverdam), Sun., Nov. 3, a.m.
Meadville (First Mennonite), Thurs., Oct. 31, p.m.
Spartansburg (Britton Run), Sat., Nov. 2, p.m.

Virginia

Franca Ceraulo
Dayton (Bank), Sun., Nov. 3, a.m.
Harrisonburg (Weavers), Sun., Nov. 3, p.m.
Linville (Lindale), Wed., Oct. 30, p.m.
Lyndhurst (Mt. View), Sun., Oct. 27, p.m.
Stuarts Draft, Sun., Oct. 27, a.m.

Mission Boards Pool Information

Representatives from mission boards of six Mennonite denominations or mission programs gathered Sept. 29 at Winona Lake, Ind., for the meeting of Council of Mission Board Secretaries (COMBS). H. Ernest Bennett, J. D. Graber, and John Howard Yoder attended in behalf of the Mennonite Board of Missions and Charities, and Paul N. Kraybill and Paul M. Gingerich in behalf of the Eastern Mennonite Board of Missions and Charities.

Paul Kraybill, secretary of COMBS, presented a combined study of mission literature available where more than one Mennonite mission board works. A total of about 350 titles in nine different languages —French, German, Hindi, Japanese, Kituba, Mandarin, Navaho, Portuguese, and Spanish—were listed so that all the Mennonite mission boards would have access to the pooled information.

He also reported on the meeting he attended in Europe of EMEK (European Mennonite Evangelization Kommittee), a group which unites Mennonite mission boards in Switzerland, Germany, France, and Holland. This is the first time that American mission boards have been represented at EMEK, and it is hoped that it may be the beginning of co-ordination of efforts in various parts of the world.

One of COMBS' functions is to study possible new areas of missionary outreach. In consultation with each other, mission boards determine which boards should enter various fields. Accordingly, following

a previous agreement that Mennonite Brethren and Brethren in Christ mission boards should enter into work in Jordan, COMBS heard at the September meeting a report that this mission program was under way.

The mission board secretaries provided for joint representation at the Inter-Varsity Fellowship Student Missionary Convention in 1964. Provision was also made for co-operative consultation with Mennonite Central Committee officials regarding missions and relief, so that better use can be made of both aspects of Mennonite outreach in the service of Christ. In addition, missionary support was discussed and a study of this is planned prior to the next COMBS meeting in December.

Over 200 Tons Relief Goods Shipped

August and September were the MCC's peak months for overseas relief shipments. Over 200 tons of bedding, clothing, meat, and other supplies were sent from five clothing centers in the United States and Canada to ten countries in which the Mennonites have relief programs.

The goods were sent in late summer and early fall to assure arrival on the field in time for distributions during the winter months.

Shipments went to Algeria, Congo, Greece, Haiti, Hong Kong, Indonesia, Jordan, Paraguay, and Vietnam.

John Hostetler, director of the MCC's material aid program stated recently, "The quantity and quality of the relief goods contributed to the relief program during the past year has been very encouraging."

Indiana-Michigan Mission Boards Meet

The Indiana-Michigan Mennonite Mission Board met Saturday and Sunday, Oct. 5 and 6, at the Goshen College Church-Chapel in Goshen, Ind. Simon Gingerich, Wakarusa, Ind., president of the board, said afterward, "I was real pleased. Almost all our missionaries were there. We had the best representation for a number of years."

The Indiana-Michigan board, with 54 delegates present, approved a $78,700 budget for the coming year, an increase of $4,000. The board increased supports for its workers amounting to almost 15 per cent.

Among other business the board heard a report on the Mennonite Retirement Plan. The chairman told them that the executive committee had not yet found a satisfactory way of handling retirement for workers because of the wide variation of financial and support arrangements.

The field secretary's report, given by Ralph Stahly, Midland, Mich., was summarized later by an officer as saying, "We need men. . . ."

Lloyd Miller, secretary from Curtis, Mich., said that the board has 28 workers in 25 stations from northern Michigan to Kentucky. A statement of policy recommended by the executive committee was approved after a satisfying discussion, officers reported. The policy attempted to establish the board's ways of relating officers and employees and policies for employment and use of missionary personnel. Bro. Miller commented that in clarifying and stating the board's ways of working, the policies would "benefit relations between workers and the board."

Financially the board received contributions increased by $20,000 last year. Instead of ending the year with a $4,000 note as they had the year earlier, the ending financial statement showed a "nice balance."

Inspirational sessions included special music, addresses by Milo Kauffman, Hesston, Kans., by missionary personnel, and by pastors.

Re-elected fifth member of the executive committee was Jesse Liechty, Spencerville, Ind. Ora Yoder, Shipshewana, Ind., is treasurer of the board for the coming year.

Your Overseas Missionaries of the week

Darrel and Marian Hostetler

Darrel and Marian Hostetler, Kalona, Iowa, sailed on Sept. 13 to begin a three-year missionary term in southeastern Nigeria, Africa, under the General Mission Board.

Darrel, originally from Orrville, Ohio, will serve as pastoral assistant in the Calibar district in Nigeria. His other duties will include literature distribution, administering short-term Bible institutes, and training of the nationals for church leadership.

Marian, originally from Goodville, Pa., will assist her husband in his duties and care for their two children—Brenda Sue, 6, and Anne Marie, 5. Darrel, Marian, and the children will be learning the Efik language.

Darrel received his B.A. degree from Goshen College, Goshen, Ind., in 1955. One year later he received his Th.B. degree from Goshen College Biblical Seminary. He has also done graduate work at the State University of Iowa, Iowa City, Iowa. Prior to his mission assignment he served as pastor in Cleveland, Ohio, and for the past five years taught Bible and music at Iowa Mennonite School, Kalona, Iowa.

Marian in 1954 received her B.S. degree in elementary education from Goshen College. Prior to going to Nigeria she taught elementary school in Goshen, Ind., was a youth worker, and spent one month in a work camp in Germany as part of a European Student Tour.

English Classes Resume in Saigon

Two hundred and twenty-three students registered for morning, afternoon, and evening English classes taught by the James Stauffers and Everett Metzlers in the new Saigon center. Of the eight different classes, two advanced groups use the Gospel of Mark and stories of Jesus as study materials.

The dedication of the new center in Saigon, Vietnam, on Sept. 22 was well attended by Vietnamese believers, missionaries, and non-Christian friends. Mr. Mieng, chairman of the national Christian church, preached at the dedication service. On the preceding afternoon, friends and neighbors dropped in for open house, and refreshments were served on the housetop area.

The bookroom-lending library was scheduled to open Oct. 7.

Vietnamese believers have decided that Sunday morning is the best time for them to gather from their widely scattered homes for prayer and sharing together.

The Donald Sensenigs are settled in their new home in Phu Nhuan, just outside Saigon city limits.

The Saigon mission program is sponsored by the Eastern Mennonite Board of Missions and Charities.

"Way to Life" Beamed to Australia, New Zealand

"The Way to Life" has recently been aired on a new radio beam which broadcasts the program to Australia and New Zealand.

These English-speaking lands have a combined population of approximately 13 million. Short-wave coverage from HCJB Quito, Ecuador, has been quite good to these countries.

Jonah Story Appeals to Germans

"The story of Jonah is not dead!" This was testified to recently when Samuel Gerber, speaker and director of the German broadcast, had a series on the Book of Jonah. The messages have since been printed in book form by the Agape Press.

Here are two letters from listeners: "I thank you very, very heartily for sending the messages on the Book of Jonah. I always had difficulty understanding this book; every sermon on it is somewhat different. Now it has become clearer to me, which not only gives me much happiness, but leads me to think of my own life."

An East German listener writes: "Through your messages I have really learned again to appreciate the Bible (especially the Book of Jonah) and to draw strength from it."

Threat and Response

By Milton Lehman

Recent power struggles and winds of revolution in the Caribbean and much of Latin America have prompted many political leaders to warn the American public that their lives and their national security are under constant threat. Page upon page of recent *Congressional Record* numbers contain speeches and statements by congressmen and senators in which national dangers are portrayed as being immediate and increasing.

The mass news media hold many lines of print devoted to the threats of communist subversive and revolutionary activities in the continent lying south of us. These purported threats to the traditional social and economic structures of Latin America are seen by many to be threats also to the nation's self-interest.

The recognition and awareness of threat (whether real or imagined) is a powerful factor tending to incite persons to action. All of us experience threats of one kind or another throughout life. Most of us are able to identify the person, the group, or the circumstance which may at any particular time threaten our sense of security or well-being.

Some individuals sense threats to their persons or property even when they are unable to explain the presence or identity of such threats. In any case, whether recognized or unknown, threats do play a continuing role in human experience.

Threats are strong and important factors in human life because one who senses threat realizes, consciously or unconsciously, that his very self is under attack. Threats carried to their ultimate degree mean, in fact, that one's personal identity, physical and emotional consciousness, and life itself may suffer serious blows and actual, complete defeat.

In order to understand better the nature of threats in human experience, it may be helpful to speak of two different types of threats. On the one hand, some threats merely portend to disturb the level or status of one's life, experience, and personal advantage. Other threats, and these are most easily recognized as such, stand up in front of one to challenge the very existence of one's life.

Both the former (the threat to personal advantage) and the latter (the threat to personal existence) are involved in one way or another in the present Cuban and Latin American crisis. In this article we shall seek to analyze the nature of the alleged threats we face as a nation, and try to discover the degree to which we as Christians may share in the recognition of these alleged threats. Also, we shall search for an understanding of the proper Christian response to the threats named above and to threatening forces wherever we may face them.

Usually, persons are concerned primarily about threats which confront life itself. A hurried reading of the congressional speeches referred to earlier would lead one to believe that our political leaders are almost entirely preoccupied by the threat to personal existence. Congressional spokesmen call our attention to the presence of armed troops and modern weapons in Cuba. It is implied that the presence of these men and machines constitutes a threat to the lives of persons in this hemisphere.

Though the threat to personal existence and life may be real enough, this writer believes that the present cries of alarm are prompted primarily because the presence of revolutionary forces in neighboring countries is seen to be a threat to our personal advantage. Numerous students of international power struggles have pointed out the fact that often wars are fought, and aggressive action is taken, not in the interests of self-defense (that is, not to meet the threat to personal existence), but in the interests of self-aggrandizement (that is, to meet the threat to personal advantage).

Since Congress often speaks for that segment of our population which might be described as the "kings" and "princes" of the financial world, and since it is the financial powers who would most likely suffer personal loss should the present state of affairs be upset in Latin America, it seems fair to conclude that the present sounding of alarm is motivated by reaction to the threat to personal advantage.

Of course, it is much more popular to appeal to the larger society by dramatizing the threat to personal existence, than by acknowledging the threat to personal advantage, since the vast majority of the public would have little interest in defending the personal advantage of a small minority of rich financiers who hold economic power in Latin America.

Just as a fool and his money are easily parted, so are a worldly-wise man and his wealth easily united. If this be so, one can recognize how quickly a wealthy man will associate his level of well-being and personal advantage with the amount of material wealth he has accumulated. Accordingly, any threat to his money is readily interpreted as a threat to his personal status.

Threats understood in these terms prompt defensive responses, and accordingly, any image of a threat to financial security means, almost inevitably, that the person whose security is threatened will react defensively and in hostility.

Since American Christians, and specifically American Mennonites, are sons and daughters of a rich society, it may be suspected that they too will react defensively when suggestions are made by political leaders that our "American way of life" is threatened by evil proponents of socialism or communism. Though we profess an "other-world" orientation, and though we confess that God is our refuge, it is evident that much of our lives is related rather closely to the earthly and temporal world about us. And to the extent that our lives fail to be related in trust to God, to that extent we will share the fears of those whose god is mammon.

Honesty demands that we confess our mortality—our humanity—our fears. We shrink from the thought of death. We seek with our whole beings to remain alive, and to protect the levels of experience and advantage to which we (supposedly) have climbed. We react when we sense a threat to our personal advantage or to our personal existence. And we too are tempted to assume a defensive stance. Have we felt drawn to offensive tactics?

Many nonresistant Christians have struggled with troubled consciences in recent months as they have felt the fears of threats while recognizing that fears born out of the womb of unbelief are altogether in contradiction to the trust born of faith. Our human condition leads us to share the fears of our fellow neighbors, while our adoption as sons of a merciful God leads us to discover the trust and hope which knows no terror of death.

We are human and we share the pain of human travail; we are redeemed and we participate in the life everlasting. We sense our paradox and we seek to find God's way.

In the times of our confusions and uncertainties we ought to return to the deepest sources of our faith. As Christians we share the confidence that Jesus is Lord. Our mouths confess that He lives and rules forever. Our minds believe that Christ is the Way, the Truth, the Life. But our hearts—our feelings—whisper (and sometimes shout) that God is far away; that He may fail to deliver us from the evil pestilence.

In the face of real and imagined threats, we tremble. Just as Peter looked around at the waves and began to sink, so we begin to sink when our attention is drawn to the troops and missiles. And as Peter found security, *so must we.*

Following a reaction of fear, Peter responded to the threat of death by an act of profound faith. He reached for the salvation offered by Christ. In the extremity of his predicament, Peter had no

other choice. Most of us, however, are faced constantly by the need to choose. These choices usually point in the direction of two possible responses. These two responses to threats are exactly opposite in character. One is negative in purpose and result; one is positive. One is a response in fear; one a response in faith.

Negative responses to the threats that trouble us drive us to destroy the person or force that threatens. In this context the threat is seen to be the very personification of evil. The fear response demands that we utterly wipe out all appearances and suggestions of that which threatens our personal advantage or existence. The ultimate expression of the negative response is the murdering of the person who is perceived as threatening.

This response is typical of the person or family or group who does not really know the eternal dimension of life. To a response such as this many of our political leaders are calling us. The threat is seen to be the military power of Fidel Castro. The answer is seen to be the removal—by murder if necessary—of the source of threat.

Positive responses to threats are costly. The faith response leads us to seek not the destruction, but the salvation of the person who appears to threaten our advantage or existence. This response leads us to seek the answer to our dilemma in the security of a Power greater than ourselves.

While the negative responder looks to his own cleverness and power to protect himself from the threat he feels, the positive responder looks to God for salvation and security and defense. And from this position the responder-in-faith recognizes that no power on earth can succeed in destroying either his personal advantage (his "status" exceeds any earth measure), or his personal existence (his spirit will live though his body dies).

He who responds to threat in a commitment of faith may be accused of seeking to "escape" the harsh realities of the threatening situation he faces. To such an accusation one needs to respond in humility and openness. Honesty with ourselves will lead us to recognize that the temptation to "run away" from real life is always present. None of us are too far removed from our frames of dust to be beyond the urge to "escape."

However, to propose that an immature attempt to escape from life is identical to a mature commitment to the Power greater than ourselves is grossly inaccurate. He who responds in faith by committing his being to God when faced by threat is not escaping the realities of life. Rather, such an individual is opening his whole self to a source of spiritual power which will equip him to meet the threat in the spirit of One who is *Victor*.

While negative responses may appear to be very noble and courageous, positive responses to threats are indeed more "daring." Such responses demand strength of spirit and personality which surpasses any show of physical prowess. He who responds in mature faith to that which threatens him is stronger by far than he who responds negatively, defensively, and with hostility. The faith response springs out of a spirit which knows that no threat can destroy the eternal life; the fear response issues from the soul which knows not the reality of life everlasting.

We return, finally, to the threats of the missiles and troops. We remember that in spite of what we know to be right, we will be tempted to fearful, defensive, negative, and destructive responses. We know and confess, too, that we have already yielded more than once to these feelings and commitments and actions.

But though we fall again tomorrow, or even tonight when we hear the 6:00 o'clock news report, we must return to the God of truth. And in returning we shall discover once more that in Christ Jesus our persons are secure. We shall rejoice again that hell cannot destroy us. We shall respond in faith to the threats which face us—even though such a response may mean the laying down of our mortal bodies.

Akron, Pa.

"Their Eyes Were Holden"

By Ruth N. Graybill

It seems that the deep desire of many of God's children in these difficult days would be that they might get a fresh glimpse of Jesus. We long to see a greater manifestation of His presence in our daily lives. There are too many times when He seems so far away. Yes, we pray to Him and we thank Him for all He has done for us at Calvary but we long for that fresh touch or that fresh truth from His Word that would quicken our hearts and give us new assurance that He is with us and all is well.

We well remember the times past when He seemed so real and precious and the Word seemed so alive and God spoke to our hearts as we read it. We wonder what is wrong. What has happened that He seems so far away?

Then the thought may have come to us, "We walk by faith, not by sight." So perhaps I dare not ask for the joy of His comforting presence. I must live not by my senses so that I feel God's presence near. But even these thoughts do not quell the deep longing that hungers for the Living Bread and thirsts for the Living Water.

Jesus has promised in John 14:23 that if we love Him, He and the Father will come and make their abode in our hearts. Surely since Jesus has promised to abide within me, then I would know the joy of His presence with me. And so I continue to search after Him. I will study His Word more; I will pray more for myself and others. Perhaps He will reveal Himself to me. But alas, it is true with me as in Song of Solomon 3:2, "I sought him, but I found him not."

And so my heart hungers on to know the Lord in a real way. Surely He cannot deny Himself to me when I know that others whom I have met are full of joy and blessing as they tell of what the living Christ means to them in their daily routine experiences. My hunger deepens and my soul cries out in desperation. Above all else I want to know the joy of His presence again as I once knew Him.

Waiting before Him, I seem to hear Him say, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." My sins have hid His face from me! As I lie broken before the Lord, He so tenderly points out to me various sins of which I was unaware that was hiding His face from me.

How glad I was that He had provided a Fountain at Calvary where I could come and there, confessing my sin to Him, find cleansing so full and so free.

Yes, the two who walked on the way to Emmaus that day did not know that Jesus was walking with them. "Their eyes were holden" that they did not know Him. The sin of unbelief in all that the prophets had written had blinded their eyes to His presence with them.

There is only one thing that blurs and hides the face of Jesus from us and that is sin. Sin always separates from God and how sad it is that we so often do not deal with the little sins in our lives immediately, and so our lives are not radiant with the joy of the Lord and others are hindered from seeing Him through us. It may be the sin of impatience, the sin of not being completely honest with those with whom we live. Or we let self-pity get into our hearts and rob us of peace and joy in the Lord. We have spoken an unkind word about someone and we are not willing to walk in the light with the one we have spoken against.

How many times the Lord allows some physical difficulties to come into our lives. We seek relief from them and we fail to seek the face of the Lord as to what He has to say to us in this need. He has promised an "afterward" of peaceable

fruits of righteousness to every experience of chastening He sends to us if we are "exercised" thereby. Heb. 12:11.

The Psalmist David knew the secret of keeping his heart in peace when he prayed in Psalm 139:23, 24, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Jesus said, "Blessed are the pure in heart; for they shall see God." As we constantly keep broken before the Lord to be shown any sin in our lives, then the blood can cleanse and our hearts will be pure before Him and we will see God in the face of Jesus Christ as the answer to every need in our lives.

Philadelphia, Pa.

The Blessing of Brokenness

By W. T. Laskowski

No, surely not *another* ear infection! It just could not be, must not be, dare not be. But there it was—my wife's fifth. And what if medication failed this time?

I remembered her first bout with an ear infection just after we had become engaged on the mission field. She had gone out single; so had I. Now we were looking forward to serving God together for life. I can still see her—pale, haggard, suffering intense pains that came and went—my precious bride-to-be.

Later, she had other such infections while we lived away from the city. We were always thankful for penicillin and sulfa, which always took away the symtoms in a few days.

But this time penicillin seemed to have lost its punch. We seemed to be in a better situation than ever, living it the city, close to medical aid. But our ear specialist was out of town, and the one we had called failed at first to diagnose her case. When he finally prescribed a new sulfa and strong doses of streptomycin, her case was worse than it should have been.

At night I slept fitfully, waking often. My wife did not sleep at all. I felt so helpless. What could I do? Her fever would not leave her; she cried with dizzying pain. Heat pads, medicine, and prayers seemed of no avail.

During the day mission business pressed heavily upon me. I hurried through it uptown, to rush back in order to help my wife. There were our two children to think of, too, in the rush of this new kind of mission life "at the hub of things."

There seemed to be a never-ending rush of bank drafts, orders, papers to fill out, people to see in the wake of an important conference. And now this—.

The days crawled by. At the end of two weeks, just after I had done some more banking up town, I was about to return home. A mountain of work loomed high in my mind's eye like the 12-story building up the street. The unanswered "why?" of my wife's prolonged and intense suffering weighed upon my soul. Oblivious of the crowds of morning shoppers, tears coursed down my cheeks as I faced the prospect of medicine failing to take effect. I believed God could heal my wife, but I knew of cases when He did not chose to do so. My heart seemed almost hardened with heaviness.

Then suddenly I found myself sighing tearfully, "Yes, Lord, not my will but Thine be done."

Heaven seemed to descend on that stuffy street. The comfort of Psalm 51:17 filled the air, "A broken and a contrite heart, O God, thou wilt not despise." As I rounded a corner, new hope filled my heart. As the open vegetable market on the banks of the Amazon came into view, I remembered that there were flowers for sale. I wanted some roses. I was not too late; there were still some left, though the tropical sun was becoming too much for some of them.

Arriving home, I left my brief case in my office and quietly entered our room, the bouquet of roses in one hand.

Everything seemed different. The nurse had just propped up the patient. My wife said that the fever had gone, and that the pain was subsiding. She was so happy for the roses.

And so was I. For in the same way that their fragrance cheered the room, the blessedness of brokenness filled my heart!

Brazil.

The Reason

By Harold Shenk

The shepherd gently placed the lamb in the doorway of the fold, scratched the wool on top of his head, and said, "Scamper to bed, Little One. I love you so."

As the shepherd plumped his weary body to the ground, the small one headed for his usual spot back in the farthest corner by the rack of hay.

The flock, so white by day, was spread out now like shadow rocks across the floor. The small lamb nimbly hopped across the ones his size, and scrambled over top the others.

Joyfully the little one sank down against his mother's woolly side to catch a few winks before daybreak. Or would he?

A chorus of sleepy, sheep mutterings and mumblings followed in the path the lamb had taken.

"It's he," an old ewe said disgustedly. "What rotten luck."

"Yes," came an answer through the darkness, "we would all have been better off if he had not been found. Just yesterday he gave me such a fright my nerves are shattered."

"Indeed," another added. "The master works so hard all day. It *is* a shame to work him day *and* night."

"And the runt isn't worth it," chimed the first ewe, continuing to shear him with her tongue. "Why, he won't give a single strand of decent wool come spring. He's always full of brambles. What isn't torn away completely is as dirty as a pig. Really, he isn't worth the bother. I'm glad he's not my son."

The small one pushed farther back into the darkness. He shoved behind his mother, and crept under the rack of hay. The shame and misery of the words cut into his wee, lamb heart. He wished it would remain forever night. How could he face the others in the light of day? How could he follow his dear master with such shame? He knew the truth was out; he wasn't worth the trouble he had caused.

The poor lamb turned his head back to the wall. Two wooden pins that held the rack together caught his woolly head. They felt just like the shepherd's fingers. It was as though the shepherd's voice again rang in his ears; "I love you so. I love you so." The lamb no longer heard the murmurs of complaint. At any rate he did no longer care.

Refton, Pa.

Exploring Vocations

By Lois Anne Williams

We are helping our son choose a vocation. We're not choosing for him. That would be a tragic mistake. But we are helping him in his choice.

As a little fellow he announced, "I'm going to be a fireman when I grow up." "That would seem to be exciting," we agreed. Later he decided, "I want to be a doctor someday." "Fine," we said.

He has changed his mind a number of times. But now at the age of ten he is thinking more seriously about what vocation he wants to enter. He is considering what abilities he has and how he can best use them in his lifework.

As Christian parents, we have thought about occupations with our son in two ways. We have talked about full-time Christian vocations to which God might call him. We have considered other occupations which have interested him, and we talk together of how he could serve God and his fellow men through each of those occupations. Science was intriguing him. He considered medicine. Perhaps research—or medical missionary.

Both his father and I want our son to see his future vocation, not merely as a means of livelihood, but as a vital part of his Christian service to God.

A mother stated to me, "I want my son to enter this profession because he can make more money."

Wealth doesn't bring happiness. What more can parents want for their child than happiness—real happiness which he can have in the knowledge that he is working according to God's purpose?

We wouldn't expect our son to choose a line of work so that he could follow a family tradition. That is not considering his individual talents or interests. If we think he shows some interest toward a particular vocation, we do guide him into hobbies or activities which use abilities needed in that occupation. He can then decide whether or not he enjoys and works well in such things.

Wayne now wants to be a minister. There is nothing we could want more than to have our son become a minister. Yet we are not doing anything to push him in his decision. The choice must be his. We would want him to enter the ministry because he had been called by God to do so; not because he felt he should because his parents want him to.

Whenever he mentions his desire to be a minister, we discuss it with him. We encourage him in his desire; but we talk frankly with him about the trials and hardships as well as the great joy of serving as a minister of the Gospel. He has been aware of our disappointments when things in our church didn't go as well as we had hoped. But he has also shared in rejoicing with us when there have been successes in the work of the Lord.

Wayne is still young. He has a number of years to decide on his vocation. In the meantime not a day passes but what we pray for God's guidance and help as we try to raise our son with love and discipline. We strive always to instill in him the ideals and standards which would be conducive to his choosing the ministry.

He may change his opinion and choose another vocation. Then we will be just as hopeful that it will be his calling to serve God in whatever occupation he pursues.

Hillsboro, Ohio.

CALL TO MISSIONS

(Continued from page 942)

told him he would go to India instead. Thank the Lord he did.

I could go on and mention other warriors who gave themselves up to God. The Hostetters, the Musselmans, the Goldfuses, the Hallmans, the Siebers, the Koppenhavers, the Christner sisters, Dorothy Yoder, Esther Reesor. Through these people many were brought into the kingdom of God.

Luxury Prevails in Spite of Closing Doors

But doors are closing. South America is presently wide open and today is the day of missions. Again I ask, Is it right that we live in luxury while our mission boards cut their budgets for lack of funds? Is it right that we live in forty and fifty thousand dollar homes when we can't house our missionaries in Argentina, Brazil, and Uruguay?

Recently I heard that a Sunday afternoon conversation consisted of a discussion on whether the family should build a cottage by the lake or whether they should put a swimming pool in the back yard. We're having a real problem deciding which luxuries we should have.

Few Young People Answer Call

The other thing I ask is, Is it right that so many of our young people stay at home? Is it right that our Christian day schools, high schools, and colleges are so full of young people and yet so few find themselves on the mission field? The mission field needs trained personnel and people with strong character.

We'll have to enlarge our horizons. I remember when I used to study geography. We would study the boundaries of north, east, south, and west of our country. We still remain bounded spiritually—bounded on the North by our customs; on the East by our family histories; on the South by our traditions, and on the West by our wishes and pleasures. Too many of us are like Moses who was walled in with a limited horizon until he visited his brethren. He became aware that something was happening and came from the palace to the brick yard.

I say, lift up your eyes. Do you want to be rich? What motivation do you have in life? Do you want your life to be meaningful? Let me present the best economy. "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold and shall inherit everlasting life."

Methodist Bishop Challenges Audience

One Sunday several years ago, I listened to a Methodist bishop speak in Buenos Aires. The audience was composed of American business people, ambassadors, statesmen, and other people who come and go. The message was straightforward and the bishop said, "This church has been existing for 102 years and as far as I can discern, the records show that this church has not produced one minister." He reprimanded them for living in pleasure and letting their secular and material interests keep them from giving their sons and daughters to the cause of Christ.

The command remains—go ye into all the world. We can't all go; some must stay at home to support, but there are many who can and ought to go. Going, making friends, and winning people for Jesus Christ is the most rewarding thing I know.

THEN WHAT?

(Continued from page 939)

surely change. Perhaps the Negro cannot wait any longer!"

Brother S: "Would the Anabaptists, or the early Christians have gone to jail for their brethren, or would they have comforted them and encouraged them to persevere in view of the coming end? Did Christ seek to modify or end Roman legislation? I'm not saying I won't march or go to jail, but before I do, I want to know what this means for me as an expression of faith and what the significance of what I am doing really is."

Brother T: "Work at the legislative level is important, but that at the local level is also, and can be more effective; working with housing and employment problems, with school situations, with churches in the community, inviting fearful families into our homes to give them a sympathetic hearing as the first step to renewal, breaking bread with Negro families and churches."

Brother U: "To end patronage given to merchants and businesses which practice segregation is neither a boycott nor unchristian pressure. It is simply a way of saying that if you will not listen to my pleas in behalf of my brethren and continue doing evil we cannot help you. If we help you in this we become co-guilty of your sin. Therefore we cannot do business with you."

Brother V: "First, however, every effort must be made at reconciliation in a spirit of love similar to that exercised so wonderfully by Clarence Jordan of Koinonia Farm over the years. It may be that some businesses want to be challenged in the courts in order that they may escape charges of compromise and simply plead to their competitors that they were forced to do business with Negroes, or to employ them."

Brother W: "Much of our thinking is conditioned by the images built in us unconsciously through the media of communication. To capitalize on this our understanding would be strengthened if, for example, our publications, including our Sunday-school materials, would have Negroes appear naturally as part of the visual material, not only when the lesson or news item is on race."

Brother X: "When we talk of the intermarriage of races the question for us is not

really whether Negroes want to marry whites, or whether they should, but what the Bible teaches about marriage. The 1955 statement on race rightly states under point 7 "that the only Scriptural requirement for marriage is that it be 'in the Lord.'"

All this and more the brethren shared and discussed, and prayed about last Saturday. They felt the presence of the Spirit. They went home strengthened, but also burdened. Surely our favorite missionary text applies here too when Jesus says, "The harvest truly is plenteous, but the labourers are few." One brother said (you may assume that most of them spoke more than once!), "the racial issue is really an issue which will decide the survival or extinction of many of our churches. Not that they should become Christian simply in order to survive, but if they don't, they won't."

Field Notes — CONTINUED

Sunday School Convention planning committee—J. J. Hostetler, Paul M. Lederach, Paul Shank, Willis Breckbill, and Arnold Cressman—met at E.M.C., Oct. 8, with representatives from the college, Lester Shank, A. Don Augsburger, Grant Herr, and with Virginia Nurture Council representatives, Harold Lehman and Truman Brunk, Jr., to plan for the 1964 Sunday School Convention. It will be held Aug. 6-9, 1964, at Eastern Mennonite College, with a Mennonite Commission for Christian Education meeting, including all Christian Nurture Cabinets, preceding on Aug. 4, 5, 1964. The Convention theme chosen tentatively is "Teaching for Mission."

Change of address: Carl Kreider from Goshen, Ind., to University College, P.O. 399, Addis Ababa, Ethiopia. **Ben Springer** from Minier, Ill., to Hesston, Kans. **Mary Oyer** from Goshen, Ind., to Hotel Oratava, 41 Craigmillar Park, Edinburgh 9, Scotland.

Evangelistic Meetings

Roy D. Kiser, Stuarts Draft, Va., at Deerfield, Va., Oct. 13-20. **Richard Weaver,** Harrisonburg, Va., at Rockhill, Telford, Pa., beginning Oct. 27. **Paul M. Miller,** Goshen, Ind., at Leetonia, Ohio, Dec. 27-29. **Herman Glick,** Atglen, Pa., at Berean, Youngstown, Ohio, Oct. 13-20.

Melvin B. Delp, Baltimore, Md., at Habecker, Lancaster, Pa., Oct. 31 to Nov. 10. **Milton Brackbill,** Paoli, Pa., at People's Chapel, Immokalee, Fla., Tuttle Ave., and Newtown, Sarasota, Fla., Oct. 27 to Nov. 9.

George R. Brunk, Harrisonburg, Va., at Protection, Kans., Nov. 10-17, at Blake, Zurich, Ont., Oct. 6-14. **John F. Garber,** Burton, Ohio, at Glen Allan, Ont., Nov. 3-10. **Tobias Slaubaugh,** Montgomery, Ind., at Bethel, Delphos, Ohio, Oct. 27 to Nov. 3. **Andrew Jantzi,** Sarasota, Fla., at Elizabethtown, Pa., Dec. 1-15.

Gale Shafer, Jefferson, Wis., at First Mennonite, Morton, Ill., Nov. 1-3. **Aaron M. Shank,** Myerstown, Pa., at Bank, Dayton, Va., Oct. 23 to Nov. 3. **Roy H. Newswanger,** Chester, Pa., at Cass Lake, Minn., Oct. 20-27.

Lloyd Eby, Ronks, Pa., at Stony Brook, York, Pa., Oct. 31 to Nov. 10. **Frank Zeager,** Littletown, Pa., at Stumptown, Bird in Hand, Pa., Nov. 13-24. **Arnold Roth,** Shipshewana, Ind., at Waterford, Goshen, Ind., beginning Nov. 10. **Roy S. Koch,** West Liberty, Ohio, at Martins, Orrville, Ohio, Oct. 27 to Nov. 3.

Calendar

Commission for Christian Education meeting, Masontown, Pa., Oct. 25, 26.
Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.
Eastern Ohio Division, Mennonite Disaster Service annual meeting, Walnut Creek, Ohio, Nov. 2, 1963, 1:30 p.m.
Indiana-Michigan Winter Ministers' meeting, Hopewell, Kouts, Ind., Dec. 3, 4.
Mennonite Publication Board annual meeting, Scottdale, Pa., March 20, 21, 1964.
Ontario Mennonite Bible Institute, 800 King St., Kitchener, Ont., Oct. 28 to March 27, 1964.
Illinois Mission Board, April 17, 18; place announced later.
Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.
Allegheny Conference, Blough Church, Hollsopple, Pa., July 31, Aug. 1.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Helmuth—Headings.—Henry Helmuth and Esther Headings, both of Hutchinson, Kans., Plain View cong., by Jonas P. Yoder, Aug. 10, 1963.

Hollinger—Wise.—James S. Hollinger, Denver, Pa., Indiantown cong., and Mae S. Wise, Myerstown (Pa.) cong., by Mahlon Zimmerman at his home, Sept. 21, 1963.

Hooley — Hochstetler. — Alvin Jay Hooley, Hubbard, Oreg., Zion cong., and Mary Minerva Hochstetler, Hubbard, Oreg., Hopewell cong., by David L. Hostetler at Sheridan, Oreg., Aug. 19, 1963.

Horst—Zimmerman.—Richard Leroy Horst, Lititz, Pa., Ephrata cong., and Ruth Rissler Zimmerman, Ephrata, Pa., Indiantown cong., by Mahlon Zimmerman at Indiantown, Sept. 14, 1963.

Hunsberger—Yothers.—Clyde D. Hunsberger, Earlington, Pa., Franconia cong., and Doris M. Yothers, Perkasie, Pa., Blooming Glen cong., by David F. Derstine, Jr., at Blooming Glen, Oct. 4, 1963.

Kreider—Steiner.—Eldon Kreider and Eunice Steiner, both of the Lombard (Ill.) cong., by LeRoy Kennel at the church, Aug. 17, 1963.

Little—Zook.—James E. Little, Jr., Lowell (Ind.) Methodist cong., and Eunice Arlene Zook, Goshen, Ind., College Mennonite Church, by J. Robert Detweiler at the College Church, Sept. 29, 1963.

Martin—Frey.—Ronald Leroy Martin, Hagerstown, Md., Reiff cong., and Darlene Faye Frey, Chambersburg (Pa.) cong., by Amos E. Martin at Chambersburg, Sept. 14, 1963.

Metzler—Boll.—Harry W. Metzler, Holtwood, Pa., Mechanic Grove cong., and Miriam E. Boll, Erb cong., by Homer D. Bomberger at the Erb Church, Sept. 28, 1963.

Nisly—Burkholder.—Daniel Nisly, Hutchinson, Kans., Center A.M. cong., and Iva Viola Burkholder, Nappanee, Ind., Maple Lawn cong., by Amos Nisly at Maple Lawn, Aug. 24, 1963.

Peachey—Yoder.—Thomas E. Peachey and Verna Yoder, both of the Locust Grove cong., Belleville, Pa., by Erie Renno at the home of the bride, Sept. 3, 1963.

Peters—Stoltzfus.—Paul K. Peters, Manheim, Pa., Gantz cong., and Mildred E. Stoltzfus, Coatesville (Pa.) cong., by Homer D. Bomberger at Lancaster Mennonite School, Sept. 12, 1963.

Roth — Nafziger. — John Roth, Tavistock (Ont.) cong., and Lorna Nafziger, Embro, Ont., Tavistock cong., by Henry Yantzi at the church, Sept. 28, 1963.

Springer—Taylor.—Royal Springer and Beverly Taylor, both of Saybrook, Ill., East Bend cong., by J. Alton Horst at East Bend, Sept. 28, 1963.

Thomas—Herr.—Marlin H. Thomas, Lancaster, Pa., New Danville cong., and Doris Ann Herr, New Providence, Pa., Mechanic Grove cong., by Clayton L. Keener at Mechanic Grove, Oct. 5, 1963.

Zimmerman—Mohler.—Clayton R. Zimmerman, Ephrata, Pa., Indiantown cong., and Ann Lucille Mohler, Akron, Pa., Ephrata cong., by Mahlon Zimmerman at Ephrata, Oct. 5, 1963.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bridges, Ernest and Jean (Ford), Scarborough, Ont., third child, second daughter, Beverly Jane, Sept. 15, 1963.

Brubaker, Donald L. and Anne M. (Angstadt), Cleona, Pa., third child, second son, David Eric, Sept. 1, 1963.

Burkholder, David Z. and Grace (Pox), New Holland, Pa., third child, second son, Lynn F., Oct. 1, 1963.

Good, Richard and Paula (Fisher), Tangent, Oreg., first child, Irene Druscilla, July 11, 1963.

Hershey, Lester D. and Edith (Steffy), Parkesburg, Pa., seventh child, fifth son, Leon Duane, Sept. 26, 1963. (One daughter deceased.)

Hoover, Marion P. and Wilma (Horst), Orrville, Ohio, fourth and fifth children, fourth son, first daughter, Roger Ray and Rhonda Kay, Sept. 23, 1963.

Horst, Donald and Fay Etta (Weaver), Saginaw, Mich., second child, first daughter, Leanne Christine, Oct. 1, 1963.

Hostetler, Willard and Kay (Kandel), Orrville, Ohio, third daughter, Lori Kay, Oct. 1, 1963.

Hurst, James and Mardale (Berkshire), Harrisonburg, Va., first child, Cynthia Faye, Sept. 14, 1963.

Hurst, Noah and Mary (Graybill), Ephrata, Pa., fourth child, third son, Kevin Lynn, Sept. 5, 1963.

Kurtz, J. Edward and Helen (Brubaker), Harrisonburg, Va., third child, second son, Mervin Edward, Oct. 2, 1963.

Kurtz, Maynard and Hilda (Stoltzfus), Musoma, Tanganyika, first child, John Roger, Oct. 9, 1963.

McMichael, Elvin H. and Mary Katherine

(Burkholder), Lancaster, Pa., second son, Dale Lamar, Oct. 1, 1963.

Martin, Clarence M. and Arlene (Zoll), Ephrata, Pa., third child, second son, Terry Lynn, Oct. 2, 1963.

Martin, Wilmer E. and Esther (Sensenig), Honey Brook, Pa., third child, first daughter, Lyndell Jean, Oct. 2, 1963.

Miller, Wilbur and Ann (Keim), Wooster, Ohio, second son, Wilbur Scott, Sept. 28, 1963.

Nolt, Melvin M. and Edith (Hess), Ephrata, Pa., fourth and fifth children, third and fourth daughters, Shirley Lynne and Sheila Ann, Oct. 2, 1963.

Oyer, Wesley and Virginia (Schaer), Dewey, Ill., first child, Philip Alan, Oct. 3, 1963.

Peachey, Sanford and Mary (Harshberger), Tiskilwa, Ill., second child, first daughter, Sandra Faye, Sept. 23, 1963.

Schwartzentruber, Raymond and Grace (Swartzentruber), Tavistock, Ont., first child, Charlotte Ann, Sept. 18, 1963.

Sensenig, Miles and Irene (Weaver), Ephrata, Pa., first child, Eunice Marie, Sept. 27, 1963.

Shenk, Glenn and Helen (Herr), Quarryville, Pa., third daughter, Mary Anne, Sept. 12, 1963.

Steinman, Arthur and Florence (Erb), New Hamburg, Ont., fourth daughter, Rosalie Joy, Sept. 5, 1963.

Troyer, Robert A. and Miriam L. (Gable), third child, first son, Arthur Robert, Sept. 21, 1963.

Troyer, Emmerson and Norma (Reber), Mio, Mich., fourth child, second son, Kyle Earl, Sept. 18, 1963.

Zeiset, Paul S. and Carolyn (Weaver), Brownstown, Pa., third child, first son, Paul Kenneth, Oct. 1, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beechy, George Warren, son of Solomon and Sarah (Lenhart) Beechy, was born in Holmes Co., Ohio, Dec. 26, 1880; died at Pomerene Memorial Hospital, Millersburg, Ohio, Sept. 29, 1963; aged 82 y. 9 m. 3 d. On Nov. 19, 1904, he was married to Katie Beachy, who died in 1945. On Sept. 23, 1947, he was married to Martha Miller Stutzman, who survives. Also surviving are 3 sons (Ralph, Orin, and Atlee), 3 stepsons (Richard, Edward, and Dale), 18 grandchildren, 7 sisters (Mrs. Elizabeth Shutt, Mrs. Frank Brady, Mrs. Susie Shutt, Mrs. Seth Miller, Mrs. Alvin Miller, Mrs. Mel Miller, Mrs. Elmer Stoltzfus), and 2 brothers (Allen and David), Two sisters and 3 brothers preceded him in death. He was a member of the Berlin Church, where funeral services were held Oct. 1, in charge of Paul Hummel, D. D. Miller, and Fred Hostetler; interment in Martins Creek Cemetery.

Blosser, Harvey M., son of Jacob and Harriet (Christophel) Blosser, was born near Elkhart, Ind., May 21, 1880; died at the Nursing Home, Elkhart, Sept. 18, 1963, aged 83 y. 3 m. 28 d. In 1900 he was married to Katherine Culp, who died Sept. 30, 1948. On Nov. 15, 1952, he was married to Gertrude (Wise) Holderbaum, who survives. One son also preceded him in death. Surviving are 2 sons and one daughter (Russell, Walter, and Bessie—Mrs. Carl Stickel), 7 stepchildren (Mrs. Edna Wilhelm, Mrs. Marjorie Pletcher, Mrs. Ruby Pletcher, Mrs. Ruby Etsinger, Mrs. Bonnie Smith, Mrs. Wilma Wenger, Mrs. Jean Whitehead, and Milo Holderbaum), one brother and 2 sisters (Oscar, Sarah—Mrs. Amos Weldy, and Clara—Mrs. Mahlon Weaver), 8 grandchildren, and 12 great-grandchildren. He was not a member of a church, but had accepted Christ just preceding his death. Funeral services were held at the Lienhart Funeral Home, Wakarusa, Ind., Sept. 20, in charge of John D. Zehr; interment in the Yellow Creek Cemetery.

Brenneman, Hannah, daughter of Benjamin and Anna (Wenger) Brenneman, was born near Lima, Ohio, Dec. 4, 1886; died at Denbigh, Va., Aug. 25, 1963; aged 76 y. 8 m. 21 d. She graduated with the first class from the Elizabeth Bucher Nursing School. Surviving are 4 brothers (John W., Aldine, Alfred, and Benjamin). Funeral services were conducted at the Warwick River Church, Aug. 27, in charge of John H. Shenk, assisted by Nelson Burkholder and R. J. Shenk.

Engle, Nancy Carol, daughter of Royce and Doris (Stuckey) Engle, was born at Pontiac, Ill., Aug. 1962; died at her home, Flanagan, Ill., Sept. 20, 1963; aged 1 y. 1 m. She had been ill since birth. Surviving are her parents, 3 brothers and 2 sisters (Scott, Stanley, Brian, Kathleen, and Suzanne), and her grandmothers (Mrs. Emma Stuckey and Mrs. Myrta Engle). Funeral services were held at the Froelich Funeral Home, Flanagan, Ill., Sept. 22, in charge of Edwin J. Stalter; interment in the Waldo Cemetery.

Esch, Elizabeth, was born in Johnson Co., Iowa, Feb. 23, 1877; died at the home of her son, Dr. Henry Esch, Phoenix, Ariz., Aug. 11, 1963; aged 86 y. 5 m. 19 d. On Dec. 10, 1899, she was married to Daniel C. Esch, who died in 1946. In 1917 they moved from Centralia, Mo., to Pigeon, Mich., where her husband died. She then moved to Arizona to make her home. Surviving are 4 sons (Jacob, Lewis, Henry, and Paul), one foster daughter (Mrs. Archie Kauffman), 22 grandchildren, 15 great-grandchildren, 2 sisters (Mrs. Henry Yoder and Mrs. John Yoder). She was the eldest member of the Sunnyslope Church, where services were held on Aug. 12, with Melvin Ruth in charge. The body was taken to Pigeon, Mich., for burial; services were conducted at the Pigeon River Church, on Aug. 15, with Loren Dietzel officiating.

Gingerich, Solomon, son of Jacob and Magdalena (Shantz) Gingerich, was born in Hay Twp., May 11, 1881; died at Clinton, Ont., Sept. 16, 1963; aged 82 y. 4 m. 5 d. On Nov. 24, 1909, he was married to Emma Kennel, who preceded him in death 10 months ago. Surviving are 5 sons (Earl, Dewey, Alvin, Neil, and Lennis), 6 daughters (Elda—Mrs. Elton Bender, Gladys—Mrs. Stanley Sauder, Doreen—Mrs. Earl Oesch, Della—Mrs. Kenneth Gascho, Dorothy—Mrs. Leonard Bowman, Helen Marie —Mrs. Joseph Gingerich), 34 grandchildren, 2 great-grandchildren. Two brothers, 2 sisters, and one son predeceased him. He was a member of the Zurich (Ont.) Mennonite Church, where services were held Sept. 19, in charge of Orval Jantzi and Moses Roth; interment in Goshen Line Mennonite Cemetery.

Grieser, Charles J., son of Jacob and Lydia (Baer) Grieser, was born near Archbold, Ohio, Feb. 16, 1898; died at the Detwiler Memorial Hospital, Wauseon, Ohio, Oct. 2, 1963; aged 65 y. 7 m. 16 d. On Dec. 29, 1927, he was married to Sophie Rupp, who survives. Also surviving are 7 children (Herbert C., Paul E., Willard C., Glenford, Loueen May—Mrs. Edward D. Riegsecker, Virginia Ann—Mrs. Kenneth E. Lee, and Berneda Jane—Mrs. H. Dean Wyse), 14 grandchildren, one brother (Nelson), and 2 sisters (Mrs. Ella Coon, and Mabel—Mrs. Leander Riegsecker). He was a member of the Central Church, where funeral services were held Oct. 5, in charge of Charles H Gautsche and Dale Wyse; interment in the Pettisville Cemetery.

Johnson, Arvis, born Feb. 18, 1926; was killed in a truck accident Aug. 26, 1963; aged 37 y. 6 m. 8 d. Surviving are his wife, Thelma Johnson, and 2 sons. He was a member of the Stephens City (Va.) Mennonite Church, where funeral services were held on Aug. 29, in charge of M. C. Showalter.

Sensenig, Emma, daughter of Elam and Magdelena (Martin) Landis, was born in Leacock Twp., Pa., Sept. 13, 1880; died at her home on Sept. 17, 1963; aged 83 y. 4 d. Surviving are 6 sons (Landsis, Harry, Aaron, Elam, Willis, and Titus), 2 daughters (Lena —Mrs. Paul Brubaker, with whom she last resided, and Anna Mary—Mrs. Raymond Mast), 37 grandchildren, 53 great-grandchildren, one brother (Harry), 2 half sisters (Mrs. Alice Witmer, and Ruth—Mrs. Moses Sommers), one stepsister (Lizzie Mae—Mrs. Paul Martin), and 2 stepbrothers (Aaron and John Burkholder). She was a member of the Martindale Church, where funeral services were held in charge of J. Paul Graybill and David N. Weaver.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Christian Education for the Local Church, by H. W. Byrne; Zondervan; 1963; 355 pp.; cloth, $5.95.

This is an evangelical and functional approach to the Christian education program within the local church. It is concerned with the work of the church through her teaching ministry of the Word of God. The author deals specifically with the objectives and responsibilities of the officers and teachers.

Nine chapters deal with the work of the church in Christian Education, Board of Christian Education, Pastor in Christian Education, Director of Christian Education, General Superintendent, Department Superintendent, Teacher, Social Life and Fellowship, and Christian Education in Wider Relationships.

It is carefully illustrated throughout, with many valuable charts and outlines. It includes seven appendixes, with such helps as organizational charts for the program of the local church, program planning for the Sunday-school year, check lists for evaluating the program, teacher self-rating charts, standards for workers' training program, and other materials.

The bibliography is divided into two parts: (1) books and magazine articles; (2) magazines and periodicals. One disadvantage is that the books are not grouped into areas of interest in the educational program. Items of particular value and recommended for church libraries are starred (*).

The format and organization of the work is distinctly that of a textbook, and will be of value to Christian Education classes in colleges and seminaries. Each chapter is preceded with an outline of its content. Suggested readings conclude each chapter.

With all its comprehensiveness, several areas are treated far too lightly. For example, the summer Bible school is treated with only two short paragraphs and the youth division and camping sections are skimpy. —Ivan R. Lind.

ITEMS AND COMMENTS

BY THE EDITOR

VIRGIL J BRENNEMAN
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GOSHEN IND

Paraguay issued new bank notes on Aug. 15. The 50 Guarani bill carries a picture of the Trans-Chaco highway, which was recently completed by Mennonite personnel and United States financial aid.

• • •

South African Education Minister Jan de Klerk has banned exhibits on the evolution of man from the Transvaal Museum in Pretoria, S. Africa, after receiving complaints from ministers of the Dutch Reformed Church. In a letter to museum curators, he said the exhibits were offensive to a large section of the population. Ten years ago, after complaints from the church, the labels on a similar exhibit in the museum were changed to make clear that Darwinism was a theory.

A memorandum about the present display was put before a recent synod of the Dutch Reformed Church. It complained that the theory of evolution conflicts with the Bible. "Man was formed in God's image and there is no question of a gradual change from animals to man," the memorandum said.

• • •

Christianity is on the decline everywhere in the world except in the U.S. and Canada, an Anglican minister from London said in Toronto, Ont. Dr. A. Leonard Griffith, who went from Canada to take the pulpit of historic City Temple in London, said that only 2 per cent of the British capital's population of 9,000,000 attend church as compared to 65 per cent in some U.S. and Canadian cities. "Most Englishmen don't even know the church is still in business," he said.

Dr. Griffith said English intellectuals are hostile to religion and that the country's sexual morals are lower than ever. "A lot of young people have simply thrown out the old standards and there is a wave of homosexuality," he said.

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Dr. Fredrik A. Schiotz of Minneapolis, Minn., a pastor, student leader, missions executive, and church administrator in the 33 years of his ministry, was named as the second American to preside over the Lutheran World Federation. The 62-year-old churchman, president of the 2.5 million member American Lutheran Church, was elected to a six-year term as LWF president during the international organization's Fourth Assembly at Helsinki, Finland. There were no opposing candidates for the post. He succeeds Dr. Franklin Clark Fry of New York.

• • •

Russia's state pension system has been changed to bar payments to workers employed by churches or religious agencies. This was disclosed in Moscow by *Science and Religion*, atheistic publication, which said the only exceptions involve cleaners and watchmen employed in churches. They benefit because church buildings are owned by the state—such workmen qualify because they "maintain state property.

"These people," the magazine said, "are eligible for pensions, provided only that they do not also hold religious posts, such as assistant deans, and do not participate actively in religious ceremonies. According to the constitution, the church is separated from the state," the publication said, "and this makes it only natural that pensions for any employees of religious organizations should be barred from the state pension system."

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World Lutheranism, the largest Protestant grouping, now has more than 73 million baptized members, according to figures released in Helsinki, Finland, at the Fourth Assembly of the Lutheran World Federation.

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John Lehman, director of voluntary service for the General Mission Board, pinpoints the needs of Indians in Southwestern United States. When a group of Indians in New Mexico heard about Peace Corps and its young men and women all over the world to alleviate educational and health needs, they wrote to Washington and laid before the officials their own educational and medical needs and their need to prepare their youth for life and jobs off the government-established reservations. But Washington replied that Peace Corps is not a domestic program. John says, "We need VS-ers to staff Indian centers in towns where Indians come when they leave the reservations. These centers become steps for them to modern-day American life and culture. In addition, they become spiritual and Bible centers."

• • •

Ezra Bender, secretary for health and welfare of the General Mission Board, reports that Walsenburg, Colo., community leaders could not decide whether to place a Catholic (Douay version) or a Protestant Bible in the cornerstone of the Huerfano County hospital, which the General Board will administer with a management team later this year. Finally, they decided on a Bible over 100 years old, thumb-worn and with torn pages, which had endured hard use by faithful Christians for over a century.

• • •

African Christians who dutifully abandon polygamy at the insistence of Western missionaries are now finding the white man practicing "progressive polygamy," an African bishop declared in Toronto at the Third World Anglican Congress. Criticism of divorce rates and immorality in the West was heard from Bishop S. O. Odutola of Ibadan, W. Africa. "These people (missionaries) have been telling us 'one man—one woman,' or what you call monogamy," he said. "But when we come to your universities, we find you don't live like that."

He maintained that the practice of having more than one wife was more honest than following the course of marriage, divorce, and remarriage.

• • •

Dr. Ralph W. Sockman of New York declared in Nashville, Tenn., that Christians must remain alert to any efforts by secular or other groups to remove the words "under God" from the Pledge of Allegiance as a result of the U.S. Supreme Court prayer decision. Addressing the Methodist National Institute of Higher Education, the minister emeritus of Christ Church in New York told some 250 Christian educators: "Let us work and pray that these words be kept in, for truly this is a nation under God. We are under God's protection and also under His judgment," he said, adding that while church-state separation is a "valid principle," it does not mean the divorce of religion from civic life.

• • •

A missionary from Brazil told some 1,000 delegates at the annual Southern Presbyterian World Mission Conference in Montreat, N.C., that for "too long" Christians have been operating their missions "like an ambulance service. We're always going around trying to pick up the broken pieces," asserted Pierre W. DuBose of the Presbyterian Church of Brazil. "Now this is an important part of the mission of the church, but it is not our primary task. Our primary task is constructive—positive. Our task is to win people to Christ. We are to build wholesome lives, and as we build lives we build a Christian society."

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The Post Office Department announced that it will issue a special 5-cent stamp for Christmas that features a three-color reproduction of the "Nation's Christmas Tree" with the White House in the background.

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The Methodist Church in the U.S. now has a membership of 10,234,986, a gain of 81,983 over last year—less than one per cent—according to denominational statistics released in Evanston, Ill.

GOSPEL HERALD

Tuesday, October 29, 1963
Volume LVI, Number 43

Here side by side
They stand.

And men stand
Side by side
In work and in worship
Seeking or serving Christ.
—D.

Our Message in Today's World

By J. C. Wenger

It is not necessary to remind you that we are living in a rapidly changing world; this is true politically, scientifically, culturally, and religiously. As a consequence, many of our people are confused, if not shaken, by these changes, especially by the rapidity of the changes. Many people have the feeling that "the foundations are giving way." Others are raising the question, "Is our church justified in maintaining its existence?"

Where can we turn for guidance today? The only possible answer, of course, is we must turn to the Word of God. (You will perhaps sense some connection between this message and the report of the committee which has been preparing a new Confession of Faith. For this I have no apology.)

My text is: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching" (II Tim. 4:1, 2).

What does it mean to preach the Word? It is to declare to each generation of men from Pentecost to the second coming of Christ the content of divine revelation, a revelation which finds its center in the redemption which God accomplished in Jesus Christ. Each generation must also pay particular attention to the declensions from God's truth which prevail in each age. At one period it may be to affirm the reality of Biblical miracles; in another, the deity of Christ; in another the reality of His resurrection; in others, the fact of His glorious return. Yes, we do well to ask: What is our message in today's world?

We believe in a personal God. This God created all things visible and invisible through Jesus Christ, His Son. This is His world, and He is sovereign over it, including history. The central attribute of God is His redeeming love for us, a love which was so great as not to spare His own Son.

We believe in Christ, our crucified and risen Redeemer. Christians accept the mystery of the incarnation. As the New Testament

(Continued on page 956)

FIELD NOTES

Harold Bauman, Goshen, Ind., in Spiritual Life meetings, at Zion, Archbold, Ohio, Nov. 14-17.

Ted Dencher, converted Jehovah's Witness from Philadelphia, at East Chestnut St., Lancaster, Pa., Nov. 6.

Esther Eby Glass, Lancaster, Pa., at Erisman's, Manheim, Pa., Nov. 7.

Richard Martin, Elida, Ohio, in Thanksgiving services at Pinto, Md., Nov. 28-30.

Lee Kanagys, Japan, at Trissels, Broadway, Va., Nov. 17.

Paul M. Miller, Goshen, Ind., at Loggden, Oreg., Dec. 29 to Jan. 5.

Linford Hackman, Carstairs, Alta., and **Herman Glick**, Atglen, Pa., at Zion, Birdsboro, Pa., Nov. 10.

Edward Stoltzfus, West Liberty, Ohio, at Stoner Heights, Louisville, Ohio, Nov. 17-24.

The fourth annual winter Bible school and evangelistic meetings will be held at Crestview, Fla., Mennonite Church, Nov. 30 through Dec. 11. Martin E. Weaver, Lebanon, Pa., will serve as evangelist and adult teacher.

Lloyd Boshart, Ephrata, Pa., at First Mennonite, Hyattsville, Md., Nov. 3.

Daniel Kauffman, Scottdale, Pa., Secretary of Stewardship, at First Mennonite, Hyattsville, Md., Nov. 16, 17.

B. Charles Hostetter, Harrisonburg, Va., at Marion, Pa., Nov. 19.

Franca Ceraulo, Palermo, Sicily, at Springdale, Waynesboro, Va., Nov. 10.

The Lancaster, Pa., Mennonite Teachers' Association will hold a meeting, Nov. 1, 7:15 p.m., at the Lancaster Poultry Center. Clarence Rudy will discuss the subject, "The Revolution in Mathematics."

Ronald J. Phillips, Brook Lane Farm Hospital, Hagerstown, Md., at Bethel, Gettysburg, Pa., Nov. 24.

William Klassen, Elkhart, Ind., at Zion, Archbold, Ohio, Nov. 10.

Edward Stoltzfus, West Liberty, Ohio, at Hawkesville, Ont., Nov. 29, 30, Dec. 1.

Ray Hines, St. Petersburg, Fla., was ordained to the ministry, Oct. 20, at Tuttle Avenue, Sarasota, Fla. He is to continue as pastor of the new work at The Tabernacle, St. Petersburg, Fla. Truman H. Brunk officiated at the ordination.

Daniel E. Martin, of the St. Jacobs, Ont., congregation, celebrated his 95th birthday, Oct. 23.

But Not Forsaken, by Helen Good Brenneman, which is no longer in print at Herald Press, is being printed in paperback by Moody Press. **Hidden Rainbow**, by Christmas Carol Kauffman, is also printed in paperback by Moody.

Change of address: Allen H. Erb from Hesston, Kans., to Kirkpatrick Hotel, Walsenburg, Colo. **Amos Swartzentruber**, Argentina, to 6617 Hubbard Ave., Middleton, Wis.

Norman Lyndaker was ordained to the ministry at the Woodville Conservative Mennonite Church, Woodville, N.Y., on Oct. 6. Bishop Andrew Gingerich officiated, assisted by Bishop Levi Hershberger, Jr., Beach City, Ohio. Bro. Lyndaker will be assisting Andrew Gingerich with the pastoral duties at Woodville, N.Y.

The Conservative Mennonite Conference Bible School Board recently purchased a property near Plain City, Ohio. The winter Bible school which was formerly held with the Pleasantview congregation, Berlin, Ohio, will be held this year at Rosedale, Ohio, about 12 miles west of Plain City. The mailing address of the school is Irwin, Ohio. The dates for the school this winter are Dec. 30 to Feb. 7. Anyone desiring to make reservations should contact Andrew Farmwald, Plain City, Ohio.

Noah and Barbara Sauder, New Holland, Pa., celebrated their 59th wedding anniversary, Oct. 15.

Stanley C. Shenk, Souderton, Pa., preached for the Bridgewater Corners and Bartonsville, Vt., congregations, Oct. 12, 13.

Ford Berg, manager of the Weaver Bookstore, Lancaster, Pa., passed away Oct. 17, at the Lancaster General Hospital. Following a service, Oct. 20, at the Neffsville Church, his body was taken for burial to Kidron, Ohio. Obituary will follow later.

Morris M. Yoder, Iowa City, Iowa, was ordained to the office of bishop at the Fairview Conservative Mennonite Church, near Kalona, Iowa, Oct. 13. John Roth of Nashwauk, Minn., preached the sermon and assisted Morris Swartzendruber in giving of the charge.

Special interest articles telling of the experience of American Mennonites during the Civil War period are featured in the October, 1963, issue of **The American Research Journal**. For copies and subscription write Earl B. Groff, 410 West Rosedale Rd., Lancaster, Pa.

Kenneth I. Smoker, of Newton, Kans., has been called by unanimous vote to serve as pastor of the Zion Mennonite Church, Kingman, Kans. He served a period as interim pastor previous to the call.

D. A. Yoder, Goshen, Ind., marked his 80th birthday, Oct. 14, and preached at the Olive Church, Jamestown, Ind., Oct. 20.

New members: six by baptism at Inlet, Morenci, Mich.; one by baptism at Erb St., Waterloo, Ont.; five by baptism and three by confession at Ravenna, Ohio; two by baptism at Mennonite House of Friendship, Bronx, N.Y.; five by baptism at Congregational Mennonite, Marietta, Pa.

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GOSPEL HERALD

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BOYD NELSON, *Missions Editor*
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EDITORIAL

Start Here—At Least

The October *Bible Society Record* brings to attention the tremendous religious responsibility resting with the family and church in view of the recent Supreme Court decision on Bible reading and prayer. It is highlighted in an experience of photographer Richard Crane. At a breakfast club meeting he attended, there was considerable discussion regarding the Supreme Court decision ruling on Bible reading in schools. Some expressed anger, others frustration.

Mr. Crane asked one man, "What are you doing about it?"

He answered, "We are writing our congressman."

"What else are you doing about it?" Crane asked.

"What else is there to do about it?" the man wanted to know.

"Have any of you ever thought about repeating the Lord's Prayer and reading a portion of the Bible with your children before they go to school?" suggested Mr. Crane. Their faces reflected that they had not given this a thought.

Isn't it strange that we blame the Supreme Court for taking away something in public schools which is not practiced within our own homes? In many homes it would not have affected current practice if the Supreme Court had ruled out Bible reading and prayer in the homes of our nation. May God have mercy on us. Let us take up the teaching of the Word and prayer in our homes. Let us dedicate at least a few moments each day to God and our children in prayer and Scripture reading. It just may be that, after all, our children are not very impressed by a dozen or so verses read in public schools when it is not regularly read in Christian homes. And likely prayer is never found to be meaningful anywhere else if it is not found to be meaningful in the home. Then too, it is likely true that unless there is a real revival of the study of the Word and prayer in the homes of America, it will not be long until that which is ruled out by neglect will be ruled out by the law—even in our homes.—D.

How to Get More Ministers Without Really Trying

Guest Editorial

[Rumor has it that these scribbled notes were found scattered on the floor of the pressroom after a recent national church convention. It is not known whether the speech was ever delivered.]

Fathers and Brethren:

We have heard the report of our distinguished chairman of the committee on the ministry, pointing out that there are not enough young men coming into the Bible schools and seminaries to fill the pulpits of our churches.

We have heard several reasons given for the drop in the number of candidates. It is my firm belief that these reasons have merit; but in all deference to the committee, there remains in the back of my mind the nagging thought that possibly these are not reasons so much as they are excuses.

As I look back over the history of the church, I find that not one of its great leaders was ever "talked" into the Christian ministry. He was converted into it. He was born into it by the Spirit of God. He was filled with a holy passion until it seemed to him he must explode unless he proclaimed the saving Gospel of Jesus Christ.

I have watched the progress of young men in the ministry of our church, and I have observed that almost invariably they come from churches that are filled with a divine fire. The candidates themselves are not isolated phenomena; they are rather the cream that rises to the top. They are the choice fruit of a harvest that is already rich.

You do not have to recruit these men, brethren. You can't hold them back! God recruits them Himself out of His finest soldiers. He incubates them in a warm evangelical atmosphere, then raises them up to carry on His work. You seem to assume that God is not interested in the continuing leadership of His church. I tell you He is! And wherever it is *His* work, solely and completely, He looks after its maintenance. We do not need to take the initiative, or fret about the future, or try to steady the ark.

In launching a crash program to attract men into the ministry, therefore, our church is going out to meet the issue in a clumsy and inept way. We are attempting to use material methods to solve what is really a spiritual problem. There is no possible way that we can attract good men into the pulpit by holding out inducements of one kind or another. Men do not go into the ministry because it is a promising line of work. We seem to prefer driving down the frontage road instead of the freeway.

The way to draw able, godly pastors into the pulpits is to forget about them, and start preaching the Gospel, and living it. I urge you to take the New Testament, brethren, and pore over it until it kindles an inextinguishable blaze in your breast; until you want to shout "Hallelujah" after every verse.

Start a fire, and get the popcorn popping. Show the world that Christ gives victory over temptation and release from anxiety; that He provides joy and peace and fulfillment. Tell your congregations that every Christian is a thoroughbred, a champion, through Christ who loves us. Give out a radiant testimony showing what He has done in your own life. Get others to come into your pulpit and tell what He has done for them. Make it clear to all people that they need to be saved from their sins, and show them how they can be, through the cross of Jesus Christ.

If you are truly in earnest about seeking to lift up Jesus Christ before men, and in getting out of God's way so that He can work, the end of the drought is in sight. You will not need to worry about the problem that our committee has just presented to us. The heavenly Father Himself will take men for His own use from wherever He chooses to call them, and will bend them to His ministry.

From **Decision** magazine, © The Billy Graham Evangelistic Association, Minneapolis, Minn. Used by permission.

This message is a condensation of the General Conference message given at Kalona, Iowa, August 20, 1963.

Our Message in Today's World

(Continued from first page)

says, "Great is the mystery" of our faith. Redemption is through Christ's atoning death. Jesus Himself declared, "I am the way, and the truth, and the life." The church of Christ is founded on His resurrection. We celebrate His resurrection each Lord's day, as we come together to confess: "Jesus is Lord!" He is our adequate and effective Mediator at God's right hand and His *Parousia* is the hope of the church, the answer to the cry of the world for justice and peace.

We believe also in the Holy Spirit, the One whom Christ promised to His people. The Holy Spirit convicts men of sin, effects the new birth in those who yield to Christ, transforms each convert into the spiritual image of Jesus, enables perseverance unto a happy end in Christ, fills with love, and empowers for service, giving such gifts as He will.

We believe that the Bible is God's Word, that it is fully trustworthy, and that it was given to bring to us God's great salvation. The Scripture reveals to us our depravity and our sinful nature. It points us to Christ, the Saviour from sin. It tells us why we are here, and how to live. It tells us whence we came, and whither we go.

We believe that Jesus Christ is the eternal Word of God, the full revelation of God, the personal Word of God, the Maker of the new and eternal covenant. Our message is therefore the message of Jesus Christ: what He taught and the redemption which He accomplished. What did our Lord teach? This brings us to the heart of our message.

1. Jesus taught that He is the only Saviour. "I am the way, the truth, and the life," declared our Lord. "No one cometh unto the Father, but by me" (John 14:6). Critics may scoff, and those from the ethnic religions of the world may object, but the teaching of the Lord Jesus is normative for us; only in Him is there salvation. He is the only true Mediator with the Father.

2. Jesus taught that He is building His church. Matt. 16:18. This fact of Christ's headship of the church gives the body of Christ a bright future. We need not fear that the forces of evil will destroy the church when our omnipotent Lord nourishes and cherishes it.

3. Jesus assured us that He is the center of the law, the prophets, and the Psalms (the fullest possible Jewish title for the Old Testament), and that the Scriptures were God's unbreakable Word. Luke 24:25-27.

"And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me" (Luke 24:44).

In John 10:35 Jesus asserted in the course of replying to the Jewish charge of blasphemy: "The scripture cannot be broken."

4. Jesus asserted in the strongest possible language that man is depraved and sinful, possessing a heart from which all sorts of sinful impulses arise. Matt. 15:19.

Both the history of the human race and contemporary observation illustrate the truth of Christ's pronouncement. Man is not inherently good; he is a fallen creature, a sinner by nature, a being who stands in need of spiritual regeneration.

5. Jesus taught the possibility and reality of the new birth which the Spirit of God effects in human beings. John 3:5-7.

Thought for the Week

The unsaved never submit to God without seeing Christians dedicated to the death under the lordship of Christ.—D.

Christianity is not a religion of idealism, of a system of thought in which man is renewed by the contemplation of the true, the good, and the beautiful. Christianity is rather a redemptive religion in which a seeking God effects the new birth in those who yield to a crucified and resurrected Saviour and Lord, and the new birth is a spiritual reality, an act of God through His Spirit, a spiritual miracle of inner transformation. It is just as real, though not sensuously observed, as the birth of the body on one's natal day.

"John indeed baptized with water; but ye shall be baptized with the Holy Spirit not many days hence" (Acts 1:5)—a prophesy which was fulfilled on the day of Pentecost. Acts 2:33.

6. We believe that men are saved through faith in the Lord Jesus Christ, and not by works, ceremonies, or law. Jesus Himself asserted that salvation is by faith in Him. John 6:28, 29, 47, 48, 51, 56.

The very simplicity of the divine plan of salvation is an offense to human pride and intellectuality, but as Christians we glory in this marvelous plan of salvation through faith in the Lord Jesus, rejoicing that "whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

7. We believe that the Lord Jesus Christ taught His disciples to live a life of love and nonresistant suffering, doing only good to friend and foe, and being perfect in love, even as the heavenly Father is perfect.

Much that passes for the exposition of these words comes uncomfortably close to "apogesis," an attempt to explain away the obvious intention of our Lord to ask His followers to avoid harming those who do them evil. Christ Himself lived this to the letter and He wants us, we believe, to manifest the same spirit of nonresistant suffering in the face of injustice as He displayed. How few there be who literally obey the Lord at this point. But we have no choice. We must walk as He walked. We must be ready to take up our cross, just as Jesus took up His, and be following Him daily. Luke 9:23, 24.

8. Jesus asked for the commitments of Christian baptism. Matt. 28:18-20.

Today we call "making disciples" evangelism or mission work. And teaching men to observe the teachings of Christ, we call Christian nurture. These are the two central elements in the commission which Christ gave to His disciples. This entrustment with the Gospel which alone can save men, which only is able to bring them healing and life eternal: this is a fearful responsibility. It means that the church must quit playing at stewardship and missions. It is time to begin "occupying" (that is, trading) with the Lord's "pound," or He may come and find us with our "pound" in a napkin instead of being put to fruitful use.

The degree of our involvement in stewardship and missions is a good index to how obedient, yea, how spiritual we are. May the Lord grant us eyes to see His needy harvest field, and how few the reapers are. Baptism, we believe, is not a private ticket to heaven; it is rather a license to win the lost for Christ, and to nurture them in His Word. God help us to buy up the opportunity ere it is forever too late.

9. Jesus urges us to be calm and trustful in days of fear and world-anxiety, for we have a sovereign God of providence who is concerned for our minutest need, and who watches over His own, hearing their prayers, and showering His blessings upon them. "Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows" (Matt. 10:29-31).

(Continued on page 973)

Why I Am a Mennonite

By Omar Eby

I am a Mennonite because I was born into a Mennonite home, in a Mennonite community, was sent as a youngster to buy food at a Mennonite-owned-and-operated supermarket, had my hair cut by a Mennonite barber, was driven to a Mennonite church on Sundays, attended a Mennonite high school, a Mennonite college, worked under the auspices of a Mennonite mission board, married a Mennonite girl, taught at a Mennonite high school, edit a small Mennonite mission paper. Shall I summarize? I am a Mennonite because I am a Mennonite. (Who was it that said, "A rose is a rose is a rose . . ."?)

Something about the above paragraph strikes me as being redundant! Yet, I am a Mennonite because I was born in a Mennonite home. Immediately some will quarrel with me on the idea. "Poor motives. . . . Lacks depth of experience. . . . Doesn't think for himself," they'll say.

Had I not been born into a Mennonite home, the chances of my being a Mennonite today would be very, very slim. I would probably have lived on Prospect Avenue in Hagerstown, Maryland, eying the black-garbed people with mild amusement and pity. That would have been the extent of our acquaintance. Had I been an unusually curious person, I would probably have stopped one of them in the scurry between Woolworth's and their farm to inquire of their "faith." But being the usually ordinary person, I would never have made such a forward gesture.

I am a Mennonite because I was "reborn" a Mennonite. I became a Christian as a teen-ager. Being grossly ignorant of other denominations, and duly warned against them, I quite naturally joined the Mennonite Church. But there is a time when one, as a guileless lamb, meets the "other sheep . . . which are not of this fold." At such a time, as a young Mennonite Christian, I found myself conducting dialogues with my id.

"Well, what do you think?" Id would say.

"What do I think of what?" I'd ask stalling.

"You know," Id would prod.

And again I would sort through my jumbled, sketchy mess of Mennonite doctrines and practices, rethink, rearrange my prejudices, re-evaluate. Then one day I was "reborn" a Mennonite. (Obviously, I am playing on the word "reborn!")

It all began with leaving the ivy halls of a little college nestled amid the protective hills of Virginia and with arriving in Somalia. Here, as almost anywhere about the world, Mennonite missionaries meet other Christians from other denominations doing the same work, preaching the same message, struggling for the same spiritual existence. (But more of that later.)

The Mennonite Church is my donkey. Or if you like modern analogies, call it a Thunderbird or a Chevy. I shall stick with donkeys; it sounds more Biblical. In any case, the idea of the analogy is that the Mennonite Church is my vehicle, my means of conveyance for getting about to tell people of Jesus. When I saw this truth, I was "reborn" a Mennonite.

A Presbyterian should ride his Presbyterian donkey, a Baptist his Baptist beast, a Lutheran his Lutheran one. I, a Mennonite, will ride my Mennonite donkey.

I ride my Mennonite donkey because I am familiar with him. I know just how fast he can be made to gallop, the noises and objects that he shies from; I know that stubborn streak in him, when he might kick, bare his not-too-pretty teeth, or bray stupidly. In using my Mennonite donkey to get about to tell people of Jesus, I have constantly to keep an eye on him. Occasionally he pokes his long face in when there is no reason. People are sometimes distracted from my message by his braying. They are curious, want to pet him, ask ridiculous questions about his pedigree, and want to commercialize his habits and the few tricks he has learned.

While I love my Mennonite donkey, I do not put my faith in him. My faith is in Jesus. Thus, if my donkey should get hoof and mouth disease, bloat, break two legs, or collapse under me, I am not necessarily destroyed, because I did not place my complete confidence in him. If he does succumb, I shall probably have to abandon him. And for this, I shall be very sorry, for he is a very nice beast. There are some men who go down with their donkeys, never to rise again. For these, I shall be sorrowful.

I ride a Mennonite donkey because I find him well disciplined. He does not listen to my commanding "Gee" and "Haw" with mock devotion, then strike out on his own path, carrying me along embarrassed, or uselessly threatening to wield a weapon. I like the spunk in my donkey. He does not run with a pack, huddle in a herd. He strikes out with me on a sure path, as an obedient servant, with no nonsense, to carry me, not for my sake, but for my message.

I do not ride another denominational donkey because I am not familiar with him. I would be so taken up with his appearance—the shiny brass studs on his harness, the craftsmanship of the saddle, the cropped mane, the uninterpretive brayings, the complex steps, and flourish of heels—I might be so taken up with these that I would forget that I am not exhibiting my beast at a donkey show, but that I am only riding him to tell others of Jesus.

It would take many years to become well acquainted with each other. I would be a dead weight to him, and he a fancy nuisance to me. And in those years, think of the time consumed in upgrading myself and lost in proclaiming Christ.

Enough of an analogy for now. You take it from here. Surely someone has found a big hole where this analogy leaks water. But then, how would you say it? Why are you a Mennonite?

(Continued as "Why I Am a Mennonite Missionary," page 960).

This Bread, This Cup

By Lorie C. Gooding

This is the Cup.
Who drinks shall never
Thirst again
Henceforth forever.

This is the Bread.
Who tastes this Store,
He shall hunger
Nevermore.

This is the Cup,
Christ's own Blood shed.
His broken Body
Is this Bread.

This Bread, this Cup,
This Feast is such
That who partakes
Death cannot touch.

Who shares in this
Has life divine;
Eternal Bread,
Unfailing Wine.

United Christian Convention

By Nathan Hege

About 150 persons attended the third annual United Christian Convention in Ethiopia, Sept. 11-15. Host to this year's meeting was the Mennonite Mission which made the facilities of the Bible Academy at Nazareth available to national and foreign Christians desiring a deeper experience with Christ.

Daniel Sensenig in an address of welcome reminded the convention that the

meeting was not an evangelistic campaign, but that its purpose was to give opportunity for Christians to meet their Lord in a new way. He pointed out that persons able to attend for only one day were welcome, but the convention was planned for residents who would participate in prayer services and use free periods for interviews with convention speakers.

Michael Blair, a British missionary, directed a study in the Book of Acts. Blair stressed the fact that a group of similar size gathered for prayer in the first century had the Holy Spirit poured out upon them. In the same way, he said, revival could come to the churches in Ethiopia through this group.

Guest speaker, A. W. Rainsbury, Anglican minister from London, in a series of messages first dealt with the deceit of the human heart, the subtility of pride, and the unruly tongue. Rainsbury said the fire of Pentecost cannot descend where the fires of hell are burning. Man is ready to receive the remedy for his plight only after realizing his desperate need.

In graphic terms Rainsbury climaxed the convention with messages on the comforting Spirit and a caring God. He asked each to cast his cares upon God by a deliberate act of the will and full faith in Jesus Christ.

National Christians repeatedly stated the meaning of the convention to them in the words, "Our hearts have been touched."

Nazareth, Ethiopia.

Do You Ever Pray for Your Dollars?

By Roy L. Smith

I do not mean, "Did you ever pray for *dollars*?" All of us have done that. In the hour of our need we have asked God for help. With anguish of spirit we have begged for wisdom and guidance so that we could earn a little more in order to meet some terrible and pressing need. And that is a proper prayer on many occasions.

But the question I am asking is entirely different. Did you ever pray for the dollars that are already in your possession, or the ones you have spent for something? I have been trying it the last few days, and it's a very sobering experience.

I spent a couple of dollars rather foolishly the other day. There wasn't anything really wrong about it—just stupid and unnecessary, and when I began trying to pray for those two dollars I found myself terribly humiliated. I couldn't honestly ask God to bless them, or to bless the cause or reason for which I spent them. The first thing I knew I was praying, "God, be merciful to me, a sinner."

I spent some other money selfishly this week. My conscience hurt me just a little bit at the time, and I tried to tell myself that "every man has a right to waste a little money once in a while," but something inside me said, "A Christian does not have any such right. A Christian is different. That is what makes him a Christian."

In the course of the years I have accumulated two or three wasteful habits. They are not actually wicked. They are only wasteful; but to come to think of it waste is sin, isn't it? And trying to pray God's blessing on dollars wasted this week proved difficult.

I know a man who has an investment in a business that underpays the girls who work in the factory. At least some small part of the dollars he gets in dividends really ought to go to the girls who are underpaid. I should think he would have trouble in praying for some of those dollars, now in his pocket.

I get great satisfaction out of praying for dollars that are working for righteous causes and purposes. The dollars which help provide other men with jobs, the dollars which open doors of opportunity, the dollars which bring healing to broken bodies, the dollars which spread good news and courage—it is a thrilling experience to pray for dollars like that!

It places all my life in perspective when I begin praying for my dollars.

Open wider the doors to investment in God's work in all the world: one can pray earnestly for those dollars; and both the cause and the giver will be blessed.

This article available in tract form from **Department of Stewardship,** The Mennonite Church, Scottdale, Pa.

A Prayer

FOR THIS WEEK

Our heavenly Father: On this October day
We thank you
for the bright blue skies, for the bountiful harvest, for the beauty of the woodlands, for falling leaves, and for the gentle reminder that all flesh is as grass.
Teach us, dear Father,
"to number our days [so] that we may apply our hearts unto wisdom" (Ps. 90:12); to look all about us and be sensitive to the needs in all those we meet; to be faithful stewards of time, talent, and all the gifts from your hand.
Send us forth into today's world with a deep desire to share your love, and to be light and salt for your glory. Amen.

—Mrs. Boyd Nelson.

Prayer Requests

(Requests for this column must be signed)

Pray for the special meetings to be held in the Coamo, Puerto Rico, Mennonite Church, Nov. 6-10.

Pray for the leaders of the Mennonite Church in India as they meet for the annual conference, Nov. 14-16, that they may truly seek God's will in all things. Pray for E. E. Miller, who will give the conference sermon.

Pray for the evangelistic meetings to be held at Heredia, Costa Rica, Nov. 3-10, with Lester Hershey as evangelist.

Our Mennonite Churches: Gehman

Gehman's Mennonite Church, Reinholds, Pa., was built in 1913. The first house was erected in 1846. The present membership is 75. It is served by the Bowmansville District ministers. The bishop is Howard Z. Good.

OUR SCHOOLS

Conrad Grebel College
Waterloo, Ont.

The fulfillment of five years of planning by ministers and church representatives came to fruition when the president and four moderators of participating conferences wielded spades to launch the actual construction of Conrad Grebel College. This service took place in the presence of dignitaries from the church-related colleges, the University of Waterloo, and Waterloo Lutheran University, in addition to 50 spectators. The unseasonably warm and pleasant weather added much to make the occasion memorable to all who took part.

The concept of a Mennonite Affiliated College began in 1958 with the Kitchener-Waterloo Inter-Mennonite Ministerial Fellowship. The ministers had felt the need for a Canadian church-related institution of higher learning because of the increasing numbers of young people entering universities in Ontario and across Canada. Developments in Waterloo were such that the new university, as an outgrowth of the Associated Faculties of the Lutheran College welcomed the establishment of church-related colleges on the new campus.

It was an opportunity which the ministers felt should not go unanswered.

M. R. Good, chairman of the Board of Governors, presided at the ground-breaking service. Mr. Good recalled the fact that this same land which has been made available to Conrad Grebel College was cleared by a Mennonite pioneer. Dr. J. G. Hagey, president of the University of Waterloo, told the audience that his great-grandfather was a Mennonite bishop and that the Hagey Mennonite Church was named after him (this is now the Preston Mennonite Church).

Devotional services were conducted by Orland Gingerich, a bishop of the Western Ontario Mennonite Conference. He read a passage from Joshua 22, where the story of the building of the altar east of the Jordan by the three Hebrew tribes is recalled. Some of the other tribes misunderstood the motivation for the building of this altar, and the three tribes explained that it was built as a witness between our children and your children so that our children may also share with yours a portion in the Lord. He said, "Even though some may not understand us in this venture of a college on the University Campus, we are doing it as a witness in order to guarantee the spiritual heritage of our children as they enter the academic world in increasing numbers."

After Dr. Hagey's greetings, Dr. Finn, Registrar of St. Jerome's College (Roman Catholic) brought greetings from that College. He said, "We are well aware of the contributions that the Mennonites have made in this county and this part of Ontario. The establishment of your college marks a more formal and active entry of your people into the life and into a larger role in this community."

Hunsberger Photography

Left to right: Newton Gingrich, Henry Yantzi, J. W. Fretz, Henry P. Epp, Douglas Millar.

Dr. Henry Endress, the vice-president of Waterloo Lutheran University, brought greetings in behalf of Pres. Villaume. He stated that he was grateful for the opportunity of meeting Dr. Fretz and of learning to know him as he had learned to know several Mennonite leaders in his former position as Christian Stewardship Director of the Lutheran Church of America.

"Ground breaking," said Dr. Endress, "is not an act of destruction; it is to cultivate in order to make growth possible. It is a creative act—an act through which God and a child of His creation work in unity. We glorify God as we break ground, and He glorifies us by giving us the opportunity of making a new beginning. We pray that Conrad Grebel College will fulfill its role in the lives of the young people that attend there and that God will bless this undertaking."

Professor Wynne Reese, the principal of Renison College (Anglican), spoke next. He referred to the campus layout and said that all of the facets of the Christian Church are represented here, from the Roman Catholic to the right, and the Anabaptists which form the left wing. He quoted the Archbishop of Canterbury, Dr. Ramsey, who said recently in Toronto, "The church which lives to itself will die by itself." He stated that the set-up at Waterloo, with the residential colleges providing religious knowledge courses, is unique in Canada and welcomed the entry of the Mennonite churches on the campus.

Dr. Douglas Hall, principal of St. Paul's College, quoted from the hymn, "In Christ There Is no East or West," the line—"Join hands then, brethren of the faith." "Unless we join hands," said Dr. Hall, "We shall not be able to witness to Jesus Christ on this campus. The teaching here must encompass the whole truth including religious truth."

Pres. J. Winfield Fretz spoke. He expressed his pleasure at the fine co-operation he had received from the other colleges and the University administration thus far. He said, "Never before in my life have I felt that I was as completely in the Lord's will as with my coming to join with you in this venture of faith in higher education." After thanking the previous speakers for their good wishes, he led in the actual sod-turning ceremony, together with the moderators of the participating conferences. Newton Gingrich, of the Mennonite Conference of Ontario, Henry Yantzi of the Western Ontario Mennonite Conference, Henry P. Epp, moderator of the United Mennonite Conference of Ontario, and Douglas Millar, chairman of the Board of Stirling Avenue Mennonite Church participated simultaneously in the actual turning of the first ground.

The contractors commenced work on Monday, Oct. 7.

♦

"With little hesitation and debate, we have committed ourselves to an enormously costly space program, including a $20 billion project for landing an American on the moon. . . . It is strange to me that in a world which bears an intolerable burden of hunger, disease, poverty, and animosity among its peoples, we should devote so many of the best minds of both the western and communist world to achieve a landing on the moon, where, to my knowledge, no solutions to our problems await us. Let us put first things first. Let us develop the human and physical resources of our people, clean up our slums and perfect our institutions. I firmly believe that the prestige of these accomplishments will be more appealing to the so-called uncommitted peoples of the world than glamorous scientific feats which have little relevance to their circumstances."—Sen. J. William Fulbright, May 4, *FCNL Washington Newsletter*, June, 1963.

♦

At a children's party there were just enough cookies for each to have three. But young Bobby took four.

"You're supposed to get only three, Bobby," said his hostess. "You ought to put the fourth one back."

"Can't," exclaimed Bobby. "I ate that one first."

MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

Why I Am a Mennonite Missionary

By Omar Eby

If denominations have a right to exist, then it seems superfluous to present arguments on the right for their mission programs to exist—for should not a denomination do its own work, involve its own resources, finances, and people? Yet it might be that there are some of us who say, "Let the mission boards which are independent of denominational ties do the mission work."

As a Mennonite I am involved in Mennonite missions. The introduction was point number one in this discussion. In that I am a Mennonite, I must see that it is my privilege (indeed, my obligation!) to be caught up in the program of my church. There is no reason to become wildly enthusiastic about the work of some interdenomination or nondenomination, or some other denomination for that matter, and then turn with accusing eyes and insipidly inquire, "But what are we Mennonites doing?"

"Ignorance, Brother. Sheer ignorance!"

This is not to say that we should not know what is being done in the world by other missions. We must know and pray! But let us be certain that we first know all about our Mennonite work, have prayed for it all, and have supported it fully.

A denominational mission program can keep in close touch with its constituency. Some boards are so large they must locate in metropolises to facilitate communications, transportations, and shipment problems. Thus they have nearly isolated themselves from their general supporters. Other boards are so large that they maintain three or five offices in foreign countries, operating on an international scale.

All this looks fine in print and photographs, but frequently these boards have a difficult job communicating to their constituents the vision, the program, the needs that they as a board may see. It takes a long time for the vision-burden to filter down from the mission strategist to the "commoner."

The mission board of a denomination, and particularly of a small denomination, should sit among its people like a "booth in a garden of cucumbers." Vision and need can be transmitted easily; response and reaction can flow back quickly. Individual Christian members can feel involved in the work of their church.

The nonprofessional Mennonite missionary is a good policy. The professional missionary would usually have a Bachelor of Divinity degree before going to the field. He would be, what is commonly agreed upon, completely qualified for the ministry. A background of Greek and Hebrew, pastoral psychology, and exegesis does not necessarily equip a person adequately for the mission field. This is not to say that it is a toe-the-line policy of us Mennonites to use only nonprofessional missionaries. Nor is it to say that the high school graduate with a two-year Bible course is a person adequately equipped for the field. Somewhere between these two extremes, I think we Mennonites have found ourselves happily at work. We are a family of missionaries with various professions and vocations being used in a mission program.

The mission of the church cannot be left to the professional clergy. Just as the Christian church was established in the first centuries, so in this day the work must continue primarily by anonymous nonprofessional missionaries—travelers, teachers, merchants, and perhaps even coolies and garbage men.

The Mennonite missionary practices a simplicity of living. Do you remember the passage in *The Bridge Is Love* where the author is having an interview with Indian Prime Minister Nehru in which he (Nehru) named the Mennonites, the Quakers, and the Church of the Brethren as of most value to him and the country? The author continues, "I knew that the missionaries of these three denominations try to put themselves completely on a level with the Indians, that they know no racial prejudice, and that some of them live in the huts and dwellings of the native inhabitants and eat and sleep with them. I knew that although they build mission stations outside the Indian settlements in the European quarters of the towns, they did not drive around in American luxury cars, and above all, that they had never been concerned in any way with political activities in a foreign country." This is one example of what I mean.

Perhaps the interdenominational and nondenominational missions are not so guilty on the matter of "living it up" in the eyes of their national Christians. The large denominational mission boards have been most guilty of living on a standard far above the people with whom they work. A missionary of another international denomination confided that his salary for himself, wife, and one child was $7,000 per year. He was en route to Ceylon. No missionary needs even half of that salary to live in any Asian country!

Yet, a warning to ourselves. Sometimes there seems to be an increasing emphasis placed upon equipment and facilities. Audio-visual equipment, airplanes, radios, tiled floors are fast becoming necessary items for mission operations. Yet the missionary's small monthly allowance is sometimes triple that of the national Christian's annual income.

The Mennonite missionary must exist because of his peace testimony. As Mennonites in mission we have not aligned ourselves with any particular political group when in a foreign country. We remember that we are guests, that we are there for the one purpose of making Christ known. We do not favor or back one party to gain governmental blessings or even protection of our work and workers. We Mennonites keep sharp lines between the American government organizations and our own mission organizations and do not become involved with government agencies peddling Western culture and democracy, political and nationalistic propaganda.

One example: In a certain foreign country, a Mennonite mission was opening a small hospital. They had a "cut-the-ribbon" ceremony, inviting the local national elders and mayor. All went well. However, when the American ambassador learned that the opening ceremonies had passed by and that he had not been invited to be on hand for the ribbon-cutting, he called in the Mennonite mission director and told him off with no soft words. In that country it is a common misunderstanding that the missionaries are on the American government payroll. The presence of the American ambassador at the opening of a mission hospital would certainly confirm that opinion. In some countries it may have worked, but not this particular one.

One last word. I am a Mennonite missionary and believe in Mennonite mission work because (and this is only a personal idea) once in a while I have that uneasy feeling that it is only in our mission outreach that the Mennonite Church will be saved; that it is our "converts" to Mennonitism that will be saved; and that many of the future generations of old stock Mennonites will be "lost." Perhaps even our own Mennonite institutions, dealing with the problems of our own Mennonite dynasty, may not save us. Perhaps only as we become absorbed in a people outside ourselves will the spirit of our heritage and the blessing of the Spirit continue to direct us.—*Missionary Messenger.*

YOUR Christmas GIFT GUIDE 1963

THE THREE GIFTS
by Dorothy Clarke Wilson
This is a fictional story about the 13-year-old boy, Jesus. It answers the question of what happened to the Wise Men's three gifts. Jesus uses these gifts secretly to relieve His neighbors' troubles. In doing this He discovers some important things about people and the way to help them. The whole story is very well related to the teachings of Jesus. Will be enjoyed by everyone from ages ten to adult. **$3.00**

CHRISTMAS COMES ONCE MORE
by Mildred C. Luckhardt
An excellent selection of stories and poems which presents the true spirit of Christmas. A treasure house which you will enjoy year after year. Includes an explanation of the Advent wreath and directions on how to make and use one. For ages eight to adult. **$3.50**

SING FOR CHRISTMAS by Opal Wheeler
A large book of stories, full-page pictures (many in color), and music of Christmas carols. A book the family will treasure. Artist is Gustaf Tenggren. **$5.95**

COME TO CHRISTMAS
by Anna and Edward Gebhard
Ideas for family activities from Thanksgiving to Christmas. Thoughtful use of this booklet, beginning at Thanksgiving, will make Christmas a genuine spiritual celebration.

TELL ME ABOUT CHRISTMAS
by Mary Alice Jones
This beautiful book goes beyond festivity and gift giving to help children understand the "why" of Christmas. Simple, storylike text built around happy family activities points to a deeper spiritual meaning. Children are shown why the world needed Christmas and how it came to be. They will begin to see the relationship between God and man. Ideal for family reading. (Ages 4-10) **$2.50**

THE OTHER WISE MAN
by Henry van Dyke
A "once-upon-a-time" story of a wise man, friend of the three who visited Jesus. He, too, set out to seek the Christ Child to bring Him gifts. But time and again he was delayed by errands of mercy, until his life was almost over. Though he never reached his goal, the story could not end more happily. Full of the real spirit of Christmas. A fine gift for a friend. **$1.00**

THE STORY OF THE CHRIST CHILD
by Leon Morris
This devotional study of the Christmas passages in Matthew and Luke has many uses. It is excellent devotional reading for individual or family. It could be the basis for a series of midweek discussions. Pastors will find it full of sermon ideas. Definitely in the real spirit of Christmas. **$2.50**

GIVE A BOOK—
THE FINEST GIFT

GIVE A BOOK–GIVE LASTING PLEASURE

LOST AND FOUND by Russel L. Mast
"How can I find significance for my life?" is the question being asked today. Mr. Mast diagnoses the ills of the twentieth century and reveals the many different avenues people take to escape facing up to themselves. He then prescribes the four parables of Jesus recorded in Luke 15. From the parables, he points up that man is lost when he is useless, aimless, godless, or loveless. He gives insights into a relationship with God that is vital and real. A Herald Press Book. $2.50

GOOD NEWS by J. B. Phillips
In a down-to-earth and utterly clear manner, J. B. Phillips shares his thoughts on God and man. He tells of a God who cares with infinite compassion for individual people. Excellent for Christian or non-Christian. $2.95

THROUGH THE VALLEY OF KWAI by Ernest Gordon
It's easy to talk about loving your enemies when you don't have to do it. It's much harder when you are a captive and slave of your enemy. These English prisoners learned to forgive their Japanese captors. But only after they discovered that Christ is truly a personal God–and what following Him really involves. $3.95

THE COMPANY OF THE COMMITTED by Elton Trueblood
Elton Trueblood is a loving and relentless defender of the Christian faith. But not as many people live it. In this book he is freely critical of the poor showing Christians have made in recent years. Fortunately, he does not stop with criticism, but shows us a positive, and Biblical, plan to revive Christian vitality and love. Here are the "marching orders" for every Christian who would join The Company of the Committed. $2.50

CALL TO COMMITMENT by Elizabeth O'Connor
Can you imagine what a church would be like if every member was completely committed to Christ? Fortunately, you don't need to strain your imagination that hard, for here is a book that describes such a church. You may find this almost unbelievable. You certainly will find it disturbing. Let's hope you do find it appalling. $3.50

THE DESEGREGATED HEART by Sarah Patton Boyle
Desegregation is really of secondary importance in this book. The real story is the spiritual escape of a person from a prison of prejudice and false beliefs. Mrs. Boyle was raised as a true child of the South. An integration crisis made her re-examine her beliefs. When it was all over, after a decade of learning, she suddenly found herself with a completely wrecked faith. Salvaging one belief, she began to search for meaning and purpose, and found much more than she possessed before. "To miss reading The Desegregated Heart is to miss one of the most eloquent and captivating documents that has emerged from the Southern situation."–Martin Luther King. $5.00

HOW TO GET ASSURANCE by B. Charles Hostetter
This pamphlet is quite helpful in explaining the security of the Christian. Written clearly, without confusing arguments or theological language. A Herald Press pamphlet. Paper. 35¢

DON'T PARK HERE by Paul Erb
You can use this book in many ways. Use it as a devotional book, to get ideas, to stimulate thinking. Or read it just because it's good reading. Paul Erb selected 123 editorials from those written during 18 years as Gospel Herald editor. He found they naturally fit into five categories: Dynamic Living, In Christ, Conscience Sharpeners, The Real Good, Christian Service. A Herald Press book. $3.00

QUENCH NOT THE SPIRIT by Myron S. Augsburger
This book is for the average person who wants to understand and experience the work of the Holy Spirit in his own life. In this book the author constantly relates theology to experience. A Herald Press book. $2.50

PLUS LIVING by Myron Augsburger
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HOW GOD LEADS US by B. Charles Hostetter
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MAN TO MAN by Richard Halverson
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STRICTLY PERSONAL by Eugenia Price
What is God really like? Is He a good God? How can I know Him? Does He know me personally? Can He understand my temptations? What is conversion? What is the new birth? In discussing these questions, Miss Price avoids theological terms and gives you clear, straightforward answers.
Cloth $2.50; paper $1.50

BREAKING BREAD TOGETHER edited by Elaine Rich
A daily devotional book for women. This treasury of inspiration, containing a meditation for each day of the year, was written out of the deeper spiritual moments of twelve busy Christian women. Often while dinner was in the oven or their children sleeping, they took time to record their spiritual rewards. A book you will return to year after year. A Herald Press book. $3.00

COOKING BY HEART by Ruth C. Ikerman
This morale-building book will bring a bit of cheer to any day. Cooking by heart means to the author more than cooking by memory. It means with the heart–making every kitchen labor one of joy and love. Each of these 29 chapters opens with a Bible verse, then an anecdote or story about the recipe which follows. A prayer, related to the recipe, concludes the chapter. $2.00

LET THERE BE MUSIC by Lorie C. Gooding
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". . . a splendid, warm, and spiritual work in the area of Christian psychology. It can easily be digested and enjoyed with profit by the average Christian. Without the use of difficult phrases and words, Dr. Powell has brought great concepts and ideas in words which are clear, understandable, and strengthening."—John Drescher. $3.00

SELF-UNDERSTANDING
by Seward Hiltner
Written in a practical way, this book discusses the use of applied psychology in ridding oneself of emotional aspects that hinder personality development. Outlines various approaches for gaining insight about behavior and emotional growth. Of great value for self-understanding. Paper. $1.00

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by William Barclay
How do people learn to pray? Largely by example. Children hear the prayers of parents. Grownups hear the prayers of pastors. We study the prayers of Christ and other Bible characters. This book teaches us to pray by providing morning and evening prayers (and a Scripture passage) for thirty days and four Sundays, and also prayers for special occasions. The author says, "This book will have fulfilled its aim when those who use it discard it and . . . speak to God in their own words." The introductory chapter, "Ourselves and Our Prayers," is alone worth the price of the book. $2.50

YOU NEED NEVER WALK ALONE
by Alexander Lake
As a boy, Mr. Lake was fascinated by remarkable stories of answered prayer, related by his missionary father and African leaders. He began to collect stories of answered prayer and now has over 2,000. These are some of the most inspiring. An unusual book and one which will lead you to pray more faithfully. $2.95

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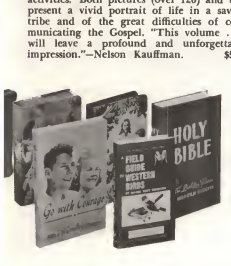

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The family moves to Kansas, traveling many days in a covered wagon through Indian country. (Ages 6-10)

FARMER BOY
While Laura and Mary were growing up out West, a little boy named Almanzo Wilder was growing up in New York state. This is his story. (Ages 7-12)

ON THE BANKS OF PLUM CREEK
Traveling in their covered wagon across Kansas, Missouri, and Iowa to a new home in Minnesota. (Ages 7-12)

BY THE SHORES OF SILVER LAKE
Another move. This time to Dakota Territory. The family spends the winter 60 miles from the nearest neighbors and witnesses an attempted train robbery. (Ages 9-13)

THE LONG WINTER
How the Ingalls family lived through one of the hardest Dakota winters in history. (Ages 9-13)

LITTLE TOWN ON THE PRAIRIE
Laura, now 15, goes to her first social and receives her certificate to teach school. Mary is at last able to go to a college for the blind. (Ages 9-13)

THESE HAPPY GOLDEN YEARS
Laura teaches and becomes engaged to Almanzo. In the spring they marry and move to their own little house on a claim. (Ages 10-up)

At last—more about Almanzo and Laura
ON THE WAY HOME
by Laura Ingalls Wilder and Rose Wilder Lane
In 1894, after a number of dry years in the Dakota Territory, Almanzo, Laura, and daughter Rose left to find better land in Missouri. Laura kept a diary of the trip and this diary is the major portion of the book. Their daughter Rose adds her own remembrances of this trip. $2.95

POSTMASTER: Return NOT desired.

GIFTS OF MUSIC

THE MESSIAH
by George Frederick Handel
Sir Malcolm Sargent conducts the Huddersfield Choral Society and the Royal Liverpool Philharmonic Orchestra with Elsie Morison, soprano; Marjorie Thomas, contralto; Richard Lewis, tenor; James Milligan, bass-baritone. Three records, also a book explaining the history of **The Messiah** and giving the text. A luxury gift for anyone with a record player.
Hifidelity C-3590 **$14.95**
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MENNONITE HOUR RECORDINGS
WE HAVE SEEN HIS STAR
A beautiful recording of 18 Christmas hymns and spirituals. Side One carries the story of Christ's coming, in song and spoken word. Side Two contains seven beautiful Christmas spirituals. Sung by the Mennonite Hour choral groups.
MH-LP-12 **$3.98**
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30 MEN SING
An outstanding collection of men's music sung a cappella by the Men's Chorus and Quartet. The 18 majestic hymns include: Beautiful Saviour; A Mighty Fortress; Swing Low; My Anchor Holds; All That Thrills My Soul. A must for you who enjoy men's singing.
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HAPPY TIME NURSERY SONGS RECORD
Twenty-five lovely songs which sing of the young child's very own delights which God gives—family, playmates, pets, sunny days, starry nights, flowers, birds, snowflakes, Sunday school, Christmas, and Jesus' love. Contagiously done—if you aren't careful, you'll soon be humming, singing, and whistling these songs yourself. Will give the small child many happy hours. Hifidelity 10 inch, 33 1/3 RPM **$2.98**

A FIELD GUIDE TO BIRD SONGS
More than 300 separate species of land and water birds of Eastern and Central North America are recorded on these two 12 inch, 33 1/3 RPM records. Includes a list of songs on each separate band, as well as the pages which describe the bird in **A Field Guide to the Birds.** (See page 4.) A must for those who want to learn to identify birds by their calls. **$10.00**

18 MOST LOVED HYMNS
Made up of favorite hymns chosen by the nation-wide audience of the Mennonite Hour. Sung by the A Cappella Chorus, the Ladies' Triple Trio, and the Men's Chorus and Quartet. Includes How Great Thou Art, The Old Rugged Cross, My God and I, In Times Like These, What a Friend. All familiar favorites.
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JOY TO THE WORLD
The Robert Shaw Chorale sings 25 of the great hymns and carols of Christmas time. Done with the usual vigor and sensitivity of this group. Joy to the World; It Came upon the Midnight Clear; O Come, O Come, Emmanuel; We Three Kings; Carol of the Bells; Lo, How a Rose E'er Blooming are only a few of the popular carols on this record. Camden Label 448. **$1.98**

CHRISTMAS HYMNS
by George Beverly Shea
The famed Gospel singer sings 12 Christmas hymns including traditional and modern selections. Some of the songs are O Holy Night, Go Tell It on the Mountain, O Little Town of Bethlehem, Away in a Manger, Once in Royal David's City. LPM 2064 **$3.98**
LPM Stereo 2064 **$4.98**

Mennonite Publishing House
Scottdale, Pennsylvania 15683

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Pennsylvania 17557

Freedom from Hunger

By Vernon U. Miller

Let's share our abundance through our relief programs this harvest season.

Millions of children, crippled and handicapped, and older people are being given hope in this world through our relief and service agencies of the church—Mennonite Central Committee and the Mennonite Relief and Service Committee—and other organizations such as CARE, CROP, Heifer Project, Church World Service, etc. CARE sends tools for people to work with; CROP sends commodities such as beans, wheat, corn oil, powdered milk, etc. Heifer Project sends farm animals; Church World Service sends men and goods.

Two thirds of the world's population are underfed, poorly housed, with not enough fuel or clothing to keep warm. For most people in great need there is no easy solution. Food, blankets, and clothing are temporary measures at best; when these are missing, nothing else can be done.

We in America live in the bread basket of the world; no other country has the abundance that we have. North America has available 4.8 times as much food per person as the Far East. Many of us say we are unable to meet all our obligations that come our way, but few if any of us have ever been really hungry. Our standard of living makes our obligations look so mountainous. Never have we been unable to give our children and ourselves the needed food and enough clothing, while millions of children, crying, beg for a bite of food that is not available; yet we have surpluses that we make political issues out of. People who are in want are good victims for any ideology that will temporarily help them.

Our Lord's greatest concern for mankind is the Great Commission — teaching and baptizing and making disciples of men. His next great concern is the compassion for man's physical needs. He fed the multitudes, healed the sick, cleansed the lepers, made the blind to see, the lame to walk, and healed those possessed with devils, commanding us also to help those in need. "But if anyone has the world's means of supporting life and sees his brother in need and closes his heart against him, how can love to God remain in him" (I John 3:17, Williams)? You may say, we are doing a lot by feeding and helping the millions, but there are yet billions, yes, more than one and a half billion in this world of ours who are underfed, poorly housed, and have inadequate cooking and sanitation facilities.

Rise up, men, let's share of our abundance through our relief programs this harvest season of the year; let's give as we have never given before. There are many ways we can give to help suffering people but let's give through a reputable agency such as our own MCC or any of the other above-mentioned agencies. CROP makes special drives each fall at harvest time. This is a good time of year to load up several loads of corn, beans, or other commodities, take to the elevator and distribute the proceeds to be used for hungry people. Perhaps the Lord would even have us give sacrificially instead of our surplus. If you give through CROP and wish our own MCC to distribute it, indicate MCC on the form and 100 per cent of it will go through our own agency.

Matt. 25:41-46 (Williams): "Then He will say to those at His left, 'Be gone from me, you who are now cursed, to the everlasting fire prepared for the devil and his angels. For when I was hungry you gave me nothing to eat, when I was thirsty you gave me nothing to drink, when I was a stranger you did not welcome me to your homes, when I needed clothes you did not put them on me, when I was sick and in prison, you did not look after me.' Then they will answer, 'Lord, when did we ever see you hungry, or thirsty, or a stranger, or needing clothes, or sick, or in prison, and did not wait on you?' Then He will answer, 'I solemnly say to you, every time you failed to do a good deed to one of these most insignificant people, you failed to do a good deed to me.' Then these will go away to everlasting punishment, but the upright to everlasting life."

Missions Today

The Gospel to the Poor

By J. D. Graber

We in the industrialized West have everything. This sounds like an exaggeration, but it is only too true. Our standards of living are a scandal in the world today. But this does not mean that we are blessed; that we have inner peace; that we are satisfied. We seek vaguely for "spiritual goods" to fill up the emptiness we suffer in spite of our multitudinous belongings.

Can we ever sympathize with people who still lack these elemental things of which we have so many? Perhaps we are too anxious about our goods to have real compassion for those who live in want. This represents a serious spiritual problem for us. As long as we are bogged down in our concern for things we are poor Christians; we are bound; we are not free. We are unable to feel deeply that the Gospel is truly good news proclaimed to the poor of the earth.

"What Christian missions need today is a simple, elemental, relevant, decisive word to peoples hell bent for prosperity," says a contemporary writer on missions. The peoples of the world want what we already have. But it will be as great a disappointment to them as it is to us. The anxiety of the human heart is not removed by things.

Man will die! This is the core of all of man's fear and frustrations. This is the lion that blocks the road to the celestial city. Until he is removed, bound, and overpowered, nothing man can do will bring peace and give him freedom from anxiety.

The risen Christ is the answer. He is living; He is our contemporary. He wants His children to be free from want and fear as they dwell upon the earth. He shares their desire for the good life. But He teaches men that the good life is found only in loving submission to His lordship. Physical things thus fall into perspective; they become secondary; they become instruments of good under Christ's lordship. Otherwise they become instruments of evil. Things can easily become a curse. Without Christ they do.

Death is not abolished; not explained away. Man will die. But Christ meets this deepest of human problems directly in His own resurrection. He is Lord of life because He broke the bands of death. The new hope of mankind is realized and fulfilled only in Him. This must always be our message to men.

MISSION NEWS

Listener Labels Messages on Race "Diabolical"

"I am against that kind of unchristian preaching—and I say unto you that the Holy Spirit is likewise against that kind of speaking and teaching, and will bear witness at the last day . . . wait and see. I wouldn't stay in a church five seconds that would disgrace my Lord's Gospel by preaching such a false and diabolical doctrine."

This quote represented one of the most extreme reactions to the messages on the Christian and race given by Pastor B. Charles Hostetter on the Sept. 22 and 29 "Mennonite Hour" and "The Way to Life" broadcasts.

One minister in Texas presented a half-hour rebuttal on tape. He stated that efforts at integration are communist inspired and satanic in origin.

Taking issue with the messages, a scientist from Bethesda, Md., wrote, "The assertions made relative to racial equality are at variance with scientific evidence which I as a scientist have encountered."

Most criticism, however, was mild, simply raising question on the problems of intermarriage. Several wanted explanation of the Scripture, ". . . and hath determined . . . the bounds of their habitation" (Acts 17:26).

The majority of mail reflected real Christian concern.

A doctor from Winchester, Ind., said, "It thrilled my soul, as I have been looking for these very words and thoughts. I have tried to speak to many concerning the race problem."

From Richmond, Va., "I wish to express my profound gratitude to you in the name of the Lord Jesus Christ for that prayer of repentance and for the message. More Americans like you will aid in bringing salvation to this country."

One of the colleges heard from was Randolph-Macon College in Virginia. "Without doubt this was the most meaningful program on civil rights that I have ever heard."

A number of students from the George Washington Carver High School wrote for printed talks to be used in a panel discussion.

A minister from Toronto, Ont., wrote, "I would like to express my deep appreciation for the clear enunciation of the equality of the races before God which that sermon contained."

That Mennonites are taking such a forthright stand on race relations was quite a surprise to an Indiana listener. "Before now I have always considered the Mennonite as a backward conservative, but from my experience with conservatism in the modern church, which is considerable, I have yet to find a conservative church that has taken a stand such as yours has. . . . I commend you on your strong stand."

Two Reading Rooms Open

Lydia R. Burkhart, missionary to Ghana, reports that a reading room opened in Somanya on Sept. 26. And the Latehar, India, reading room opened Oct. 3.

In her letter of Oct. 10 Lydia writes, "We have been holding off having more furniture made (for our reading room) until we see how interest will continue. There have been somewhat fewer people coming the past week (Oct. 3-10). This is partly due to the heavy rains we are having nearly every evening and also . . . that many have gone back to school.

"Most of our readers were between the ages of 12 and 16. This is understandable since more of this age group can read. Monday night (Oct. 7) there were only six there, but the catechist said there were 11 Tuesday night (Oct. 8)."

The reading room offers Christian literature. She writes, "I was very happy to see that one young man was reading the small pamphlet, 'What Is a Christian?'"

Two Small Rooms at Latehar

Missionaries had postponed plans for a reading room at Latehar, in Bihar, India, because no building was available. Now, Miriam (Mrs. John) Beachy writes, "Two small rooms have been rented. These are crowded each time it is open."

Sushil Khakha supervises the Latehar room. He says, "We have been praying about opening a reading room in the town for non-Christians. Finally we were able to rent two small rooms. . . . People are coming and taking great interest. We hope it will help many to know about the Lord Jesus. May God take our insignificant work and transmute it into His glory. Please pray for us."

School Attendance Grows

Enrollment at Good Shepherd School, Addis Ababa, Ethiopia, has increased from last year's 59 to 120 plus. A high-school building has been added, and the teaching staff has grown from three to nine.

Besides missionary children, there are children from Ethiopian, Swedish, Chinese, and French background. Fifty students live in the dormitory.

"Books Abroad" Needs Bibles, Bible Story Books

"Books Abroad," Scottdale, Pa., has calls for Bibles in all versions, in almost any condition. Missionaries actually prefer to sell secondhand Bibles and Testaments because they can quote prices more in keeping with their worth in relation to the prevailing wage scale.

Bible story books are also in demand. In countries where English is the language of the schools, as in Ghana, Nigeria, Tanganyika, and Ethiopia, many persons find it easier to read a Bible story book than a Bible. The Bible story book also serves as a simple commentary on Bible life.

Collecting and repairing Bibles and Bible story books is a good family or group project. A little patience, glue, and polish will do wonders to make Bibles usable again.

If you have Bibles or Bible story books to contribute, send a self-addressed envelope to "Books Abroad," 512 South High St., Scottdale, Pa. 15683, for mailing instructions and labels. Please state the number and versions of the Bibles you can send; different ones are wanted at different places.

Your Treasurer Reports

Missions Week is a time of sharing. It should help us to strengthen our conviction to extend the church. The Commission of Christ needs to be emphasized constantly in Christian living. Sharing in this task is one way to keep this conviction alive in our own hearts.

How can this be done? Here are several suggestions:

1. Read carefully the special materials prepared for Missions Week, including items in recent issues of the Gospel Herald.
2. Get from your pastor, mission board member, or church library, mission board reports and other materials for a broad perspective of general and district mission board activities.
3. Share financially in the special Missions Week efforts of your congregation.
4. Participate in the efforts of your congregation's mission committee and other efforts in local witnessing.
5. Pray for those who serve in other areas, including overseas missionaries, relief workers, volunteers in service programs, health and welfare workers, radio broadcasters, and others.

We are grateful for the continued concern within our brotherhood for the mission and service programs. May the Lord bless your sharing during Missions Week.

—H. Ernest Bennett.

Fiftieth Anniversary Meeting Planned

The fiftieth anniversary meeting of the Eastern Mennonite Board of Missions and Charities is scheduled to be held Aug. 26-30, 1964, in a tent on the Lancaster Mennonite School campus, Lancaster, Pa.

"Heart to Heart" Hits 100 Mark

One hundred and six radio stations now release "Heart to Heart." Newest stations are WKAM, Goshen, Ind. (1460 on the dial), which carries both the 15-minute program weekly at 8:30 a.m., Sundays, and the five-minute program daily at 11:05 a.m., Monday through Friday, and WFCJ, Miamisburg, Ohio (98.7). WFCJ releases "Heart to Heart" every Tuesday at 10:15 a.m.

Bible Study, Retreat Closes in India

A two-week retreat and Bible study closed at Chandwa in Bihar, India, on Sept. 22. Missionaries and national Christians participated in the classes—church growth, I Corinthians, nonresistance, and the devotional life.

During the second week Moti Lal, convention speaker from Uttar Pradesh, conducted services morning and evening.

John and Miriam Beachy were among those attending the retreat.

Mexico City Broadcast Envisioned

Kenneth Seitz, Sr., on furlough from Mexico, told the radio staff in Harrisonburg, Va., they are praying that the door will open to release a Spanish broadcast on a station in Mexico City where 5½ million people live.

Presently *Luz y Verdad* is heard on five stations in Mexico covering smaller towns, but the coverage does not reach into Mexico City where there is a growing Mennonite witness. Mennonites also have work in three rural areas.

Pray for the radio witness in Mexico. One listener who heard the program in Mexico writes, "Today for the first time I listened to a talk from the Holy Bible for those souls who are disoriented. I would appreciate more information. I need it very much."

Tati, India, Church Dedicated

Over 200 adults gathered for the dedication of the Tati church in Bihar, India, on Sept. 1. At Tati, missionary Paul Kniss counsels and helps Joel Tirki, one of the first Christians after missionaries entered Bihar in 1940. Joel is now an evangelist.

First in the dedication service the people marched around the new building singing "We Will Walk in the Light." Then they filed into the church and filled it to capacity. Joel was chairman and he announced the program—singing led by D. M. Lakra, Scripture reading by Phulchand Minj, a licensed pastor, dedicatory sermon by Paul Kniss, dedicatory prayer by John Beachy, and closing prayer by M. C. Vogt. Two brethren led in more singing until tea was ready to be served.

Missionary Miriam (Mrs. John) Beachy writes, "This important day occasioned rich spiritual fellowship among Christians and with God as we shared in this dedication of the church to God. We are confident the church will continue to grow because the members have a joy they will want to keep sharing."

The church is a mud building with a tile roof; it is located in the country by the side of a busy road. Some landscaping had been done and the church shone white and beautiful, Miriam reports. It is among the largest of the Bihar church buildings, symbolic of the faith of this new congregation.

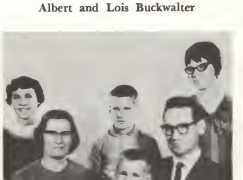
Miriam reviews the history of the work at Tati. "In 1954 two families, Saphania and Dhari Prakash, asked Mennonite missionaries to come and minister to them. They had been disciplined unfairly, they felt, by a church of another denomination, and were denied spiritual nurture by that church. Our teachings appealed to them and they wanted to join our church.

"We told them to seek reconciliation with their church and to get a church letter. Their leaders refused to give such a letter, but in a meeting with some of our leaders, they said we should take these two families into our church. So Tati had its beginning in 1957 when these six persons were received into the Mennonite Church by believer's baptism. From this time the group always met for worship in the home of Saphania.

"Joel Tirki went to Tati to shepherd the new congregation and to witness in the area. Soon non-Christian villagers, who had known Joel by his former name of Ghura, were showing interest. A number of them are now following the Lord, bringing the present membership to 21. Several Lutherans also worship here."

Your Overseas Missionaries of the Week

Albert and Lois Buckwalter



Albert and Lois Buckwalter last summer left for their third term of missionary service in the Argentine Chaco, South America They are serving under the Mennonite Board of Missions and Charities, Elkhart, Ind.

The Buckwalters are continuing their work of translating the Bible for the Toba Indians, a small agricultural tribe in the center of the Chaco. The Buckwalters first went to the Chaco in 1950. Albert is largely responsible for reducing the Toba language to written form.

The Buckwalters have four children—Rachel Lois, 13, Naomi Rose, 11, Timothy Albert, 10, and Stephen Earl, 3.

Albert attended Hesston and Goshen colleges. On his first furlough in 1956 he received his B.D. degree from Goshen College Biblical Seminary. On his second furlough he attended Kennedy School of Missions, Hartford, Conn., and took graduate work in linguistics and anthropology. In addition to his training, Albert served in a home missions program at Culp, Ark., prior to his first term of overseas missionary service.

Mrs. Buckwalter, daughter of missionaries Nelson and Ada Litwiller, Montevideo, Uruguay, graduated from high school in Bragado, Argentina. Later she received her B.A. degree from Goshen College. She has taken graduate work at the University of Wisconsin, and Kennedy School of Missions. In addition she has taught high school at Hesston Academy, Hesston, Kans.

High Lights from Mission-Service Personnel

From Mennonite Board of Missions and Charities, Elkhart, Ind.:

Ellen Witte and **Elaine Rohrer**, VS-ers in Pueblo, Colo., were eyewitnesses of an armed robbery at the Grove Drug Store on Oct. 8. The three robbers herded the two girls and five other customers, and the store's three employees to a back room; then they got more than $550 from cash registers and forced a large quantity of narcotics, valued at $150-$200, from the pharmacist. Later police found one of the suspects dead, apparently from an overdose of the narcotics. Nine hours after the holdup, officers had recovered the drugs and $458 from the other two suspects.

Hubert Swartzentruber, pastor of Bethesda Mennonite Church, St. Louis, Mo., spoke at the United Hebrew Temple, St. Louis, on Oct. 28 on the subject, "The Mennonites."

Weyburn Groff, missionary to Union Biblical Seminary, Yeotmal, India, returned to India via Egypt and the Holy Land last summer after he received his Ph.D. degree from New York University on June 5. Upon his return, a number of faculty members who were in Landour, a missionary retreat during the hot season, gathered for a tea to welcome him back. At that time he related instances in which the Lord had undertaken his special needs as they arose. And also at that time the faculty presented Mrs. Thelma Groff with a Ph.D. diploma—"Patiently Holding the Domestic fort." Mrs. Groff had not accompanied her husband to the States for his last term of studies.

Fannie (Mrs. George) Lapp, missionary to India 1913-45, died Oct. 14 at Cambridge, Mass. The funeral was at the Goshen College church, Goshen, Ind., on Oct. 18.

Miriam Krantz, first-term missionary to Nepal, arrived in Bombay, India, on Oct. 14. Lena Graber, missionary nurse from Katmandu, Nepal, met her in Bombay and went with her back to Katmandu.

J. D. Graber, secretary for overseas missions, will speak on Nov. 3 on "Mennonite Hour" and "The Way to Life" broadcasts on "Leave Us Alone." On this broadcast he likens many present-day church members to Jonah. "Like many a modern church member who has all the theological formulations correct—he is orthodox and fundamental in all his beliefs, but sadly he does not know what these doctrines mean in terms of redemptive living and of the world mission of the church," he says.

David Augsburger, associate pastor of "Mennonite Hour," will speak on Nov. 10 on the importance of evangelism today in "A Matter of Life and Death."

B. Charles Hostetter, pastor of "Mennonite Hour," will speak on Nov. 17 and Nov. 24 on the topics, "Cure of Jealousy" and "Cure for Discouragement."

From Eastern Mennonite Board of Missions and Charities, Salunga, Pa.:

John Leatherman, Tanganyika missionary who returned to the States last August when his son Stephen was critically injured in a motorcycle accident, left New York by air for Tanganyika on Oct. 16. His wife Catharine is planning to remain in the States for several more weeks until Stephen is transferred to a rehabilitation center; she then plans to join her husband in Tanganyika.

Glen and Elizabeth Good returned to Thionville, France, on Oct. 16, after a three-month furlough.

John Eby, assistant in the Lancaster Conference Voluntary Service office, left Oct. 15 for an administrative visit to the overseas VS program in Honduras and British Honduras.

From Mennonite Central Committee, Akron, Pa.:

Millard Moser, director of the Mennonite relief program in Hong Kong for the last 3½ years, is reporting on his work at 28 Midwest churches and schools during October and early November. His tour began in Illinois on Oct. 13 and will conclude in Kansas on Nov. 4. He will also visit churches and schools in Iowa, Minnesota, South Dakota, and Nebraska. MCC's work in Hong Kong consists primarily of giving 4,000 children one hot meal each school day, providing several hundred poor children with the means to attend school, and distributing 10,000 Christmas bundles each year.

Rosemary Wyse, from Archbold, Ohio, left in September for MCC Voluntary Service at the General Conference Mennonite mission in Colombia, South America. Rosemary speaks and teaches Spanish and has had library science training.

Milton Lehman, Leola, Pa., has been placed in the department of social work of Brook Lane Farm Hospital, Hagerstown, Md., by the University of Pennsylvania School of Social Work, Philadelphia, Pa., for the field work of his first year of graduate study. A graduate of Eastern Mennonite College, he has had experience at Wiltwyck School for Boys and at a Nashville, Tenn., community center.

Deputation Schedule

Sunday, Nov. 3, to Sunday, Nov. 10

Illinois

B. Charles Hostetter
Arthur, Sun., Nov. 3, to Thurs., Nov. 7.

Milo Kauffman
Metamora and Eureka (Roanoke), Sun., Nov. 3, to Sun., Nov. 10.

John Koppenhaver
Metamora and Eureka (Roanoke), Thurs., Nov. 7, to Sun., Nov. 10.

Ken Seitz, Jr.
Sterling (Science Ridge), Sun., Nov. 10, a.m.

Indiana

Urie Bender
Goshen (East Goshen), Sun., Nov. 3, p.m.

Daniel Dieners
Middlebury (Forks), Sun., Nov. 10, p.m.

Paul Erb
Amboy (Howard-Miami), Mon., Nov. 4, p.m.
Elkhart (Belmont), Sun., Nov. 10, p.m.
Elkhart (Locust Grove), Fri., Nov. 8, p.m.
Elkhart (Prairie Street), Sun., Nov. 10, a.m.
Elkhart (Roselawn), Sat., Nov. 9, p.m.
Elkhart (Sunnyside), Thurs., Nov. 7, p.m.
Goshen (Goshen College), Sun, Nov. 3, a.m.
Montgomery (Berea), Tues., Nov. 5, p.m.
Shipshewana (Shore), Sun., Nov. 3, afternoon.

Carl Hostetler
Middlebury (First Mennonite), Sun., Nov. 10, p.m.

Wilbur Hostetler
Peru (Santa Fe), Sun., Nov. 3, a.m./p.m.

Roy Kreiders
Goshen (Clinton Frame), Sun., Nov. 3, a.m./p.m.
Leo, Sun., Nov. 10, a.m./p.m.

S. Paul Miller
Goshen (Waterford), Sun., Nov. 3, a.m.
Lagrange (Plato), Sun., Nov. 3, p.m.

Vern Miller
Elkhart (Belmont), Thurs., Nov. 7, p.m.
Elkhart (Locust Grove), Sun., Nov. 10, p.m.
Elkhart (Prairie Street), Fri., Nov. 8, p.m.
Elkhart (Roselawn), Sun., Nov. 10, a.m.
Elkhart (Sunnyside), Sat., Nov. 9, p.m.

Paul Mininger
Middlebury (Forks), Sun., Nov. 10, a.m.

Bernard Muganda
Goshen (Pleasant View), Sun., Nov. 10, p.m.

Bill Pannell
Elkhart (Belmont), Sat., Nov. 9, p.m.
Elkhart (Locust Grove), Sun., Nov. 10, a.m.
Elkhart (Prairie Street), Thurs., Nov. 7, p.m.
Elkhart (Roselawn), Fri., Nov. 8, p.m.
Elkhart (Sunnyside), Sun., Nov. 10, p.m.

Henry Weaver, Jr.
Elkhart (Belmont), Sun., Nov. 10, a.m.
Elkhart (Locust Grove), Thurs., Nov. 7, p.m.
Elkhart (Prairie Street), Sat., Nov. 9, p.m.
Elkhart (Roselawn), Sun., Nov. 10, p.m.
Elkhart (Sunnyside), Fri., Nov. 8, p.m.

Yorifumi Yaguchi
Lagrange (Plato), Sun., Nov. 3, a.m.

J. G. Yoder
Elkhart (Belmont), Fri., Nov. 8, p.m.
Elkhart (Locust Grove), Sat., Nov. 9, p.m.
Elkhart (Prairie Street), Sun., Nov. 10, p.m.
Elkhart (Roselawn), Thurs., Nov. 7, p.m.
Elkhart (Sunnyside), Sun., Nov. 10, a.m.

Iowa

Urie Bender
Parnell (West Union), Sun., Nov. 10, a.m./p.m.

Maryland

S. Paul Miller
Pinto, Sat., Nov. 9, p.m., and Sun., Nov. 10, a.m./p.m.

Michigan

Daniel Diener
California, Sun., Nov. 3, a.m./p.m.

Nelson Kauffman
Pigeon, Thurs., Nov. 7, to Sun., Nov. 10.

Boyd Nelson
Moorepark, Sun., Nov. 3, p.m.

Missouri

B. Charles Hostetter
Hannibal (Lyon Street), Fri. Nov. 8, to Sun., Nov. 10.

Ohio

J. R. Buzzard
Elida (Central), Sun., Nov. 10, a.m./p.m.

J. D. Graber
Walnut Creek, Sun., Nov. 10, a.m./p.m.

Lee Kanagy
Winesburg (Longenecker), Sun., Nov. 10, a.m.

John H. Mosemann
Wauseon (Tedrow), Sun., Nov. 3, to Tues., Nov. 5.

Anna Lois Rohrer
Berlin, Wed., Nov. 6, p.m.
North Lawrence (Pleasant (View), Sun., Nov. 10, p.m.

J. G. Yoder
Columbiana (Midway), Sun., Nov. 3, a.m./p.m.

Ontario

Cyril Gingerichs
Poole, Sun., Nov. 10, p.m.
Tavistock, Sun., Nov. 10, 10:00 a.m.
Tavistock (East Zorra), Sat., Nov. 9, p.m., and Sun., Nov. 10, 2:30 p.m.
St. Agatha, Sun., Nov. 10, 11:00 a.m.

Carson Moyers
Breslau (Cressman), Sun., Nov. 3, a.m.
Millbank (Riverdale), Sun., Nov. 10, 10:00 a.m.
Poole, Sun., Nov. 10, 11:00 a.m.

Allen Shirk
Ailsa Craig (Nairn), Tues., Nov. 5, p.m.
Baden (Steinman), Sun., Nov. 10, p.m.
Bothwell, Wed., Nov. 6, p.m.
Exeter (Exeter and Zurich), Mon., Nov. 4, p.m.
Kitchener (First Mennonite), Sun., Nov. 3, 11:00 a.m.
Kitchener (Rockway), Sun., Nov. 3, 10:00 a.m.
Latschar (Mannheim), Fri., Nov. 8, p.m.
London (Valleyview), Thurs., Nov. 7, p.m.
Poole, Sat., Nov. 9, p.m.
Tavistock (Cassel), Sun., Nov. 10, 10:00 a.m.
Tavistock (East Zorra), Sun., Nov. 10, 11:00 a.m., 2:30 p.m.

Pennsylvania

J. R. Buzzard
Spartansburg (Britton Run), Sun., Nov. 3, a.m.

Paul Conrads
Martinsburg, Sat., Nov. 9, and Sun., Nov. 10.
Scottdale (North Scottdale), Sun., Nov. 3, a.m.

Daniel Miller
Harleysville (Salford), Sat., Nov. 9, p.m., and Sun., Nov. 10, a.m./p.m.

Elmer Millers
Perkasie, Sun., Nov. 10, a.m./p.m.

Marie Moyer
Allentown, Sun., Nov. 3, a.m.

Anna Lois Rohrer
Meadville (First Mennonite), Sun., Nov. 3, a.m.

Abner Stoltzfus
Conneaut Lake (Sunnyside), Sun., Nov. 3, a.m.

Kenneth Weaver
Corry (Beaverdam), Sun., Nov. 3, a.m.

Virginia

Franca Ceraulo
Dayton (Bank), Sun., Nov. 3, a.m.
Harrisonburg (Weavers), Sun., Nov. 3, p.m.
Lyndhurst (Lynside), Sun., Nov. 10, p.m.
Waynesboro (Springdale), Sun., Nov. 10, a.m.

OUR MESSAGE

(Continued from page 956)

"But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee . . ." (Matt. 6:6-8).

10. Jesus Christ taught the universal character of His church. Believers from every race and nation are to become disciples and enter His church by water baptism. "Make disciples of all the nations" (Matt. 28:19).

". . . And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd" (John 10:10, 11, 15, 16).

The church in the United States is being called upon in an unprecedented manner to proclaim in word and deed the equality of all races in need and in opportunity—opportunity to enter Christ's fold, along with the enjoyment of such natural blessings as housing, employment, and education. God is the God of all the earth, and Christ is the Saviour of all who believe. The new Jerusalem is to be filled with men of every tribe and tongue, and people and nation. Let us be clear in our Christian message of an equal welcome in the fold of the Good Shepherd here on earth.

11. Christ proclaimed His will that marriage is to be the union of one man and one woman for life. Matt. 19:3-6, 9.

The message of the Lord Jesus to contemporary society is clear. Many, many couples are sinfully divorcing, acting from pure selfishness, and ignoring the will of our sovereign Lord. Let us be firm in our moral fiber: when we marry, we make no inner reservations about the possibility of separation or divorce. We marry with the intention of making our companion happy, and of obeying Christ's dictum to "leave and cleave."

12. Jesus gave the bread and the cup, and the washing of the saints' feet, to His church as vivid symbols of redemption from sin through faith in the crucified Lamb of God, and of the brotherhood character of His church.

"And he took bread . . . this do in remembrance. . . . And the cup in like manner . . ." (Luke 22:19, 20).

"Then he poureth water into the basin, and began to wash the disciples' feet. . . . I have given you an example, that ye also should do as I have done to you. . . . If ye know these things, blessed are ye if ye do them" (John 13:5, 12-17).

13. Jesus taught the doctrine of the two kingdoms: the divine kingdom of the Father and the Son, and the evil kingdom of Satan.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3).

"And if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand" (Matt. 12:26)?

"Pilate . . . called Jesus, and said unto him, Art thou the King of the Jews? . . . Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:33, 36).

For our Lord then, the doctrine of love and nonresistance rests upon the truth of the two kingdoms, and our membership in the divine kingdom.

14. Jesus taught that His disciples should ever be transparent and open, their words should be utterly reliable, and in view of their finiteness, they should never venture to swear an oath. Matt. 5:34-37.

This is a good example of the advance of the New Testament over that of the Old, which as we all recognize commanded the oath in certain circumstances.

15. Jesus gave us strong assurance that the Holy Spirit would make the apostles effective and reliable teachers of His truth. We do not therefore honor our Lord if we depreciate the epistles in comparison with the Gospel. Indeed, the epistles constitute the inspired interpretation of the holy events of the Gospel.

"I have yet many things to say unto you . . . when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you" (John 16:12-14).

This is precisely the testimony which the apostles had as they wrote the inspired letters of our New Testament. Paul could speak, "by the word of the Lord" (I Thess. 4:15); he could give commandment, "in the name of our Lord Jesus Christ" (II Thess. 3:6); he could say, "if any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord" (I Cor. 14:37).

We are therefore on safe ground when we recognize the New Testament letters as "tracts for the times," for this is what they were when first written, and also as the permanent handbook of the church of Christ, written by His inspired apostles, and permanently valid for the church. The requirement that Christian women wear the prayer veiling is a good example of what we regard as a permanent regulation for the church. One of the finest expositions of I Cor. 11 has recently been written by Dr. S. Lewis Johnson, Professor of New Testament Literature and Exegesis of Dallas Theological Seminary (the *Wycliffe Bible Commentary*, Moody Press, 1962, pp. 1247, 1248).

To insist on the communion service, and to discard the prayer veil is to be inconsistent. The communion service is not a cultural item and neither is the prayer veil. Both are Christian and religious. Both are symbols of Christian truth. Both are permanent regulations for the Christian church.

16. Finally, our Lord taught us that human history is not eternal. The world as we know it will stand until the glorious return of Christ on the last day. This return of our Saviour is the hope of the church, and the only satisfactory answer to the charge of political and social irresponsibility. The doctrine of the *Parousia* of Christ obligates the church to concentrate on its spiritual ministry of reconciliation, for the time is short. Matt. 13:40-43; Luke 12:35-38, 40.

This faith is triumphant and victorious ever. It is not disturbed by the various kinds of change which we are facing as a church. May God bless us all that we may also be found watching, and be ready when our Lord comes for us.

Scripture quotations from ASV.

Goshen, Ind.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Arndt, Fred and Arlene (Miller), Hartville, Ohio, fifth child, fourth son, James Lee, Sept. 15, 1963.

Bauman, Gordon and Erma (Martin), Alma, Ont., fifth living child, third daughter, Delphine Joyce, Sept. 16, 1963.

Bayne, Bill and Bernice (Zimmerman), Protection, Kans., fourth child, second son, Michael Bill, Aug. 3, 1963.

Birkey, David and Rose (Drudge), Gibson City, Ill., first child, Jeffery Alan, Oct. 10, 1963.

Bontrager, Charles and Olita (Chupp), Goshen, Ind., third child, first daughter, Cheryl Ann, Sept. 29, 1963.

Diener, Eber G. and Vera (Saltzman), Mt. Pleasant, Iowa, fourth child, second son, Glenn Edward, Sept. 12, 1963.

Fry, Paul and Rosemary (Blosser), Goshen, Ind., third child, first daughter, Marcia Jane, Sept. 24, 1963.

Good, Bobby A. and Lorraine (Bradfield), Harrisonburg, Va., a daughter, Stephanie Kathrin, Sept. 30, 1963.

Herr, Ira L., Jr., and Nora (Metzler), Ronks, Pa., fifth child, third son, Aug. 26, 1963.

Horst, Earl W. and Elizabeth (Kuhns), Waynesboro, Pa., fourth child, third daughter, Darlene Faye, July 9, 1963.

Jones, Abram S. and Frances A. (Geissinger), Boyertown, Pa., sixth child, fourth son, Phillip Abram, Sept. 23, 1963.

King, John C. and Edith (Birky), Dalton, Ohio, fifth child, second son, John Wesley, Sept. 6, 1963.

Kuhns, Merle R. and Esther (Ebersole), Saxton, Pa., second daughter, Cheryl Dawn, July 30, 1963.

Martin, Roy H. and Isabel (Diller), Greencastle, Pa., tenth and eleventh children, fourth and fifth sons, Daniel Silas and David Samuel, Sept. 27, 1963.

Miller, Eli Jay and Verna Mae (King), Loman, Minn., first child, Marvin Lee, Sept. 9, 1963.

Miller, Lester M. and Mary (Keener), Oxford, Pa., fifth child (one deceased), third daughter, Christine Marie, born Dec. 20, 1957, adopted Oct. 15, 1963.

Miller, Levi and Fanny (Peachy), Goshen, Ind., third child, second daughter, Sarah Jo, Sept. 14, 1963.

Miller, Melvin H. and Alma (Nisly), Hutchinson, Kans., fourth child, first daughter, Myrna Marlene, Sept. 15, 1963.

Schrock, Wayne and Mary (Halbert), Wauseon, Ohio, second child, first son, born May 20, 1963, adopted Sept. 27, 1963.

Shenk, Kenneth E. and Mae (Myers), East Petersburg, Pa., first child, Karen Louise, Sept. 23, 1963.

Smeltzer, Carl and Margaret (Rupp), Archbold, Ohio, second child, first son, Sherwyn James, Oct. 10, 1963.

Swartz, Robert L. and Elaine (Klassen), Lapeer, Mich., second daughter, Cynthia Joy, Sept. 17, 1963.

Thomas, Elmer H. and Ruth Ann (Kreider), Lancaster, Pa., second child, first daughter, Tracy Sue, Oct. 9, 1963.

Ventura, John and Hope (Sanchez), Denver, Colo., fourth child, second daughter, Mary Elizabeth, Oct. 6, 1963.

Wagler, Cecil and Reta (Bender), New Hamburg, Ont., second child, first son, Darrell Keith, Aug. 31, 1963.

Weaver, Kenneth Ray and Esther L. (Hess), Ephrata, Pa., first child, Kenneth Scott, Sept. 13, 1963.

Weaver, Paul and Ruth (Petre), Boiling Springs, Pa., eighth child, fourth son, Timothy Lynn, Oct. 1, 1963.

Zeiset, Ellis and Lois (Beyer), Womelsdorf, Pa., third child, first daughter, Arlene B., Aug. 28, 1963.

Correction: The address of Keener, Carl and Ann, should be Denver, Colo., not Denver, Pa., as listed in the Oct. 8 issue.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Borntrager — Stoltzfus. — John Borntrager, Uniontown, Ohio, Hartville cong., and Rowene Stoltzfus, Orrville (Ohio) cong., by Lester Graybill at Orrville, Sept. 7, 1963.

Driver—Kiser.—Lewis M. Driver, Dayton, Va., Bank cong., and Ellen Irene Kiser, Waynesboro, Va., Springdale cong., by Roy D. Kiser at the home of the bride, Oct. 12, 1963.

Esbenshade—Landis.—Fred Richard Esbenshade, Quarryville, Pa., Mechanic Grove cong., and Nancy Jane Landis, Lancaster, Pa., Mellinger cong., by Paul G. Landis at Mellinger's, Sept. 14, 1963.

Fellenbaum—Burkhart.—Donald Harold Fellenbaum, Washington Boro, Pa., Masonville cong., and Kathleen Weaver Burkhart, Gordonville, Pa., Mellinger cong., by Paul G. Landis at Mellinger's, Oct. 12, 1963.

Fretz — Metzger. — Erne Melvin Fretz, St. Jacobs, Ont., and Marie Metzger, Heidelberg, Ont., both of the St. Jacobs cong., by Howard Schmitt and Glenn Brubacher at the church, Sept. 28, 1963.

Graber—Prough.—Ben Graber, Goshen, Ind., Pleasant View cong., and Nancy Prough, Middlebury, Ind., Clinton Brick cong., by John J. Yoder at Clinton Brick, Aug. 25, 1963.

High—Hostetter.—S. Dale High, Lancaster, Pa., Mellinger cong., and Dawn Hostetter, Willow Street, Pa., West Willow E.U.B. cong., by John R. Martin at Neffsville, Aug. 31, 1963.

Hoover—Zimmerman.—Nelson Ray Hoover, Leola, Pa., Carpenter cong., and Esther G. Zimmerman, Stouchsburg, Pa., Richland Church of the Brethren, by John R. Martin at Neffsville, Oct. 12, 1963.

Kile—Wood.—R. Wayne Kile, Harrisonburg, Va., and Carolyn A. Wood, Elkton, Va., both of the Beldor cong., by Lloyd S. Horst at the church, Oct. 11, 1963.

Martin—Roth.—Leo E. Martin, Maugansville, Md., Mt. View cong., and Mary E. Roth, Albany, Oreg., Fairview cong., by Verl Nofziger at Fairview, Aug. 9, 1963.

Miller—Weirich.—David Ray Miller, Goshen, Ind., Goshen College cong., and Janet Darlene Weirich, Middlebury (Ind.) cong., by J. Robert Detweiler at Goshen College Church, Sept. 28, 1963.

Redcay — Thomas. — Kenneth L. Redcay, Quarryville, Pa., New Providence cong., and Grace H. Thomas, Lancaster, Pa., New Danville cong., by David N. Thomas at New Danville, Oct. 12, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Amadeo, Sandalio, son of Leocadio and Maria (Ortiz) Amadeo, was born in Aibonito, P.R., Sept. 2, 1877; died at the Ponce District Hospital, Sept. 23, 1963; aged 86 y. 21 d. On July 21, 1902, he was married to Beatriz Rivera Martinez, who survives. Also surviving are 3 daughters (Bernaida, Luisa, and Eltrude), and 2 sons (Dimaso and Santiago). He was received into the Mennonite Church of Coamo by baptism on Nov. 18, 1955, and was steadfast in his faith and a great blessing to all who knew him. Funeral services were in charge of Lester Hershey and Addona Nissley.

Gascho, Ben, son of Joseph and Mary (Burkey) Gascho, was born near Milford, Nebr., March 14, 1878; died at his home at Milford on Sept. 21, 1963; aged 85 y. 6 m. 7 d. On Dec. 16, 1915, he was married to Mary Eichelberger, who passed away Sept. 12, 1930. On Oct. 13, 1935, he was married to Lizzie Yeackley Eicher, who survives. Also surviving are 6 stepdaughters and one stepson (Flonie Roth, Esther Stutzman, Stella Roth, Roy Eicher, Mattie Roth, Jessie Hobson, and Doris Roth), 25 grandchildren, 28 great-grandchildren, and 2 sisters (Mrs. Amnon Hershberger, and Mary—Mrs. Pete Stutzman). Preceding him in death were 6 brothers and 3 sisters.

Good, Simon, son of John and Mary (Rich) Good, was born near Minier, Ill., Feb. 24, 1898; died unexpectedly of pulmonary thrombosis at his home in Kouts, Ind., Sept. 16, 1963; aged 65 y. 6 m. 23 d. On July 28, 1925, he was married to Emma Birky, who survives. Also surviving are 2 sons (Velde W. and Simon J.), 6 grandchildren, one brother (Alvin), and 5 sisters (Phoebe—Mrs. John E. Litwiler, Alma —Mrs. Joe Litwiler, Rose—Mrs. John Egli, Mrs. Esther Stichter, and Ruth Good). Besides his parents, 2 sisters and one brother preceded him in death. He was a member of the Hopewell Church, Kouts, Ind., where funeral services were held in charge of Samuel Miller and Emanuel Birky.

Hershberger, Lizzie, daughter of Manases and Barbara (Stutzman) Miller, was born in Lagrange Co., Ind., Oct. 11, 1906; died after an extended illness at the Goshen (Ind.) General Hospital, Sept. 20, 1963; aged 56 y. 11 m. 9 d. On Feb. 20, 1930, she was married to Eli Hershberger, who survives. Also surviving are one daughter (Barbara—Mrs. Marion Beckner), 2 sons (Manases and Leon), one grandchild, 2 brothers (Felty and Daniel), and one sister (Fannie—Mrs. Howard Rodman). She was a member of the North Goshen Mennonite Church, where funeral services were held on Sept. 22, in charge of Russell Krabill; burial in the Thomas Cemetery.

Kinsinger, Elias, son of John P. and Catherine (Yoder) Kinsinger, was born near Myersdale, Pa., Oct. 14, 1883; died at Kokomo, Ind., Oct. 2, 1963; aged 79 y. 11 m. 18 d. On Dec. 13, 1908, he was married to Emma E. Otto, who died Dec. 29, 1918. On June 21, 1921, he was married to Louie J. Hershberger, who died Sept. 8, 1941. Surviving are 2 sons and one daughter (Simon, John, and Abbie Ellen—Mrs. Eli Gingerich), 18 grandchildren, 5 great-grandchildren, 2 brothers, and 9 sisters. He was a member of the Beachy A.M. Church. Funeral services were held at the Howard-Miami Church, Oct. 5, in charge of Emanuel J. Hochstetler, David Bontrager, and Enos Miller; interment in Christner Cemetery.

Layman, Clarice, daughter of John R. and Sophie (Ritchie) Swartz, was born at Dayton, Va., Oct. 11, 1894; died at Harrisonburg, Va., Sept. 19, 1963; aged 68 y. 11 m. 6 d. On Dec. 13, 1916, she was married to Roy J. Layman, who died May 13, 1961. Surviving are 5 sons and 6 daughters (Reba—Mrs. Lee Emswiler, Emory, Almon, Raymond Shoemaker, Wilda—Mrs. Harry Rust, Marvin, John R., Glen E., Charles E., Weldon, Eleanor—Mrs. Robert Armentrout, and Carolyn—Mrs. Jerry Chandler), 23 grandchildren, and 2 brothers (Robert R. and Glen). She was a member of Weaver's Church, where funeral services were held on Sept. 19, in charge of DeWitt Heatwole and Guy E. Wampler.

Martin, Ivan E., son of Melvin E. and Bertha (Eshleman) Martin, was born Aug. 28, 1945; died in a train-car accident, Aug. 26, 1963; aged 17 y. 11 m. 29 d. Surviving are his parents, 3 brothers (Chester, Jason, and Charles), 3 sisters (Mary Ellen, Darlene, and Esther). He was a member of the Stauffer Church, where funeral services were held Aug. 29, in charge of Amos J. Martin, Mervin J. Martin, and Hamish Wolf.

Neuschwander, Ivan Ai, son of Peter and Emma (Biery) Neuschwander, was born near Macleay, Oreg., Sept. 1, 1894; died at the Lebanon (Oreg.) Community Hospital, Sept. 24, 1963; aged 69 y. 23 d. Surviving are 2 sisters (Rosina Roth and Bertha Kenagy), and one brother (Emery). Two brothers and 3 sisters preceded him in death. He was especially known for the wonderful care he gave his father during his father's long illness. He was a member of the Harrisburg Church, where funeral services were held Sept. 26, in charge of the home ministers. Interment in Alford Cemetery.

Orendorff, Daniel Webster, son of Christian and Lena Orendorff, was born near Flanagan, Ill., July 11, 1879; died at Morton, Ill., Sept. 24, 1963; aged 84 y. 2 m. 13 d. On Sept. 26, 1900, he was married to Mary (Mollie) Gerig, who died Sept. 5, 1962, after 62 years of married life. Surviving are 2 daughters (Edna Taylor and Geneva—Mrs. Alvin Boshart), 8 grandchildren, 18 great-grandchildren, one brother (John), and 3 sisters (Mrs. Lydia Roth, Mrs. Amelia Conrad, and Alice—Mrs. E. F. Gingerich). He farmed near Wayland, Iowa, from 1899 until his retirement in 1949. For the last 2 years he made his home at the Parkview Retirement Home. He was a member of the Mennonite Church. Funeral services were held at the Sugar Creek Church, on Sept. 27, in charge of Glen Richard and Vernon Roth.

Shoemaker, Lizzie O., daughter of Harvey K. and Barbara (Overholt) Smith, was born in Bucks Co., Pa., Oct. 23, 1896; died of coronary

occlusion at the home of her son, Harvey Shoemaker, while she was baby sitting in the home, Sept. 21, 1963; aged 66 y. 10 m. 29 d. On Nov. 17, 1926, she was married to Jonas L. Shoemaker, who survives. Also surviving are 5 children (Gertrude—Mrs. J. Merrill Souder, Linford, Ella May, Elizabeth, and Harvey S.), 3 stepsons (Curtis M., Abram M., and Harry M.), her mother, 14 grandchildren, 2 great-grandchildren, and 6 brothers and sisters (Harvey O., Joseph O., Henry O., Raymond O., Mrs. Anna Dunlap, and Mrs. Marvin Moyer). She was a member of the Franconia Church, where funeral services were held Sept. 26, in charge of Leroy Godshall and Curtis Bergey.

Our Readers Say—

Critics of American burial customs, and the "high cost of dying," had better take another look. You may say that funeral directors are robbers and are charging too much for funerals. May I say that funerals can be purchased at almost any price one wishes to pay.

Let's be fair, and take a look at Mr. Funeral Director. In Pennsylvania he is required to have a high school education, two years of college, twelve months of embalming school, six months' apprenticeship, plus taking a state examination to qualify him for a Funeral Director's license. He then becomes a professional licensed funeral director and can do business in the state of Pennsylvania.

Funeral costs, like all other costs, have skyrocketed during the past twenty-five years. Compare the price of a car today with that of a car twenty-five years ago, if you will, please.

May I ask, how many of you critics would be willing to take a funeral director's place when death takes place? You are glad you can call on someone to take proper care of the remains of a loved one.

Our human body is built in God's own image, so says the Bible, and thus is the human temple.

Let's take a Christian look at burying our loved ones. Jesus honored the woman who poured the costly ointment upon Him in preparation of His burial. His greedy disciples criticized her, but Christ endorsed her act.

Did Jesus criticize anyone for being buried in a rich man's tomb?

Why was Christ's body taken care of in the manner in which it was? Because someone loved Him.

When the spirit leaves the body of our loved ones, should we act like the heathen or should we show respect as did Joseph of Arimathaea for our beloved Christ?

—John E. Longacre, Boyertown, Pa.

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It bothers me to no end that we get so excited about the funeral directors and their charges for services. It isn't that I believe in high priced funerals or that I think funeral directors have always been lily white.

If we attack them and their charges for services, shouldn't we have an equal word for the man who wants to sell us an Oldsmobile or Buick when a Volkswagen will give us transportation? What about the clothier that tried to sell me a $103 handmade suit the other day? He told me I looked good in it and that my friends would all be jealous. He was attempting to appeal to my emotions at a point where most of us are weak—pride. Shouldn't I now write an article about how the clothiers try to fleece the American public? They also appeal to the emotions at a weak moment, just as the funeral directors.

What about **Better Homes and Gardens** magazine? It raises the standard and desire of every woman in America. Who wouldn't want a home like those pictured in the magazine?

If we want to attack the practices of high charges for personal services, what about the policies of the medical profession? I have never observed that the typical American doctor has such a compassionate heart. Our own Mennonite mental hospitals and many of our Mennonite doctors accept the normal charges as the "Christian way"—even though it means intense financial sacrifice on a poor family. Where is the father or mother that would keep their child or even each other from the best medical or psychiatric care when it is needed? Regardless of price we accept the services only to struggle with the financial implications later. It seems to me the medical profession is a good parallel to our funeral directors.

All I'm saying is that there are evangelists of materialism about us everywhere. All merchants are schooled well in the emotional appeals of their products. They set sales goals, study salesmanship, analyze personalities to see at what point the customer should be appealed to. A salesman's income is even determined by the effectiveness of the sales pitch to the customer. Every purchase we make or service we accept is taken by the merchant or the professional person to mean that he ought to produce another item like the one bought or to give service as rendered before. Our buying is the best indication that he (the merchant) is on the right track in offering what is really wanted.

If the Christian believes in the simple life, he must learn to discipline his own desires. The merchant and the professional man will always attempt to sell the best at the highest possible price. If I were a merchant or professional man, I'd likely do the same thing.

Daniel Kauffman, Scottdale, Pa.

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Some time back (Sept. 3) there appeared in the **Herald** an article concerning funerals. The modern methods of conducting funerals, as well as the expenses involved, were attacked. Subsequently several letters were published agreeing with the author of the article. I do not say that there is not at least some danger of going too far in this matter. This area of our lives, but when we measure these things in the light of money and cold calculations only, we destroy the very foundation of brotherhood which characterizes the true church of Jesus Christ.

When I lost my companion through accident, it was such that the body could not be viewed. I keenly felt that this added to my suffering as well as to the sorrow of my children. I wish it would not have had to be so.

Also, some may regret the money they have spent to lay the remains of their loved one away. I do not. I have regretted some of the money which I have spent selfishly on myself at times. The church mission is not suffering because of the few thousands of dollars which we are spending on funerals, but rather because of the millions we **Mennonites** are spending on farms, and houses, and automobiles, and many modern, unnecessary conveniences.

Finally, I want to say that I appreciated the hundreds of friends who came to pay tribute and respect to my companion, and to share in the sorrows of myself and my family. They stood loyally by when I needed them most. The flowers were most lovely and were created by God to bring comfort to weak mortals. I hope the time never comes when there are no flowers at funerals, and may God forgive us for being so cold and mercenary as to measure love and sympathy in terms of dollars and cents.

—J. C. Kauffman, Edmonton, Alta., Canada.

Field Notes — CONTINUED

Wilmer W. Leaman was ordained to the Christian ministry, Aug. 14, to serve the Bowmansville, Pa., congregation. Howard Z. Good officiated, and Elmer G. Martin preached the ordination sermon.

A Women's Retreat will be held at Laurelville Mennonite Camp and Church Center, beginning with 6:30 p.m. supper, Nov. 8, and continuing through noon, Nov. 10. Mrs. William McVetty, Tonawanda, N.Y., will be the resource person for the retreat, and the theme will be "Dialogue and Destiny." Registrations may be sent to Laurelville Church Center, Route 2, Mt. Pleasant, Pa.

Evangelistic Meetings

Moses Slabaugh, Harrisonburg, Va., at Mt. Hermon, Bergton, Va., Oct. 27 to Nov. 3. **Lloyd Eby,** Ronks, Pa., at Lititz, Pa., Nov. 30 to Dec. 8. **Joe Esh,** Mt. Union, Pa., at Vincent, Spring City, Pa., Nov. 10-17. **Norman H. Teague,** Grantsville, Md., at Casselton, N. Dak., Nov. 13-17.

Henry Ruth, Harleysville, Pa., at Blainsport, Pa., Nov. 7-17. **Orvin H. Hooley,** Sturgis, Mich., at Osceola, Ind., Oct. 21-27. **Clyde Fulmer,** Morton, Ill., at Bloomington, Ill., Nov. 10-17. **J. J. Hostetler,** Peoria, Ill., at Tavistock, Ont., Oct. 29 to Nov. 5.

Stanley Sauder, Exeter, Ont., at Floradale, Ont., Nov. 3-10. **William R. Miller,** North Liberty, Ind., at Wayside, Brimley, Mich., Oct. 20-27. **John Shenk,** Denbigh, Va., at Lansdale, Pa., Nov. 10-17. **Aquila E. Stoltzfus,** Grayson, N.C., at Mennonite Christian Fellowship, Still Pond, Md., Nov. 13-19.

Roy Kiser, Stuarts Draft, Va., at Cedar Street, Chambersburg, Pa., Nov. 10-17. **Walter B. Ramer,** Port Trevorton, Pa., at Texter, Robesonia, Pa., Oct. 20-27. **Sidney B. Gingrich,** Myerstown, Pa., at Susquehanna, Port Trevorton, Pa., Nov. 17-24. **Olen Nofziger,** Wauseon, Ohio, at Conestoga, Morgantown, Pa., Nov. 23 to Dec. 1.

Jesse L. Yoder, Bay Port, Mich., at Bethel, Ashley, Mich., Nov. 24 to Dec. 1. **B. Charles Hostetter,** Harrisonburg, Va., at Arthur, Ill., Nov. 3-7. **J. C. Wenger,** Goshen, Ind., at North Main Street, Nappanee, Ind., Dec. 8-15.

Calendar

Mennonite Board of Education annual meeting, Goshen, Ind., Oct. 31 to Nov. 2.
Eastern Ohio Division, Mennonite Disaster Service annual meeting, Walnut Creek, Ohio, Nov. 2, 1963, 1:30 p.m.
Indiana-Michigan Winter Ministers' meeting, Hopewell, Route, Ind., Dec. 3, 4.
Winter Bible School, at Rosedale, Ohio, Dec. 30 to Feb. 7.
Special Course for Ministers, E.M.C., Harrisonburg, Va., Jan. 6-17.
Ministers' Week Program, E.M.C., Harrisonburg, Va., Jan. 20-24.
Mennonite Publication Board annual meeting, Scottdale, Pa., March 20, 21, 1964.

ITEMS AND COMMENTS

BY THE EDITOR

TITUS L GROSS
187 N CLINTON ST
DOYLESTOWN PA

Married couples can build a foundation of happiness by making talk of God as common in the home as talk of babies and grandmothers, a Lutheran theologian said in Chicago. Paul W. F. Harms, professor at Concordia Senior College, Fort Wayne, Ind., discussed various aspects of Christian family life in three main presentations at the 46th anniversary convention of the Lutheran Laymen's League.

"What a difference it would make in a day if couples discussed the trouble in Gethsemane as well as the trouble in the office, the trial of Christ before Pilate as well as the trials of the Supreme Court," Prof. Harms said. Stressing the need for Christian love in the home, he said the best thing a couple can do for their children is to display their love and ask openly for each other's forgiveness. "A course in 'Three Easy Ways to Hate Jesus' couldn't do more damage to children's minds than parents who don't get along, yet force their children to go to Sunday school," he said.

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Alcoholism has reached epidemic proportions in the U.S. and is now one of the country's major health problems, the head of an international organization said in Washington, D.C. W. A. Scharffenberg, Executive Secretary of the International Commission for the Prevention of Alcoholism, spoke before a session of the Washington Institute of Scientific Studies for the Prevention of Alcoholism. The meeting was held on the campus of American University, a Methodist-related school in Washington, D.C. "I say alcoholism is an epidemic," he said, "because it is a growing national problem and nothing is being done nationally to prevent it. Of the nearly 6,000,000 known alcoholics in the country, we will bury 350,000 before the year is out."

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An elementary school teacher, Lansdale, Pa., has resigned to register her protest against the U.S. Supreme Court decision barring Bible reading as a devotional act in the public schools. "It is against my soul and my God to serve where His Word is put aside," said Miss Elizabeth Devlin, 53, in her letter of resignation to the Lansdale Board of Education.

• • •

A report indicating that young married persons are developing an environment much more favorable for the success of marriage than during the early postwar era has been released in Washington, D.C., by the U.S. Census Bureau. The report, based on a survey of "households and families by type," shows that only 867,000 of the nation's 41,700,000 married couples are "without own household." This means that only 2.1 per cent of married couples, or a little more than one out of 50, are living with other families. In 1947, a similar survey disclosed 2,900,000 married couples, or almost nine per cent, did not have their own households.

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State Education Commissioner James E. Allen ruled in Albany, N.Y., that morning classroom singing or reciting of the fourth stanza of "America"—which refers to God—as part of a devotional exercise would violate the U.S. Supreme Court decision on the use of prayer in the public schools. The state official's ruling was directed against the Levittown, L.I., School District, which also has advocated Bible reading.

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"A moment of reverent silence" or silent prayer may be used by public schools in New York state, Education Commissioner James E. Allen, Jr., announced in Albany. Such a period, he said, could be used to replace religious recitations—Lord's Prayer and Bible reading—banned by the recent decision of the U.S. Supreme Court.

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Christianity Today, a conservative Protestant fortnightly, expressed sharp criticism in Washington, D.C., of the divorces and remarriages of New York's Gov. Nelson A. Rockefeller and Supreme Court Justice William O. Douglas. In an editorial entitled "The Widening Moral Gulf," the magazine said, "Recent weeks have chronicled interesting evidence of a widening gulf between public and private morality both in this country and abroad. New York's Gov. Rockefeller, an aspirant to the presidency of the U.S., apparently sees no contradiction between his alleged intention to honor political vows and his failure to honor the vows of a 31-year-old marriage," the magazine declared. "Supreme Court Justice Douglas, 64, married for the third time to 23-year-old Joan Martin," it observed, commenting: "What is particularly distressing is not evidence of an acute decline in moral integrity alone, but the apparent increasing tide of lax moral behavior on the part of those who assume positions of public responsibility."

• • •

The Bible is still the best seller of all time and the King James Version is outselling all other translations by a margin of 4 to 1, a survey of 150 publishers attending the 14th annual convention of the Christian Booksellers Association in Washington, D.C., disclosed. Publishers report good sales of the New English Bible, published two years ago jointly by Oxford and Cambridge Presses, which has sold more than 2,000,000 copies in the U.S. Sales of the RSV, now 11 years old, also are continuing brisk. But the booksellers state that four out of every five Bibles they are selling are still the King James Version.

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Members of the Christian Booksellers Association were told in Washington, D.C., that under current circumstances evangelical book publishers cannot reach the unchurched public. Floyd W. Thatcher, president of the Cowman Publishing Company of Los Angeles, said such publishers cannot produce books designed to attract the unchurched because the "evangelical reading public" will not accept such work.

Publishers, he said, often hold back from publishing books "which do not use evangelical cliches on every page" because they cannot afford to irritate their steady customers. In an address before the association's annual convention, Mr. Thatcher declared that a survey of booksellers dealing in Christian books showed they principally served professional church workers while "leaving nine out of ten persons in their communities unreached by their products. We must get away from direct preaching, which this group resists," he said. "But the evangelical public has not shown itself ready to accept the kind of books which communicate the good news of Christ through real life situations."

• • •

Jacob Stam of Paterson, N.J., president of Gideons International, in his annual report to the organization, declared that "the June, 1963, Supreme Court decisions have not ruled specifically against our form of voluntary placements, but only against compulsory Bible reading and prayer, prescribed by law." He added that "the attitude of school boards in view of the recent Supreme Court decisions may make a substantial difference in our program."

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Public school officials in Alabama have been ordered by the State Board of Education to establish daily readings of the Bible as part of a prescribed course of study. In its decision barring Bible reading and prayer as devotional acts in public schools, the U.S. Supreme Court did not rule out Bible readings when used as an implement in an academic course. The State Board of Education, in announcing the "course of study," denounced the Supreme Court for issuing a decision that was "a calculated effort to take God out of the public affairs of this nation."

GOSPEL HERALD
Tuesday, November 5, 1963
Volume LVI, Number 44

The Cross

Half hidden in the darkness,
The cross of Christ still stands,
Forever pointing Godward
And reaching to all lands.

—D.

Holocaust or Pentecost?

By Mark Peachey

A division of men were crouching in their trenches with guns in hand and bayonets pointing skyward. As each man was waiting for the next move, a bomb exploded near them; and in the twinkling of an eye the bank of dirt intended for their protection was blown upon them, burying them alive.

Today as the earth is settling and as the elements are wearing away the mound, their bayonets are protruding out of the ground, still pointing skyward. In the same vicinity bones which had been bleaching in the weather were gathered en masse and placed into a large grave, built of concrete, covered with glass; and today they are yet visible to the tourist who wishes to see them. Were they Americans or Europeans? What difference does it make? *They are men*, awaiting the resurrection.

Countless such stories could be written of the two blood baths which Central Europe experienced in the span of 30 years. One would think that such experiences would awaken men to a deeper sense of responsibility to each other and to God. But what do we find in the experience of Israel when God measured out judgment? Often it was the minority who understood and accepted the warning, and, in humble and sincere penitence, turned to God; but many hardened themselves and took their own way.

It is even so in Europe. Many are grateful that God spared their lives, even though members of their families were killed and/or displaced, never again to return. Others who earlier may have owned a lucrative business or enjoyed the satisfaction provided by a prosperous farm now are bitter, resentful, and discontented within the confines of their little apartments.

There are others who in view of the phenomenal social and economic recovery feel that they may as well enjoy life while it lasts because they have no assurance that there will not be a sudden recurrence of the whole thing, or even a holocaust, worse than anything else yet experienced.

In view of these experiences and attitudes and in view of the rich cultural and religious heritage of Europe, what is the nature of the religious life of Europe today? In an article of the May, 1963, issue of *Decision* magazine, the following statement is made:

(Continued on page 980)

FIELD NOTES

Excavating and construction began on Oct. 16 for the Lancaster Conference historical libraries, archives, and Mennonite Information Center. This building will be located adjoining the campus of Lancaster Mennonite School, Lancaster, Pa. It is expected that this building will be ready for use during early spring of 1964.

David L. Bair and family are moving from Westchester, Ill., to Elkhart, Ind., where David will be administrator of the Westview Convalescent Home, located on the south side of Elkhart.

Abram K. Mann and wife, Millersville Pike, Lancaster, Pa., observed their 75th wedding anniversary, Oct. 30. He is 99 years old and Mrs. Mann is 95 years old. They are members of the Millersville Mennonite Church where they attended regularly until recently. Both are enjoying good health.

The Mennonite Graduate Students' Fellowship of New York City had its first meeting with an informal tea at the House of Friendship, Oct. 27.

Titus Kauffman, Paradise, Pa., was ordained to the ministry on Oct. 20, to serve the Bart congregation, a member of the Conservative Mennonite Conference. Erie Renno was officiating bishop, assisted by Urbane Peachey. Telephone: 717 442-4448.

David W. Augsburger, who has been serving as licensed pastor at the Trissels Church, Broadway, Va., was ordained to the ministry Oct. 20. The ordination service was in charge of bishops Linden M. Wenger, J. Ward Shank, and Lloyd S. Horst.

Lee Miller, Hannibal, Mo., has accepted the call to pastor the church at Cheraw, Colo.

Ralph and Martha Palmer, tract evangelists, write that the little booklets, **Peace** and **Pardon from the Bible,** have been going very well. They are working in Virginia, Kentucky, and Tennessee.

First Mennonite, Fort Wayne, Ind., celebrated its 60th anniversary Oct. 27. Allen Ebersole, Leetonia, Ohio, former pastor, taught the Sunday-school lesson; D. A. Yoder, Goshen, Ind., bishop from 1914 to 1959, led the devotion; Fred Augsburger, Youngstown, Ohio, preached the morning message. Mrs. Augsburger is the daughter of the late B. B. King, who was pastor for the first 25 years. Rudy Borntrager, Millersburg, Ohio, former minister, preached the afternoon message, and Paul M. Miller, Goshen, Ind., present bishop, preached one of the two evening messages. **John R. Smucker** is pastor of the congregation.

The Lima, Ohio, Rescue Home observed its 57th anniversary, Nov. 1.

John Koppenhaver, Hesston, Kans., at Bethel, Wayland, Iowa, Nov. 3.

Bible Conference at Pottstown, Pa., Nov. 30, Dec. 1. George R. Brunk, Harrisonburg, Va., speaker.

John Mosemann, Goshen, Ind., president of the General Mission Board, at Tedrow, Wauseon, Ohio, Nov. 3-5.

Urie A. Bender, Elkhart, Ind., at West Union, Parnell, Iowa, Nov. 10.

South Pacific Conference will be held at Upland, Calif., Nov. 28-30.

Annual Thanksgiving meeting, Sunnyside, Lancaster, Pa., Nov. 28. Speakers include **Lloyd Kreider,** Oxford, Pa., **Ivins Steinhauer,** Bridgeport, Pa., **Marvin Eshleman,** Paradise, Pa., **Frank Zeager,** Middletown, Pa., and **Richard Buckwalter,** Cochranville, Pa.

Paul M. Lederach, Scottdale, Pa., at Perkasie, Pa., Nov. 30, Dec. 1, for a Christian Nurture Conference.

Franconia annual ministerial meeting, Nov. 18, 19, at the Blooming Glen Mennonite Church. Truman Brunk, Denbigh, Va., and John M. Drescher, Scottdale, Pa., will bring messages, and Milton Brackbill, Paoli, Pa., and Norman Kauffman, Honduras, will conduct the devotional periods.

D. Richard Miller, Fort Dodge, Iowa, missionary day speaker, Nov. 24, at Alpha, Minn.

E. C. Bender, Martinsburg, Pa., at Thomas Mills, Pa., Nov. 10.

Aaron Mast, New Holland, Pa., at Sandy Hill, Sadsburyville, Pa., Nov. 10.

Paul Brenneman and Stanley Shenk, both of Souderton, Pa., at Worcester, Nov. 10.

New members: one by baptism at Worcester, Pa.; five by baptism at Spring Valley, Canton, Kans.; thirteen by baptism at First Mennonite, Nampa, Idaho; eleven by baptism at Weavers, Harrisonburg, Va.; five by baptism at Mt. Joy, Pa.; eighteen by baptism at Chicago Avenue, Harrisonburg, Va.; three by baptism at Bally, Pa.; two by baptism at Beaverdam, Corry, Pa.; one by baptism at Maple Grove, Gulliver, Mich.; two by baptism at Crown Hill, Rittman, Ohio; ten by baptism at Yellow Creek, Goshen, Ind.; three by baptism at East Holbrook, Cheraw, Colo.; one by baptism and one by confession at Salem Ridge, Greencastle, Pa.

Edwin Weaver is asking our help to find twelve used copies of **Christian Stewardship** by Milo Kauffman. These copies are to be made available to leaders in the Nigeria Mennonite Church who are particularly anxious at this time to carry out a stewardship teaching program in the churches. Mail to Literature Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. An enclosure of 25¢ would cover packaging and postage costs to Nigeria.

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Cover photo by H. Armstrong Roberts

GOSPEL HERALD

Established 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864)
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EDITORIAL

New Series Begins

A series of doctrinal articles begins in this issue of the GOSPEL HERALD. These articles have been in the planning for more than a year. More than fifty-five writers were selected from across the church. The length of the articles is to be limited to approximately one page. Written in nontechnical language and with real theological content, they should attract our readers.

The aim of the series is to build and strengthen conviction and to nurture faith and life through an understanding and exposition of the Scriptures.

It is also hoped that many congregations will use these doctrinal articles as a basis for further discussion and study. They should form a good background for midweek meetings, Sunday evening services, or Sunday morning and Sunday evening sermons.

A number of our schools are planning to use them as a basis for study in classes such as Bible doctrine. It is encouraging to know that the GOSPEL HERALD is also being used in our schools in mission classes, Christian literature classes, church history, and related subjects. Items and Comments pages and discussion pages are being used along with class discussions on current events.

May this doctrinal series prove to be, under God and the leading of His Spirit, a spiritual experience to the church.—D.

Responsibility

I was waiting for further transportation. Until the person who was coming for me arrived, I began talking with the proprietor of the place in which I waited. The place housed a bus waiting room, ticket office, lunch counter, and newsstand.

We soon spoke of spiritual things. We both stated our Christian faith. Then I listened for some time as my friend spoke concerning the evils of today. He especially localized the evils to the awful political situation in his home city and community. "It is not enough," he said, "to go to church on Sunday. One must live the Christian life every day of the week." That's good theology, I thought. He kept denouncing one political figure after another by name. I added a little now and then, mostly with a "Is that right?" or a "yes" or "no" to his questions.

Finally the proprietor paused long enough for me to insert a question. I was glancing around noticing in particular his book and magazine rack. "How, sir," I asked, "can you as a Christian sell those magazines?" I pointed to at least three shelves packed with material which gave away its lurid character by the front cover pictures and titles.

"Well, I'll tell you," he said, "those are put in here by the magazine company."

"But you must approve it; you must give your permission and allow it."

"Yes, that is right," he said, "but you'd be surprised at the people who read those magazines. Take that low-down — magazine. Even grandmothers buy that."

"Awful stuff, isn't it?" I commented.

"Yes, but take that magazine over there. There's some good in that. And over there's another. That isn't so bad."

He was leaving the shelves now which we were talking about and seeking to point out the goodness of less objectionable magazines.

I thought to myself, I wonder how often I do the same thing in other areas of my life. How like all of us he is. We seem to have clear vision as to the wrongs of others and what others should do, but we seem blind to the serious sins which ought to concern us right in our own hearts and lives. Our sin, because we seek to place it on a different scale or to blame others for it, seems justified. Political bosses who commit a crime call down our condemnation, but to sell smut which stimulates crime seems less serious.

Then, too, I was reminded of the 900 parishioners of the Messiah Lutheran Church in Philadelphia who watched their pastor, along with city officials, burn magazines regarded as obscene in a portable barbecue pit on the church steps. The magazines were burned to dramatize the parishioners' opposition to their availability in drugstores, notion shops, and newsstands throughout the city.

It seems to me the church has some responsibility to quicken the conscience of our churches and communities concerning the kind of literature which floods nearly every grocery store, newsstand, and shop.

One thing we can do, certainly ought to do, is to refrain from the purchase of such materials. The Christian cannot indulge in reading or looking at that which lowers our lives and thoughts.

We ought to take opportunities, as the Lord opens them for us, in registering our concern to those who print, publish, and sell unwholesome literature.

Our churches ought to speak in a united way to this evil as well as evils such as race prejudice and war.—D.

Jesus the Christ

BY STANLEY C. SHENK

Now and then someone says, "Yes, Jesus was a man of matchless character and He was a wonderful teacher. But He was only a man; He was no more divine than you or I." Such a concept of Jesus is not only contrary to Scripture; it is also contrary to common sense.

To begin with, we must remember that Jesus repeatedly claimed to be the Christ, the divine Son of God. When the woman of Samaria spoke of the coming of Christ, Jesus replied simply, "I that speak unto thee am he" (John 4:26). And when, during the final night of His earthly life, the high priest asked Him point blank, "Art thou the Christ, the Son of the Blessed?" Jesus affirmed, "I am."

There are only four possibilities in regard to Jesus. Either He was what He said He was, or He was a liar and fraud, or He was sincerely self-deluded, or He was insane.

In this land of total religious freedom, one is free to say what he chooses about Jesus. And so, if he is willing to face the eternal consequences, he may flippantly assert that Jesus was indeed a liar, a fraud, and an impostor. But he cannot, in the name of simple common sense, say these things, and then say also that Jesus was a good man and a great teacher. Nor can he say that Jesus was self-deluded or insane and then add, "But He was a man of marvelous character, and also a great teacher."

One can logically assert that Jesus was superbly good and a master-teacher only if he recognizes Jesus for what He claimed to be, the Christ of God. And if one refuses to give intellectual assent to the self-proclaimed divinity of Jesus, he may find himself forced to regard Jesus as a liar, as self-deceived, or as insane.

As we look at the Jesus who is portrayed in the New Testament, we see goodness, intellect, love, and majesty sublimely interfused. To study earnestly this magnificent personality and then label Him "liar" or "self-deluded" or "insane" is to violate intellectual honesty—and cross the border line into blasphemy, as well. For the earnest, sincere student, only one possibility is left. He is the Christ, the Messiah, the Son of God.

Souderton, Pa.

The Lord takes notice not only of what we give, but of what we have left.

Holocaust or Pentecost?

(Continued from first page)

"Under whatever religious exterior Europe retains, she is turning pagan, much as the body of Naaman became leprous under his general's uniform. Europe is tired of religion. Her great cathedrals recall her saddest, bloodiest centuries. The present, with its assent without conviction, is little better in its religious beliefs than the past."

Other quotations:

"More Europeans than the whole population of the United States have yet to see a copy of the Bible."

"In Paris a professor at the world's largest university asks for a Bible, 'The Book we hear about but never see.' "

"When a French *Reader's Digest* advertisement offers free Scriptures, 4,500 people respond from all over the French world."

What then shall we say to these things? Shall we wring our hands in horror and deplore the darkness as it continues to hover over the continent of our fatherland, or shall we have the courage to venture there anew with Pentecostal light?

We are, however, not so naive as to think that darkness exists only in Europe. While America is busily hurrying to win the "space race" and is feverishly focusing her eyes upon the "threat of communism," she is blind to the pagan secularism and loose morals slyly eating the strength out of her spiritual and moral life just as tiny termites silently chew the strength out of beams supporting a bulging barn. *America as well as Europe* needs to turn to Christ as Lord in a new way in order to find the meaning of human existence and destiny. The destiny of our world appears to teeter on the brink of nuclear fire, balanced in the hands of two great powers, afraid of each other. However, the Bible reminds us of the fact that the destiny of the world is yet in the hands of God and *will remain there!*

Therefore, in the midst of this darkness, there are rays of light. Three years ago Pastor Plett was somewhat discouraged because of the coldness of his congregation. Several months ago he seemed very much encouraged and spoke with enthusiasm about the renewal of interest and spiritual life in the church. The traditions which formerly "encased" what little spiritual life was there are being broken, and the Gospel is breaking forth with new power. Traditionally baptism was performed only on Pentecost Day. Bro. Plett deliberately had a baptismal service in February to help his people understand the meaning of Biblicism as over against certain traditions which have lost their meaning. Church attendance is increasing; Sunday school, youth activities, and Bible study classes are being promoted. The Lord is blessing the work.

At Lepina near Toul, France, eight Mennonite families began to meet and work together; and under the leadership of Bro. Glen Good and their pastor from Toul they have won seven other families into their fellowship. These fifteen families have now organized a congregation and have a growing fellowship. The young people of this newly established church are taking an active interest and wish to help Glen Goods in the work in Thionville, France.

Elizabeth Good directs a youth group in a children's program at Lepina, France.

Then there is Pierre Widmer, a dedicated brother in France, giving his life for Christ and the church. His prayers are an inspiration to those of us who have had the privilege of hearing him. His burden and concern for the church in France as well as for the strengthening of her mission outreach as expressed in a meeting at Elspeet, Holland, is bearing fruit.

The Bienenberg Bible School, sponsored by MCC in co-operation with European Mennonite churches, is located in Switzerland; but students have attended during the last year from Hamburg, Germany, a distance of approximately 250 miles. They returned to Hamburg with a testimony for the benefits and blessings received from the school, in terms of inspiration, fellowship, and doctrinal understanding.

We should not overlook the Rosswinkel Mennonite Church which fifteen years ago was about at the point of closing its doors; but through the labors of our workers and visits from other Mennonite leaders, they have been encouraged to strengthen their church program, have built a new church, and are now growing in vitality as well as in number.

Then there are families scattered throughout many parts of Europe who because of the war are forced to live wherever they are able. They cannot all congregate into neat little communities beside their uncles and aunts, brothers and sisters, and *Freundschaft* and enjoy the security of a peaceful, rural life plus all the travel and living conveniences one could wish. Albert

(Continued on page 994)

Our Readers Say—

Thank you for the editorial, "Workday for Missions" (July 23 issue). Our Church Council liked the suggestion and encouraged the congregation to support the project. As a result over one thousand dollars above the regular Sunday offering was contributed from men and women sacrificing a day's wages and youth and children giving their allowance. We of the Smithville congregation encourage others to support a "Workday for Missions" in the church.—David Eshleman, pastor, Smithville, Ohio.

• • •

I want to express my appreciation for the many fine articles in the **Gospel Herald.** I thank you for making this such an enjoyable weekly publication.

This paper also does a fine job in keeping us well informed of the activities of our church. I especially like the picture and poem on the front cover.—Esther Kanagy, Albuquerque, N. Mex.

• • •

"The Dangers of Leisure" by Nelson Kauffman (Oct. 8 issue) calls for a response. The kind of leisure philosophy he describes among our people is foreign to the New Testament, and to our whole Mennonite teaching emphasis. I can't understand it for Holy Ghost Christians.

I have had to work for a living all my life. I have had to study the Scriptures and Christian literature in little frustrating snatches of time all my life. My own spiritual nurture, the nurture and rearing of our ten children God graciously gave us, my Christian ministry in the church and the community, the continual inner urge to write for others, all have had to be done on the run.

My conscience continually smites me that I do not read and study more, that I do not write more, that I do not get out to my lost neighbors more, to speak to them about their salvation. Services in hospitals and jails are neglected. I don't give enough for the spreading of the Gospel, and don't have enough to give.

I have scores of papers I started to write that I have not finished, and never will finish. I have lost scores more, of impulses to write on items that I have lost, because there was not time to jot them down, nor time to write on those that I did tabulate. I pile up books on my desk that I start to read, and can't finish. I make lists of themes I want to write on for our local newspaper, to help the people think about heaven, on their mad rush to destruction. I tabulate the beginning of a dozen Bible studies this winter, then must abandon it again until next winter; and so on and on.

"Leisure!" It's not in the Bible. But these words are: "Watch," "Strive to enter in. . . ," "Redeeming the time, because the days are evil."

Shem Peachey, Quarryville, Pa.

• • •

The new look in the Missions News section is an appreciated improvement. Highlighting each item with an eye-catching title gives it appeal, and I find the news current, interesting, and necessary for a good understanding of the church's efforts in many areas of mission.

I was particularly pleased with the emphasis on VS and I-W service (in the Oct. 8 item entitled "Draft Change Will Not Affect I-W Program"), in answer to what appears to be a situation requiring fewer men to enter service. This emphasis from the General Mission Board is important, but to be really effective

(Continued on page 995)

Can the Christian explain the Trinity? Should he try?

The Holy Trinity

By Russell Krabill

Attributes of the Trinity

Attribute	Father	Son	Holy Spirit
1. Unity	Mark 12:29	I Cor. 8:6	Eph. 2:18
2. Eternity	Gen. 21:33	Heb. 13:8	Heb. 9:14
3. Omnipresence	Isa. 57:15	Matt. 18:20	Psalm 139:7-10
4. Omnipotence	Gen. 17:1	Matt. 28:18	Acts 1:8
5. Omniscience	I John 3:20	John 16:30	I Cor. 2:10
6. Wisdom	Eph. 3:10	Col. 2:3	Isa. 11:2
7. Unequaled	Ex. 15:11	Heb. 1:1-12	Isa. 40:13, 14
8. Holiness	Lev. 11:44	Heb. 7:26	Luke 11:13
9. Justice	Gen. 18:25	Acts 3:14	John 16:8-11
10. Love	I John 4:7-11	John 14:21	Rom. 5:5
11. Grace	I Pet. 5:10	II Cor. 8:9	Heb. 10:29
12. Truth	Titus 1:2	John 14:6	John 14:17

God has spoken. We accept His Word. We do not understand. We cannot explain. We are His creatures. He is our Maker. We are His disciples. He is our Teacher. We are His love-servants. He is our Lord.

The term "trinity" is not in the Bible, but the doctrine is there. The word itself comes from the Latin and means "the condition of being three or threefold." Tertullian, a Latin church father, who lived about A.D. 200, is said to have invented the term. When we speak of the Trinity, we mean that God, the Father, the Son, and the Holy Spirit, is one God. B. W. Warfield in the ISBE defincs it as "the doctrine that there is one only and true God, but in the unity of the Godhead there are three coeternal and coequal Persons, the same in substance but distinct in subsistence."

An Unexplainable Mystery

Daniel Webster was once passing a church with a friend who asked him, "How can you reconcile the doctrine of the Trinity with reason?" The statesman replied by asking, "Do you understand the arithmetic of heaven?"

Many of the things of God are above understanding and reason. God is bigger than the human mind else He would not be God. Who can fully understand the concepts of creation, the incarnation, or eternity? Who can outline God or explain Him? If the human mind could comprehend the doctrine of the Trinity, Christ would have surely explained it to His disciples. The Bible *nowhere* tries to explain the Trinity; it simply assumes and teaches it.

Men, however, have often tried to explain the Trinity. The triune God has been likened to water. The same water can first be found in a fountain, then in a creek, and finally in a river. Again, water can be either a rising mist, a cloud, or rain. Also, water may be found in solid, liquid, and vapor forms.

The tree has sometimes been used as a comparison. The same tree has root, trunk, and branches.

When St. Patrick first preached the Gospel in Ireland, a certain chief asked how one could be in three. Instead of trying to explain it theologically, St. Patrick reached down and plucked a three-leaved shamrock from the green sod. Holding it up he bade them behold the three in one. The chief, struck by the illustration, asked at once to be baptized and all his tribe followed his example.

In all of these illustrations from nature the idea of personality is entirely wanting.

Others have compared the Trinity to man. They reasoned that since man was made in the image of God there must be some similarity. Augustine taught that man is a psychological trinity: intellect, affections, and will. Some have pointed out that a man can be father, husband, and son at the same time. Here there is a kind of trinity in unity, but there is only one person involved—not three persons as in the case of God.

There have been and still are deep discussions on the meaning of the Trinity. For example, many pages have been written on the question as to whether God is actually three persons or whether He merely revealed Himself to man in this way. Theologians who have tried to clear up this problem raise more questions than they answer.

The Christian then should not attempt to explain the Trinity. Instead, he stands humbly before the Almighty God with listening ear and obedient heart. He accepts the Trinity by faith as he does other attributes of God such as His omnipotence and omnipresence.

John Bunyan, many years ago, had the following good counsel to give to "young or shaken Christians" who are troubled "under the weighty thoughts of the trinity."

1. Keep close to the Word of God. Be persuaded that the Bible is the Word of God and be a humble learner.
2. Remember that the Christian is not a doer, a reasoner, an objector, and perverse disputer, but a believer.

A Revealed Fact

The doctrine of the Trinity is already partly revealed in the Old Testament. One of the Hebrew names for God is Elohim, a plural word. In Gen. 1:26 God says, "Let *us* make man in *our* image, after *our* likeness." Also the Old Testament speaks of the Spirit of God.

The New Testament more clearly teaches the doctrine of the Trinity.

1. At the baptism of Christ (Matt. 3:16, 17), the Father speaks from heaven while the Son is baptized in the Jordan and the Spirit descends like a dove.
2. When Jesus gave the baptismal formula, He mentions all three: Father, Son, and Holy Ghost. Matt. 28:19.
3. In the apostolic benediction (II Cor. 13:14) Christ, God, and the Holy Ghost are again listed together.

In both Old and New Testaments the declaration is made that there is *one* God. See Deut. 6:4 and Eph. 4:6. And yet we have much teaching on the three persons and many of the same qualities are attributed to all. Above is a comparative study adapted from an outline in *The Christian Worker's Manual* by H. S. Miller.

It Makes a Difference

Question: Does it make a difference whether I give $5.00 per Sunday or $260 in one check at the end of the year?

Answer: Yes, for several reasons. Consider the following:

1. The weekly offering is a discipline which we all need, in practice if not in theory, if we are to give "according as the Lord has prospered," and if we are to give "first fruits" rather than leavings.

2. To make a weekly offering is an act of worship. To write a check at the year-end has the appearance of patronizing God which no one would want to do. To make an offering "on the first day of the

week" is the sign of gratitude for God's mercy and goodness.

3. The weekly offering exhibits an awareness that the work of Christ's church is going on now, and needs assistance today, not merely at the year-end. The annual contribution betrays insensitivity to the purpose for which the money is being given.

4. There is a financial difference of $7.69. This is the amount of interest (at 6 per cent computed monthly) which would have to be paid, if the church had to borrow money at the rate of $5.00 per week, while waiting for the lump sum donation. Thus the annual contribution is 3 per cent smaller than the weekly, although they will look equal in the record.

The above is available in tract form from Department of Stewardship, The Mennonite Church, Scottdale, Pa.

A Prayer

FOR THIS WEEK

O God, Thou art my constant stay,
My help in every need;
Now in distress I come to Thee,
And ask Thee, Lord, to lead.

For I'm a stranger in this land,
A pilgrim passing through;
I'd never know which way to turn,
Nor know which work to do.

So, Lord, I beg Thee, hear my prayer,
And guide me with Thine hand,
And show Thy will; then I'll obey,
And someday understand.

—I. Merle Good.

Prayer Requests

(Requests for this column must be signed)

Pray for the special meetings to be held in the Coamo, Puerto Rico, Mennonite Church, Nov. 6-10.

Pray for the leaders of the Mennonite Church in India as they meet for the annual conference, Nov. 14-16, that they may truly seek God's will in all things. Pray for E. E. Miller, who will give the conference sermon.

*

"We miserable owners of increasingly luxurious cars, and ever expanding television screens, do most humbly pray for that two thirds of the world's population which is undernourished. You can do all things, O God."—from *He Sent Leanness*, by David Head.

by Anna Marie Moyer

Black branches etched against a purple sky,
What a perfect silhouette you are.
Who made thee thus?
Who transformed thy naked shape
into a thing of beauty?

Clear golden crescent up in the sky,
How exquisite is thy illumination.
What artistic Mastermind
designed and created thee,
and placed thee there
to look upon our
world this
night?

And you sparkling gems—you jewels—
on black "velvet" . . .
What Lord of creation commanded
thee to shine so brightly,
and send forth thy
light?

What perfect harmony your blended beings make;
What a perfect chorus you compose to praise your Maker!
"Thank you, God, for the beauty of Thy evening sky."

Oley, Pa.

FOR DISCUSSION

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

Christmas Cards?

How many Christmas greetings are you planning to send? Why are you sending them? Is there a real sense of mission and discipleship involved?

Will you be one of the many weary ones who will rejoice when the last card is signed and mailed? How do you view the postman's rather thankless task? Do you ever consider his trudging down the street? What about the overheavy pack on his back with its many printed "Cheery Wishes" which may mean little to the recipient anyway?

Why Christmas cards? Why not rather send Easter cards? Do our cards radiate our personal spirituality? Is it the Babe of Bethlehem or the maturity of the risen, reigning, and returning Christ with which we wish to be compared? What is the message we wish to convey to the unsaved and those who need spiritual encouragement? Certainly we are glad that the Lord Jesus was born. But He came to die, and die He did. And He didn't stay dead, either! We serve a living Saviour. Why not share *this* good news with others?

Permit me to share the experience of our family. We received two Easter cards this year. They were most interesting because of their sources. No, they weren't from our many kind Christian friends. One came thousands of miles across the Pacific from a Korean orphan. The second came from a Jewish doctor. Although the doctor isn't the most orthodox, he is still a Hebrew. Imagine that!

True, we didn't send many Easter greetings. Does this indicate that we receive only because or when we send to others? Or may it indicate that somehow our Christianity has been overshadowed by the culture of the crowd?

Christmas cards, Easter cards, or none at all? Take your pick. "Whatsoever ye do, do all to the glory of God."

—John K. Brenneman.

Lancaster, Pa.

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I'd like to make a suggestion concerning Christmas greeting cards. We all know how our "card lists" grow from year to year. When we think that even the most inexpensive card costs about five cents, and the postage to mail it four cents, making a total of nine cents per card or nine dollars per hundred; and that these cards are sent to those who already know all about Christmas, and that there are many people in many places who do *not* know the reason for Christmas, doesn't it seem sound sense as well as good stewardship to curtail the sending of "greeting cards" and channel the "card money" into a tract ministry for the benefit of people who have never heard of Christ or Christmas?

I do not think sending cards is wrong. A greeting may be the only message of friendship or love which comes from some of our friends for a whole year. It may be the means of cherishing a friendship, or of assuring a friend of our continued good wishes. (And I like sending cards, and receiving them.)

But I would like to see some of the elaborate and extravagant sending of greetings at Christmas changed to a bountiful and enthusiastic sending of tracts, Gospel portions, and Bibles to home and overseas missions. And I'm sure most of our friends won't mind. They may even help us!

—Lorie C. Gooding.

Going! But Where?

By David W. Shenk

The Mennonite Church is being hurled from the comparative status quo of the past as the impact of urbanization and secularization strikes. External pressures are bearing down upon our traditional communities and squeezing them into the mold of modern living. We are being sucked into a whirl of change with such bewildering rapidity that we find ourselves groping in clouds of uncertainty. We are definitely going, but the question of the hour is: "Where are we going?"

A Look at Current Change

Present-day urbanization is picking at the texture of our historic communities and transforming them into isolated particles. Gone are the husking bees and quilting parties of our grandparents. Gone is the community where everyone knew everyone else "real well." Gone are the old barn raisings when everyone pitched in to help those in need.

The powerful social influence of the community has vanished. We have literally become atomized urbanites who only vaguely feel any brotherly responsibility. Although we are probably too cultured to articulate it, we have come to act almost as though it were literally "every man for himself . . ." even in the Christian brotherhood.

This trend toward urbanization has had a particularizing effect on our lives. In our traditional Mennonite communities the various areas of life were interrelated with the church which was really the focal center of community, but this is seldom true today. For many people religious life has become simply another particular. Business life and church life—social life and church life—home life and church life—there is practically no interrelationship between the church and the rest of life.

Many church members have cut the restraining "chains" of the church and have wrapped them up into neat little bundles, putting them into their vest pockets for Sunday use. Religion tends to become just another area of life.

Simultaneously we are questioning traditional values all along the line. The crust of custom has been cracked, the strait jacket of formalism has been split, and the protection of isolationism has been invaded. We don't want to do just as our grandparents did unless there is a reason for it.

Sometimes this revolt against custom becomes so ruthless that it would appear that we engage in change just for the sake of change. We want to be free to move because we feel we have a mission to fulfill. We hurl the charge of legalism at everything which we believe is a hindrance in our advance toward the new day.

These changes have helped to open the floodgates of opportunity to all who have a vision. The thrill of service has gripped many and we are marching under its impelling banner. We must serve because the need of the world is so great, and so with more youth programs and activities, more missionaries, more I-W workers and VS-ers, we find ourselves engaging in unprecedented activity. Opportunity is calling!

However, although we believe we must fill the yawning gap of need in today's world, it often seems that while many are burning their lives out in service, others are being swept out into the sea of oblivion by the relentless undercurrents of secularism and materialism. The same forces which have opened the doors to service have opened the doors to worldliness. Thus we must raise the question, Where are we actually going?

(Continued on page 996)

OUR SCHOOLS

Goshen College

Edward Stoltzfus, pastor of Bethel Mennonite Church, West Liberty, Ohio, spoke during the Spiritual Renewal week at Goshen College, Oct. 14-18.

Spiritual Renewal is an annual series of chapel services intended to provide an opportunity for faculty and students to reflect upon their commitment to Christ. As well as offering a situation for deepening and strengthening past commitment, the program also gives occasion for those who have never made such a commitment to do so.

Another aim of the series is to contribute to faith by presenting Biblical concepts in terms relevant to today's campus community.

Stoltzfus directed the listeners' thought to a personal and loving God reaching out to man in an effort to carry out His purposes.

The eight addresses were based on Romans. In the course of his messages, the speaker discussed how the reality of the nature of God can be known by man, and the evil which is opposed to a union of God and man. God's salvation must deal with this basic evil of man, he concluded.

Stoltzfus suggested eight key words in his messages: The living Lord "confronts, condemns, changes, cleanses, completes, controls, conscripts, and checks" men who respond to Him.

Pointing out that man comes to know the nature of God by experience with Him, Stoltzfus compared the interpersonal relationship between people to the understanding of God by man.

Faith is a result of experience; it does not come automatically with commitment.

Opposing the fellowship of man and God is evil. Evil is not a succession of bad acts but the cause behind the actions. Evil is present because of the reality of a personal spirit of evil.

Salvation, the solution to the origin of sin, evil, is obtained by coming to terms with Christ. God comes to man at the cross, forcing him to respond: to accept or reject. If man accepts, life becomes meaningful through God in His forgiveness.

Stoltzfus explained that under this new order of existence, man becomes a "slave of righteousness and allegiance to Christ," and is given the freedom to act responsibly.

Each new step taken with God helps us to emerge a stronger, abler servant, a person with a deeper understanding of God and faith in Him. The man must be ready to reach the next step under God's noncommanding guidance.

The addresses were presented each morning in chapel Monday through Friday. Evening services were held Wednesday to Friday. The speaker also met with many students individually and with prayer groups during the week, discussing with them matters of spiritual renewal.

Mr. Stoltzfus is a 1956 graduate of Goshen College Biblical Seminary. He received a Th.M. degree from Princeton Theological Seminary. An active leader in the Ohio and Eastern Mennonite Conference, he is also a member of the committee preparing a new hymnal for use in the Mennonite Church.

Bethany Christian High School

The staff of the *Witmarsum* (the school annual) recently held their advertising drive. Advertisers were given their choice of sponsoring a specific page as in other years, or of buying space in the advertising section in the back of the book.

The Student Body Association elected Marvin Troyer as their president. He will also serve as the president of the Student Council. Other members of the Council are: Ron Gingerich, Delmar Hooley, Bob Troyer, Stan Histand, Don Graber, Loren Eash, Wanda Lambright, Veronica Beachy, Carl Weaver, Gloria Miller, Tom Graber, Mary Ann Krabill, and Glen Yoder.

Life Team #2 spent the week of Sept. 30 on the Bethany campus. A get-acquainted social was held in their honor, following which the Life Team gave several skits to a student assembly. Each day's chapel program was presented by the team. Small discussion groups met with the team on Thursday evening. Individual students counseled with members of the team during the week.

Dr. Melvin Funk, of Oaklawn Psychiatric Center, spoke to the PTA. His subject was "Service Available to Schools." The annual election was also held at this meeting. New officers are: president, Emerson Bontrager; secretary, Ruth Kraus; and treasurer, Titus Martin.

The school newspaper, the *Reflector*, is now being printed in New Paris. Printing the paper makes it possible to include photographs of students and their activities. The first issue came off the press on Oct. 8.

The recent posting of the results of the chorus tryouts reveals that 60 students were accepted in the a cappella chorus, 46 in the boys' chorus, and 78 in the girls' chorus.

On Oct. 21, the YPCA sponsored the film, "The Tony Fontaine Story," for the entire student body.

Special speakers who came in from the surrounding community for Friday chapel services have been: John Mosemann, Norman Kraus, Richard Yoder, Irvin Detweiler, Irvin Nussbaum, and Ray Bair.

Among the faculty plans for the near future are visiting a Christian high school in Muskegon and a public school in Holland, Mich.; attending the ISTA meeting at South Bend; having a barn party; and hosting the Teachers' Convention of Mennonite High Schools, which will be held during the Mennonite Board of Education meeting.

Jeanette Slabach, a senior, was selected as a semifinalist in the National Merit Contest. She was one of 333 chosen in the state of Indiana out of the 19,458 who took the test.

Christopher Dock School

Christopher Dock Mennonite School opened its tenth year on Sept. 4, with a total of 269 students, the highest enrollment on record, and a slight increase over last year. The enrollment includes 82 seniors, 73 juniors, 63 sophomores, and 51 freshmen.

The student body again represents more than 40 Mennonite church congregations. Besides those of the Franconia Conference, three congregations of the Lancaster Conference, five of the Ohio Conference, and one of the Conservative Conference are represented. In addition there are 12 students from other denominations—Baptist, Independent, Assembly of God, Episcopal, and Anglican.

Two sisters from Uganda, East Africa, Elizabeth and Mary Nsibambi, have been enrolled. The Christopher Dock Student Council is paying for the girls' tuition and books, and two families are providing their homes—John Ruths of Lansdale and Paul A. Godshalls of Harleysville. Other church groups are contributing toward additional needs of the girls.

Eighteen teachers are employed. Five of them have newly joined the staff this year. They are Helen (Mrs. Samuel) Lapp, E.M.C. graduate with two years of experience, who is teaching English; Donald Miller, Goshen College graduate, teaching mathematics and general science; James Lapp, E.M.C. and Goshen College Biblical Seminary graduate, teaching Bible and church history; Miss Irene Stauffer, experienced teacher with advanced training in library science received in Florida universities, formerly with the Sharon Mennonite School, Tampa, Fla., who has been appointed librarian and English teacher; and Lee Yoder, E.M.C. graduate, who is teaching history and social studies.

Classrooms and library in the renovated Conrad Grebel Hall building were completed for use on the opening day. Until the new auditorium is ready for use, chapel services presently are being held in the newly completed dining room as a temporary arrangement. The cafeteria was opened on Oct. 14.

For the first time, the school will sponsor the Audubon Screen Lecture Tours, a series of four evening film lectures by outstanding naturalists under the direction of the Audubon Society.

Music in Evangelism

By Myron S. Augsburger

One of the most unique aspects of the Christian faith is its music. Christianity, as a religion of fellowship, has, as one of its essential expressions, the radiance of joy. Joyful singing is a dynamic part of the worship of the church and of the numerous spiritual revivals and evangelistic programs that extend its ministry.

Music is the soul projecting itself in interpretation or aspiration; it is the voice of the deeper self. One's choice of music is an expression of the tastes and the feelings of the inner man. Since music is an art, it offers an expression of skill, of taste, and of aspiration.

Since it is a matter of beauty, harmony, and ecstasy, it provides an occasion for identification, for involvement, and for joy. Since it is a medium of involving the deeper self, it is a power for expression, for motivation, and for enlistment. Music gathers up the outstretched hands of human souls and lifts them toward God.

In evangelism music makes a basic contribution, for it serves to create atmosphere, to involve persons in worship, and to communicate a sense of spiritual reality. Music can be a sincere testimony of the deep significance of one's personal faith, an expression of longing for greater satisfaction in Christ, or a humble expression of praise.

To fulfill the multiple ministry music makes, it must be more than a display of art; it must communicate a message; it must inspire the listener to identify with its theme, and it must enlist both emotions and minds in sharing the deeper meaning of the Word.

Atmosphere is created by the therapeutic that music brings to our drooping spirits. Involvement is created by songs that lead to a full identification, calling the inner being to involvement with the Saviour. Communication happens as music expresses the reality of spiritual things in a context of both psychological and spiritual involvement.

As communication in evangelism through the ministry of preaching is not a theological lecture even while it has theological consistency and clarity, just so music in evangelism is not a display of art or a concert even though its quality commends it to the highest in total appreciation. To truly communicate, the message in song must speak in a manner not hidden by the musical composition, but inspire the soul as good poetry accompanied by the joy of full involvement.

On the other hand, the musical composition must be of the quality that makes the message clear while it makes identification wholistic: that is to say, the composition must communicate more than either art or rhythm; it must enhance the message.

Music in evangelism must have the quality of spiritual identification, gathering up an audience in the arms of melodious aspiration and praise, thrilling them with the joy of harmony in the spiritual life, and inspiring them to an apprehension of faith.

As there is variety in art, beauty, ideas, and personality, so variety in music is essential in catching the appreciation of men even while the ultimate goal of identification permeates and unifies the ministry of song. As true *koinonia* is a spirit rather than a status, so the ultimate test in worship is spirit, a full sincerity that thrills in praise—"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father."

Harrisonburg, Va.

The Diary of a Hymnbook

By Dorothy Harnish

April 1: Here I am—lying on the bench again! I feel very conspicuous lying here all by myself. I wish people would remember. . . .

April 8: A boy let me fall on the floor again today. I made a considerable amount of noise which attracted the minister's attention. My cover still hurts where the corner was bent back. When he did pick me up, he put me into the rack upside down again.

April 10: I was dusted today and put back into the rack—properly. It's so much more comfortable this way.

April 15: A little girl drew pictures on my nice front page today. It looks terrible and I felt like crying.

April 18: A nice man came today and erased the ugly marks on my front page. I think he is the janitor. Anyway, he mumbled something about parents watching what their children do in church. I feel much better now!

April 22: This morning the minister spoke about reverence in the worship service. But the person using me evidently didn't hear because he shoved me back in upside down again and none too quietly.

April 25: The janitor dusted me today and moved me to another rack several benches from the front. I wonder who will use me next Sunday.

April 29: I had a nice time in the service today. A dear old lady used me. She handled me so gently and kept me open through the entire song. I wish everyone would do that. It is so irreverent to be shut and pushed into the rack before the song is ended.

May 6: The same nice lady used me today. She let a big tear slide onto my page this morning while they were singing, "My Jesus, I Love Thee." It made me feel so warm and good! I wish I could stay in this rack.

May 13: Moved again. I wasn't even used this morning. The person sitting behind me opened me to the number of the song and then let me fall into the rack with a thud. He said something to the person beside him about not knowing the song. I was terribly embarrassed!

May 20: It was warm in church today and a lady used my front cover as a fan. I am very stiff tonight and somewhat looser at the seams.

June 3: It happened again today! I was closed and shoved into the rack long before the song was ended. I think the person who used me would have had time after the hymn was ended to close me and slip me into the rack. I'm sure he would have, because I've never seen a song leader quickly shut his book and run back to his seat. It's strange, but I have observed that

(Continued on page 994)

Cues

By E. R. Newswanger

Seven suggestions to help special music groups and song leaders to be more effective in their endeavor.

Do

Select a good opening number.
Use songs with a Christ-centered message.
Know your music well.
Dress modestly.
Pray before entering a service.

Don't

Try to impress people.
Be late to the worship exercise.

Faithful in Little

RADIO TALK BY ELLA MAY MILLER

On Dec. 6, 1960, Eileen Farrell made her long-awaited debut at the Metropolitan Opera. She was already forty and the only reason she just arrived was because her career was secondary to her interest in her children and husband.

Five years before, Eileen was asked to perform in France. She refused because it meant being away from home a month. "I can't leave my kids that long. Besides, who will iron Bob's shirts?"—*Saturday Evening Post.*

I tell you, it did me worlds of good to read about her dedication to her career as homemaker. I wish every wife and mother were like her.

Homemaking Is Difficult

Sometimes we homemakers get bogged down with difficult situations and we begin to feel that they are ours alone. There's the temptation to feel that our responsibilities are too difficult. Green-eyed we watch the stenographer, the factory worker, the teacher, and actually think that their tasks are easier and more attractive.

In a sense there is something to this. There are occasions when we are at a loss to know how to handle the children's troubles, their quarreling, and even their teasing. Let me illustrate: In a recent trip we as a family were playing the alphabet game, that is, trying to find all the letters in proper order from the billboards. During an interval between games the nine-year-old asked her brother, "Why, didn't you see that X back there in Zoorama?" It was only a slip of the tongue but you can just imagine that three brothers didn't let her forget it during the remainder of the trip! It's much easier and simpler to make an erasure in a typing error, or to correct errors in other jobs than to properly handle such errors in children's talk and play and to create a harmonious atmosphere. See what I mean?

It's a real temptation to make ourselves actually believe that a mother's job is more than we're capable of. Many such mothers then evade their duties, or run away from them and fail to face them. They don't consciously learn how to meet them successfully.

This mothering business doesn't come naturally. It requires dedication to the task. It requires knowledge, too, of what's necessary for happy, successful mothering. It takes courage and strength which only God can give so that we do what we know we should do.

Homemaking Insignificant?

There's also another temptation which faces every homemaker—that's to feel that her job is insignificant, mediocre, and "too small." This, I'll grant, comes from only considering housework, the physical part of homemaking. Now I've been trying to stress the greatness of the task of a wife and mother, to stress those eternal rewards and intangible values which every one of us has to pull out often and ponder. If we do not realize this, we get all wrapped up in self-pity and resentment. All we can see is the daily routine—cooking and washing dishes three times daily, cleaning floors, doing laundry, dusting, making beds. I repeat, we're apt to focus our thoughts on these chores that are daily repetitions. It's a dangerous level on which to live!

But I'd like to think with you how even *this* level of homemaking can be enjoyable. The modern split-level homes are beautiful. Each level contains a different group of rooms serving different family needs. Yet each floor is attractive and enjoyed by

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FAMILY LIFE AND LOVE

"Here a Little There a Little"

TEACHING CHILDREN is like filling a glass at the kitchen faucet. If you turn on the water with too much force, the glass never gets full. But if you reduce the pressure and let the water flow gently, the glass is soon filled.

Fathers and mothers need to be firm and wise. But they also need to be gentle and loving. When they give too much advice, too many rules, and too frequent instructions they are wasting their words. The children cannot absorb them all.

This does not mean that parents should just "let their children go." It means that they teach them faithfully and patiently, a little at a time.

The Bible says, "Precept must be upon precept . . . line upon line . . . here a little, and there a little. . . ."

This is the way of effective teaching in the home.

Ahead of Schedule!

By Arnold W. Cressman

I'm not sure what happened, but the new leadership training materials are ready ahead of schedule. We usually promote leadership training for use in congregations during January and February. When a new series of courses, such as the "Leadership Training" six, are scheduled for production, you can just about count on a delinquent writer or a broken-down press. Not this time. Get this. The first of the new series, *Learning to Lead*, is ready. Both the pupil's text and the leader's guide are ready for use in congregations right now.

The Commission for Christian Education promotes leadership training for use in congregations during January and February. This is done so that it doesn't get tangled up with another ten-lesson series, the mission study course which is promoted jointly by the Mennonite Commission for Christian Education and the Mission Board for use in congregations from October to December. Don't be too concerned about central office scheduling. Office schedules are purely functional. Your congregation must think functionally too; so schedule such studies for your own best interest.

Yet here on my desk is a copy of *Learning to Lead*. Ahead of schedule! Let me tell about the new course and how it is being promoted. First, *Learning to Lead*, written by Willard Claassen, is uniquely our own Mennonite production. The other five courses in the series will follow suit. Paul M. Lederach right now is preparing to write the second in the series, *Learning to Teach*. One new course will appear each year—hopefully ahead of schedule.

Every pastor and Sunday-school superintendent should, by now, have received a letter from A. Don Augsburger, the Christian Service Training Secretary for the MCCE. The letter suggests that congregations might appoint a person to teach the new *Learning to Lead* course locally. The hope is that these persons would be appointed by Oct. 20 or shortly after. If they are, workshops can be set up in area conferences to give orientation in preparation for the study of *Learning to Lead* in the congregation.

The MCCE is working with your Christian Nurture Cabinet in planning for workshops in your conference. Some conferences may need several workshops to give proper help to the many leadership training appointees. Capable resource persons are on call to conduct workshops on *Learning to Lead* in your conference. Some of these workshops could well be planned ahead of schedule.

Dad's Letter

(The following letter was sent to a Pax boy by his father. It is filled with the thoughts of many parents.—Ed.)

Dear Son,

It's been a real pleasure to see you mature. There were times when you were younger that you had us worried, but the last few years you have proved yourself. I believe you will be an agent for good to those with whom you come in contact.

I no longer worry about you as I feel you are even better able to withstand the wiles of the devil and other temptations than I am.

It gives me great pleasure to know that you take responsibility in the spirit of Christian love.

I'll keep praying for your safety and your purity of mind and body while you are among strange people in a strange land.

It has been a real enjoyment to fellowship with you boys this summer. I shall not soon forget this summer that has just passed.

I hope and pray that you may always be an inspiration to all with whom you come in contact, and that they may see Christ shining through you and want to follow this same Christ and become Christians.

Because you are a Christian, and because of the high ideals that you uphold, I am proud to own you as a son.

May the Lord richly bless and keep you in this new adventure.

With love,
Dad.

P.S. Don't forget that the Lord has promised to be with you; so lay claim to this promise.

Taken for Granted

By Harold Shenk

Poor Abraham. The chilling thought struck him that maybe Lot had *not* won any of his neighbors to faith in Jehovah.

The Lord stood waiting. His face revealed nothing of what He knew about Sodom.

Only three times had Abraham ventured into the city. Those were the times when Lot had given his eldest three daughters in marriage to men of Sodom. Each visit in turn had been more sickening.

Of course the men who married Lot's daughters couldn't have been too terrible. The girls had been such bits of sunshine when they all lived together out on God's hills. Evil men would hardly have married such sweet girls.

True Lot's sons-in-law came from dreadfully rough families. And the other people of the city . . . Abraham shuddered. He remembered again the lecherous looks on all one met on the streets. He flung the memory from him as one would fling a spider from his hand. Maybe no righteousness could come from such a den of corruption.

The Lord made a half turn to go. Abraham made a desperate gesture to stop Him. Would the Lord find twenty righteous souls in Sodom?

Rapidly Abraham calculated. Lot and his wife, and the two girls at home made four. The three married girls and their husbands brought it to ten.

The Lord agreed to spare the city for ten righteous souls. Abraham relaxed. Poor Abraham.

Refton, Pa.

Her Life Touched Mine

By Anna May Garber

Mrs. Sharp came into the bookshop one day when I was alone. It was a warm summer day when most folks were too busy to read or shop for reading material. So, having no other customers in sight, I gave her my undivided attention.

She looked up from the devotional book she was examining with these words, "This verse means so much to me, 'All that will live godly in Christ Jesus shall suffer persecution.' I was reading the Bible lately when that verse suddenly struck me. I had never suffered any persecution whatsoever. I must not have been living godly. I prayed to God to search my heart and show me what was wrong. I pleaded with Him. I studied His Word. He showed me how to live to please Him better. Now, praise the Lord, I am suffering some persecution. My relatives call me fanatical because I am so concerned about pleasing God. But I am so happy because I am worthy to suffer for Him. And oh, I do so want to live godly in Christ Jesus."

Suddenly she asked me, "I have a son just going to CPS. Do you have a motto which would be suitable for me to send with him?"

"Over here," I said as I led the way to the motto, *He Plans My Life for Me*.

Her heart was too full for words as she held it to examine closely. Her eyes filled with tears as she whispered, "Give me two. I want to send one to my son in the army too."

Only once have our paths in life crossed. I have never forgotten the crossing.

MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

What we need is the redemptive spirit of Christ sweeping across each of our lives, haunting us in every part of our person.

Commitment to Share

By Harold Bauman

Commitment is not the unique prerogative of Christianity. Response to a vision as to what is most important is a capacity of nearly all human persons. A communist told a Christian, "I work eight hours a day; I sleep eight hours a day; I give eight hours a day to my party, and I give all the money except the bare necessities for living."

A Buddhist monk recently expressed his commitment in having his fellows pour gasoline over himself and then he himself lighted the match and within ten minutes he was but a charred corpse. He thus expressed his commitment against his government that was repressing his faith. Commitment is the capacity of people everywhere. But what is our commitment?

Commitment Demands Action

Commitment is a pledge. To commit oneself is to bind oneself to a task, a course of action, a direction. Trueblood writes, "Commitment, while it includes belief, is the determination of the total self to act upon conviction. It is the whole person acting upon a belief that is deep enough to be a conviction that calls for action."

We make many commitments in the course of daily living. The commitment to be at work tomorrow morning; the commitment to carry out payments that we make to the bank—we make all kinds of commitments that are only partial. But the commitment we make to share the living Christ involves ultimate commitment.

Lack of Incentive

I have the feeling that many within the church, as well as many who do not confess the name of Christ, do not want to get involved. We seem to lack incentive. This seems to be one of the ills of our century.

One of the symptoms is boredom. A purposeless life is a tired life. We seek the stimulus of a secondhand variety through films; through the vicarious excitement of the television screen. And somehow we are emotionally drained.

We're so run through with emotions of the make-believe that is fluffed at us that when the real comes at us we respond with emotions of make-believe. Somehow there is not within us the wellsprings that respond and the sensitivity that bursts out with a glad "yes" that involves the life.

Our lives are involved with the thought patterns of our day, with the business of working, of getting things, of status, of standards of living, of comfort—almost unthinking captives. And the rest of our life is wrapped up in pleasure.

America Plays

The thrust of advertisements this year is not "need"; it is that "America plays"; and one even buys tires because they are "American Playmates." How can a society which is drugged and which lives on secondhand vicarious emotions and which is totally bent on pleasure respond with commitment?

As Paul says in II Cor. 5 we respond with human standards of judging one another. We respond on matters of wealth, education, position, of things that we have and don't have. He says as well that we respond by holding men's trespasses against one another; that somehow if I can put the other man down, this puts me up.

Somehow we handle our own guilt and our fears by the impulses we feel. Secretly and vicariously we live in the other man's episode which we respectfully hide by our judgment of him.

Lack of Sensitivity

Can we respond? Are we so satiated, so gorged, so emotionally played out that somehow we just don't have it within us to respond? It is striking that when Paul lists the vices and disloyalties of the Roman world, he comes along with the strange phrase, "and without feeling," as though to say that social decay is related to the inability to feel deeply. The lack of sensitivity can affect the Christian Church.

So many of us Christians lack a radiance. A kind of dullness settles over us. We have a familiarity with sacred things. We are gorged with words until we almost spew them out, and this kind of inner deadness is met with a kind of deadness with the world around us that is not a violent hostility. It is simply a dull apathy that says, "I couldn't care less what you think of me."

What is it that can move us to respond? Before we ask this, maybe we had better ask, "What is it that we share?" We've talked much about what the grace of God is doing in lives around the world. But my own soul longs to see the living Christ.

Person Is Unique

The unique thing about Christianity is the person—the person of Jesus Christ; the living Christ whom we share, who in His death exposed the fact that all men in selfish rebellion will die. He exposed the fact that every man in the judgment of God has died.

All human attempts at being good, of having a good name, of having wealth, of being a martyr, of being a moral achiever, have all been written off the board. The call of men is simply to relax and rest on His grace and find feeling.

To be Christian is to know that in Jesus Christ there is a healing that passes all other healing. It is to know that in the person of Jesus I can find adequacy that is not my own; that is never threatened because He is all victorious and powerful.

This is the living Jesus whom we would see. He is a person and the experience of being a Christian is to turn from my own self, will, desire, and self-sufficiency and confess that He is everything.

Love Moves Us to Action

This is what we share. The knowledge of the person, whose we are, the name that we bear, the One whom we confess. What is the incentive to share Him? I know no other motive than to be overwhelmed by His love.

The love of Christ leaves us no choice. "We are convinced that one has died for all; therefore all have died. And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised" (II Cor. 5:14, 15, RSV). This is the motive. The love that brought Him to the sinful world, the love that bared His back to the scourging, the love that stretched His hands out for the nails, the love that bowed His head to receive the thorns, and the love that toiled beneath the cross up the hill of human sin to taste death for every man.

And I write my own name in there. He tasted death for me. And when I have some little wound or illness that brings me pain, I think it is terrible. But to think of a man who climbed the cross in my place that I might not die in judgment; that I might live and know the meaning of freedom of life now—what love!

This is the love that motivates the commitment to sharing. It will bring power into our wills so that our lives will begin to pour out to Him. Our wills are never

denied; they are simply directed toward Him instead of toward selfish ambitions.

This love will begin to operate in our hearts. Through the tears of the joy of redemption we will cry out, "Lord, you know that I love you."

Paul says, "The life I now live. . . I live by faith in the Son of God, who loved me and gave himself for me" (RSV). John says in a simple statement, "We love him, because he first loved us." This is the motive for commitment.

Redemptive Spirit of Christ Needed

While our church today needs more and better trained workers, this is not the supreme need. While our church needs a thoughtful progressive program, this is not the supreme need. What we need is the redemptive spirit of Christ sweeping across our churches in each of our lives, penetrating, transforming, haunting us in every part of our person.

The commitment to share, motivated by the redeeming love of the suffering Christ, will express itself in many ways. I will list only four. The experience of grace is the ordination to share. To experience grace and to keep it and not verbalize it is to lose it. Samuel Shoemaker has said, "The test of any man's conversion is whether he has enough Christianity to pass it on to another, and if he doesn't, then something is wrong." Tell another person what Jesus Christ has done for you. It will begin to clarify your experience.

A second way our commitment will express itself is in our attitude toward the ephemeral. We live so near the material and essential that they become our masters. We begin to serve them and we find our whole life wrapped up in the accumulation of things. Our lives need to be an expression that the transient is no longer the master.

Commitment Expressed in Attitudes

Our commitment to share will be expressed in our attitude toward people. How we hurt one another! How we pass by hungry human hearts in the midst of our world, never turning to listen to them! The commitment to share will help us to be sensitive to them.

Finally, the commitment to share will be expressed in our mobility—our ability to move. We are no longer a people bound in time and geography. We can move to express the Gospel which we have received. The Church of the Saviour in Washington, D.C., encourages its strongest members to move out from the home congregation to go to places of need and service. Just as they have a reception ceremony for new members, they have a departure ceremony for those going out to other places.

Unless a congregation is willing to die like a grain of wheat, it will die in other ways.

Youth Long to Serve

Youth long to serve in many ways. Tragic is the experience of the young lady who came to share the fact that her parents couldn't understand her way of thinking. When she talked with them about voluntary service and beyond that a life of professional service in some sacrificial place, they couldn't understand.

They pleaded with her to come back to the home community to get married and to have a good farm, a good home, and a good life. This student sat there and wept because she was caught between the cross of Christ and her parents and she loved them both.

We need to grasp the vision of what *could* happen in the mobility we possess as God's people. The commitment to share the living Christ does not come by an oppressive command. It comes by drawing close enough to the heart of the One who died in my place that I no longer live to self.

Being overwhelmed by this person, then I simply began to talk about what He has done for me. And if it is true that this self has been brought under the cross and has been nailed there with Christ, we should come away with hearts that are on fire, with faces that give a vision of depth of experience, with lips that are only too ready to share what has happened at the foot of the cross.

Once we truly let go, God can use all of us. Jesus confronts us with the invitation in the statement, "I have loved you; lovest thou me?"

Christ is still walking the hills of Galilee and the streets of Jerusalem.

The Living Christ in Today's Israel

By Paul Swarr

Perhaps it is a seeming paradox to talk about sharing the living Christ in the very land where Jesus lived and talked and walked and where He gave His life. The very place where Christianity began is the very place to which we return with the Gospel.

Yet this paradox is very real. If one walks in the Holy Land today or in the holy city of Jerusalem, he sees the city divided down the middle by a no-man's-land between Arab and Jew. He sees the various shrines that indicate that Moslem, Christian, and Jew have all battled for this area of the world.

In a certain sense we think of this land as being holy only in a historical setting. The land of Jesus' resurrection is also the land of Jesus' rejection.

Jews Acknowledge Christ

Yet, there are many hopeful signs. Many of the Jews in past generations would have completely ignored this man, Jesus Christ. But there are many Jews today who would think of Him as being a great Jew, a fellow Jew with them.

They think of Him as another Jeremiah the prophet or a second Elijah, but He is not living. He is dead; He is a teacher or rabbi who made His impact upon history, but He is a dead teacher.

That is why we go to Israel today with a message of the living Christ. We bring to them One who has not passed into oblivious history, but One who is in the present.

Jews Can't Forget Hitler

The modern Jew remembers vividly how that less than twenty years ago the picture of Hitler was over the altars of many German churches. This is a vivid reminder to them and to us of what the Jews think of the Christian Church—of the call of Jesus Christ. It is a symbol to them of the persecution they have suffered over twenty centuries.

The Jews in Israel today are there simply because they have fled this persecution. There are some who have come by choice, but in general the majority of them are there because they have fled the persecution of Europe, North Africa, or other countries of the Middle East.

Many of them come with a story something like the servants of Job who returned after the fall of his prosperity. They come back saying, "I alone am left to tell what has happened."

It is into this kind of background that we go to share the living Christ. They think of Christianity as something which has only persecuted them in the past. They think of it in terms of a world that has turned thumbs down upon them.

But Christ is still walking the hills of Galilee and the streets of Jerusalem. He is doing it in different forms, however. Some of these are quiet and unassuming ways. Others are perhaps revolutionary ways.

Witness Through Deeds

I think of the way of deeds. There have

been many Christians, particularly in Europe, who are painfully aware of what happened in Hitler's Europe. I think now of some of the women from Germany who have come right out of the heart of the land where Jews were persecuted, to Israel, to serve in hospitals. They are giving their time and effort free of charge as evidence of their penitence for what has happened. This is the witness of deed.

Another way is the witness of word. Much of the time and effort of believers and missionaries in Israel today has been spent in just this way. Not in terms of philosophizing with the Jew, but by sharing something of the living witness from within.

Witness Through Quietness

There are times when we have to learn to be quiet. There have been times when we needed only to listen and to allow our friends to pour out their hearts, and only when they had questions could we witness freely.

I think now of one experience of Bro. Roy Kreider, our co-worker in Israel. A few days after he was in language class a friend came to him and said, "You are a Christian, aren't you?" Bro. Roy replied that he was and asked him what made him think so. The friend said, "I sense in you something of a spirit that reminded me of the pastor in Hungary who helped me to freedom during the time of persecution."

Here was simply the sensing of a spirit—the evidence of life that was speaking in a quiet way.

There is the avenue of literature. People who won't come to churches or even into a Christian home will read a printed page. For this reason we have been helping in a project of publishing a Christian periodical once a month in Hebrew. Another special project has been the bookstore in Tel Aviv where Bro. Kreider has been serving as manager.

Witness by Radio

I think of witness by way of radio. There have been some broadcasts coming into Israel, but most of them in the English language. A new opportunity has arisen just outside the country in the country of Ethiopia. In this land a Christian station has been set up and some of the Christians of Israel have offered to produce a broadcast that would be heard in their own country in Hebrew.

I think of the avenue of the classroom. There are a number of Christian schools in Israel. I served in one of these schools as a teacher. This school has Arab pupils, Jewish pupils from Hebrew Christian homes, and missionary children. Among this total group (especially among the Arab pupils) there has been in recent years at least half of them that have become baptized believers.

Student Missionaries

There is opportunity to witness to those who come into the land to study. One very interesting thing has developed in the last several years. Out of Israel's eagerness to establish good relationships culturally and nationally with various countries of Africa and the Far East, she has welcomed many young students into her universities and language schools for the sake of studying.

Some of these students have grown up in Christian schools in their own countries and we have something of the second and third generation witness taking place in Israel today. We feel this is one of the ways of God's working.

The Christian tourist is another way in which Jesus yet walks the land. Several years ago when the World Pentecostal Conference was held in Jerusalem, there was a comment from a Jewish janitor of a large auditorium there that the people attending were different. After it was over there was no trash to clean up. Here were people who were thoughtful. These are quiet ways of witness.

Christian Community Provides Fellowship

The Christian community is one of the ways in which Christ is seen and revealed. So much of Israel today has been in terms of the individuals and the families here and there. Yet there has been the coming together of these few into something of a community of fellowship—a oneness in the Lord.

Our home in Ramat Gan was also a church in a sense. It was a place where believers came together. There have been conference grounds and other places scattered around the country where believers have met together.

MCC, along with other Christian groups, is considering establishing a Christian settlement in Galilee for the sake of providing something of a home for many of the families who are isolated and persecuted. It will provide a center of fellowship, a place of schooling for children, and a job security that they have in no other way. This settlement is to be called *Nes Ammim*, which is a Hebrew term meaning a miracle among the nations. We believe that as our church, along with others, enters into such a project, this may be indeed one of the ways of bringing back into our own day one of the miracles of the early church.

Pray for Openness

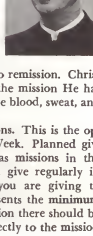
These are but some of the ways in which the living Christ is being revealed. But only eyes of faith see Him. This is the tragedy; this is a challenge as we think of Israel today.

Pray for open eyes and ears. Pray for minds and hearts of Jewish people in the land of Israel today. Our deep prayer concern is that the Holy Land may again be holy, because of lives that have been made holy and transformed by the presence and power of the living Christ.

Missions Today

Missions Week Giving

By J. D. Graber



Give to missions, because mission and giving are twin partners. The Gospel of redemptive love cannot be communicated without redemptive living. The language of love is the language of Calvary. Truly, without shedding of blood there is no remission. Christ shed His blood and in the mission He has given us we cannot escape blood, sweat, and tears.

Give directly to missions. This is the opportunity of Missions Week. Planned giving by congregations has missions in the plan. Therefore as you give regularly in your church offerings you are giving to missions. But this represents the minimum mission giving. In addition there should be above budget giving directly to the mission cause.

Keep a strong proportion in favor of mission in your church budget. It is possible for church budgets to become greatly unbalanced in favor of service to ourselves. We must watch this proportion when we prepare our annual budget. The dire results of this kind of serious imbalance are reflected in this quotation from a letter written by Dr. Frank Laubach to a well-known religious magazine.

> "The real dilemma [emphasis mine.—JDG] of the man whose conscience is troubled by his failure to aid the hungry half of the world is the fact that he . . . puts his $10 bill in the offering plate, ardently hoping that half of it will be sent out to meet the needs of the hungry multitudes, then learns that only 3 per cent of that $10 bill goes for denominational work abroad. If he wants it all to go for foreign missions work, he must go outside the unified budget of his church. The majority of the denominations do not provide for separate gifts for missions. . . ."

In Missions Week we do have opportunity for separate and above budget gifts to the world mission of the church.

Elkhart, Ind.

MISSION NEWS

Fifteen Volunteers in Haiti Rebuilding Community

A fifteen-man Mennonite Disaster Service team, recruited from eight states, left by air on Oct. 30 for Haiti for a two-month assignment. They will build new homes in a community of 1,500 which was almost completely destroyed by Hurricane Flora.

The volunteers are: Arthur H. Miller, Landisville, Pa.; Marvin Landis, Souderton, Pa.; Jacob Nauman, Manheim, Pa.; Roy Detwiler, Logan, Ohio; Glen Martin, Dalton, Ohio; T. D. Martin, Orrville, Ohio; J. P. Nikkel, North Newton, Kans.; Harold Froese, Buhler, Kans.; J. C. Unruh, Halstead, Kans.; Arlo Raid, Denmark, Iowa; Jerrold Hershberger, Wellman, Iowa; Wilbur Schmucker, Tiskilwa, Ill.; Aden Yoder, Sarasota, Fla.; Chester Byler, Cactus, Ariz.; Randy Ratzlaff, Henderson, Nebr.

All buildings, except one, in this little town near Jacmel were battered to the ground by Flora, said to be the Caribbean's worst storm in a century.

This is the second time within a few weeks that MDS has recruited skilled volunteers for overseas disaster service. Earlier in October three men went to Yugoslavia to help in Skopje's rebuilding program.

The team went to Haiti on the recommendation of Ivan Martin, North American MDS chairman, and Arlin Hunsberger, MCC director in Haiti, who together surveyed the disaster area during the week of Oct. 14. They suggested that the team consist primarily of masons, but carpenters and one or two cooks were also needed.

MCC shipped approximately 150 tons of building supplies and equipment to Haiti for the building program. The shipment left New York on Oct. 25 and arrived at Port-au-Prince, Haiti, Nov. 1.

This emergency assistance program is expected to cost approximately $10,000. Some money is available from emergency funds, but MCC will need additional funds. Contributions may be earmarked for Haiti and placed in your congregational offering or sent to Mennonite Board of Missions and Charities, Elkhart, Ind. 46515.

Yoders Move to Serve Danakil Tribe

The Dr. Paul T. Yoders have moved from Nazareth, Ethiopia, to Awash, Ethiopia, a town about 70 miles southeast of Nazareth, to begin a study of the Danakils, a nomadic tribe of 2,000,000 people unreached with the Gospel. The Yoders have rented a small house, the largest room of which they plan to transform into a clinic. The Danakil language is unwritten, but the Yoders hope to learn it by using tapes and helps which have been prepared by another mission.

Dr. Yoder has visited some of the Danakil villages. The homes are made of bundles of straw, arranged in a way to facilitate moving. Some of the tribe bring goats, butter, milk, and grain to the market in Awash each week.

Mrs. Yoder wrote: "We are sure it will be interesting to learn more about them and give them opportunities to receive medical help and hear the Gospel message. We'll appreciate your prayers in this new venture."

Algerian School Needs Director

Mennonite Central Committee, Akron, Pa., is seeking a French-speaking volunteer to take charge of its vocational school at Henchir Toumghani, Algeria.

This worker's assignment will be to plan and supervise the school's curriculum, teach some elementary science, serve as liaison between the school and the Department of Education and other Algerian educational institutions, and help Pax men and other volunteers with language training and their relationships with the Algerians. The vocational school has an enrollment of 35 at present.

Navaho Tribe Grants Land for Blue Gap Mission

The Navaho Tribal Government granted permission to missionaries Stanley and Arlie Weaver on Oct. 17 to use one acre of land at Blue Gap, Ariz., for the Blue Gap Mission. The Weavers had been praying for several years and had been working with officials the last 15 months to secure this permission.

Stanley appeared before the Advisory Committee of the Navaho Tribal Council concerning the petition for the site. After a few questions it granted permission by a unanimous vote.

One councilman spoke warmly of the Black Mountain Mission and the daily radio broadcast from Flagstaff, Ariz. Stanley did not recall meeting this man, but he knew about the mission program the Weavers had carried on. Stanley and Arlie say, "It was a thrill to see the Lord use a man we didn't even know."

The Weavers plan to move a metal prefabricated building from Black Mountain Mission to Blue Gap soon. After that, they will build double hogans for their home at Blue Gap as soon as logs can be cut and dried.

For the time being the Weavers will get their mail at the Black Mountain Mission, since they will not be close to mail service at Blue Gap.

Senior VS-ers Needed Now for Winter

One semi-retired or retired couple is needed immediately at Virginia Mennonite Home, Harrisonburg, Va. The VS assignment would continue to June 1, 1964.

Your Treasurer Reports

Missions Week is a significant way to Share Together. During this time of special emphasis and special giving we bring together many interests. The district mission program shares. Various mission and service programs of the General Board share. Since most gifts are made undesignated, we all share in all parts of the church's outreach.

We also become aware of the concerns and burdens of our missionaries. This helps us to share through prayer intercession. We work together as congregations to carry out the Great Commission of our Lord. Under the leading of the Spirit we share together in the blessing received in faithful service and support of the church. Truly these are significant aspects of our Christian faith.

As a General Board we want to express thanks for this kind of sharing. We pray that God may bless this year's Missions Week to His honor and glory and to the strengthening of each member of our brotherhood.

—H. Ernest Bennett.

The husband would do carpentry work and some general maintenance, and some orderly work, if capable. His wife would help in the dining room and with some of the care of patients.

Room and board will be provided by the Home.

The Home is within walking distance of Eastern Mennonite College.

Interested couples should write immediately to VS Personnel Office, Mennonite Board of Missions and Charities, Elkhart, Ind. 46515.

Africa Still Wants Missionaries, Says East Nigeria Governor

Missionaries to Africa "must be men and women of deep Christian conviction," said Sir Francis Akanu Ibiam, governor of East Nigeria, on Sept. 4. He was addressing a group of Kitchener-Waterloo (Ont.) people.

Whether pastors, teachers, or medical personnel, missionaries "must have love and regard for the African and for human dignity. They are expected to work with their African colleagues on equal terms of partnership and mutual respect; and whenever necessary . . . be prepared to serve under an African colleague or step down for an African who has the requisite qualifications and can take on a responsible and key post with equal competence."

A medical doctor who worked for many years as a missionary for the Church of Scotland Mission, Sir Francis worked first at Abiriba Akahaba Joint Hospital, now operated by the Mennonite Board of Missions and Charities. The close association

between Sir Francis and missionaries Cyril Gingerichs made the visit to Ontario possible.

Lady Ibiam accompanied her husband and spoke briefly on the work of the women in the church of Nigeria.

Japan Missionaries at Fall Meeting Hear Reports

Fifteen missionaries met Oct. 1 and 2 at Sapporo, Hokkaido, for their fall fellowship and business meeting.

Missionaries reported with special interest the Baptist New Life Movement and Evangelism-in-Depth program in Kushiro. This resulted in a corps of eight of a group of 25 young people who will receive baptism at the Mennonite church there. These eight plus 12 others still attending all had friends at the church.

Wesley Richard, overseas VS-er, reported that his schedule included 22 hours a week of teaching English. His wife Sue's schedule is six to eight. They are working on materials for their high-school classes so that they can relate to the task of evangelism in Obihiro.

In Cuba Two Canadians Look at Storm Damage

Harvey Taves, director of the Canadian MCC office, and Elvin Snyder, a Canadian missionary serving under Mennonite Board of Missions and Charities in Puerto Rico, left for Cuba on Sunday, Oct. 20, to survey the damage caused by Hurricane Flora and to seek ways in which Canadian Mennonites can assist the disaster victims.

The men flew by way of Mexico City, the major route into Cuba. The trip was to last about a week.

Cuba's Oriente province suffered extensive loss of life and property damage when Flora crossed and recrossed it early in October.

Nurses Needed at La Jara

The new Mennonite-administered hospital at La Jara, Colo., needs registered nurses, says Grace Augsburger, director of nursing service. The nurses would serve on staff salary.

Registered nurses interested should write to Personnel Office, Mennonite Board of Missions and Charities, Elkhart, Ind. 46515, immediately.

Missionary Requests Prayer for Japanese Follow-up

Joe Richards, codirector of the Japanese broadcast of "Mennonite Hour," requests prayer for a special effort that began last month and continues through November. The special effort is in listener follow-up.

Kaneko-san, who serves with Joe as codirector, is visiting listeners who have a growing interest in the Christian faith.

Joe reports that three students who were enrolled in the Bible courses were baptized on Aug. 4 at the Obihiro Mennonite Church.

Iowa-Nebraska Orientation for I-W's This Month

Service counselors of Nebraska and the I-W Office at Elkhart, Ind., have planned a I-W orientation with sessions on Nov. 9 and 10, and on Nov. 30 and Dec. 1.

The Nov. 9, 10 event will be a service tour to Des Moines, Iowa. The prospective I-W's will tour Iowa Memorial Hospital, participate in a rescue mission service Saturday evening, and attend church at the Des Moines Mennonite Church on Sunday.

The men will meet at the Salem Church, Shickley, Nebr., Nov. 30 and Dec. 1 to conclude the orientation. Classroom discussions will center around the topics, "Heritage of Faith," "Meeting the Needs of Others," "Bible Doctrines," "Living the Peace Testimony," and other subjects of interest to I-W's.

Six Choctaw Indians Accept Christ

Nevin Bender reports that six Choctaw Indians responded to the invitation to accept Christ on Sunday, Sept. 15. In the same service 84 were present, a record high for a Sunday morning service.

High Lights from Mission-Service Personnel

From Mennonite Board of Missions and Charities, Elkhart, Ind.:

Mario Snyder and **William Hallman**, missionaries to Argentina, visited the city of Cordoba (pop. 650,000) Oct. 22-24 to plan the beginning of a fellowship. They request prayer as the Lord leads in opening work there.

James Kauffman, Elmer Yoder, and **Frank Nachtigal,** I-W men at Topeka, Kans., served in the Peace Booth at the Mid-America Fair, Topeka, Sept. 7-13.

Keith Leinbach, Duane Richner, and **Marion Bontrager** were elected president, vice-president, and secretary-treasurer respectively of the Denver, Colo., I-W unit on Oct. 10. Seven Denver I-W's spent Oct. 5 repairing Barr Trail Camp, at Pikes Peak; the camp was donated to Frontier Boys Camp.

Twenty-three students and teachers from Montevideo (Uruguay) Evangelical Seminary participated recently in a week-long spiritual campaign at Cordoba, Argentina. In all 58 Mennonites were present; this ranked Mennonites fifth in denominational representation in a total of 950 persons present.

Mrs. Maude Swartzendruber, originally from Manson, Iowa, became director of nursing service at Huerfano County Hospital, Walsenburg, Colo., on Nov. 7. She has been director of nursing service at Mennonite Hospital, Bloomington, Ill., and at the La Junta (Colo.) Mennonite Hospital. Her address is c/o Hospital, Walsenburg, Colo.

Darrel and **Marian Hostetler,** first-term missionaries to Nigeria, arrived in Uyo on Oct. 18.

La Falda Church Dedicated

Missionaries Mario Snyder, William Hallman, B. Frank Byler, James Martin, and Nelson Litwiller participated in the three-hour service dedicating the La Falda, Argentina, Church on Oct. 6. Agustin Darrino preached the dedicatory sermon, Angel Boyajian gave a historical sketch of the work, and Roberto Romanenghi closed with an evangelistic message.

Mission work in La Falda began 25 years ago, in 1938. There was never a full-time resident pastor there until Hallmans arrived there in March, 1958. (Calvin Holderman, however, served at La Falda for about two years, 1940 and 1941, while waiting to get into the Chaco.) When the Hallmans went to La Falda, they found 12 members and a number of converts awaiting instruction for baptism. Today there are 50 members.

Besides the dedication service on Oct. 6, a communion service was held in the morning.

An evangelistic campaign also closed that day. Roberto Romanenghi, a 1938 graduate of the Bragado Bible School, was the evangelist. Six decided for Christ during the four-day campaign.

Two hundred attended the dedication service. Normal seating capacity of the new building is 80, but with more benches, approximately 120 can sit. In the old hall, which the congregation had been using, there was room for only 70, counting those both seated and standing.

New School Building Used Without Dedication

M. S. Munoz, Mennonite pastor at Reynosa, Mexico, reports, "We could not have a dedication program because they (the parents) did not permit time. As soon as they saw that the roof and floor were placed many parents came, desiring to be the first. After classes had begun, we had to be painting and placing doors and windows."

Over 100 children have registered at this school. Children come from families who sympathize with the Mennonite work in Reynosa. Some parents have even taken their children out of the government school and registered them at the "white school of the Mennonites," referred to because of its white building.

Munoz says, "The people are taking much interest in the work which the mission is developing. We calculate that by the coming year we will have twice as many children. The government has given us many opportunities and guarantees in all we need."

With the school nearly completed, Munoz is making plans to begin building a church ("the Temple"). Up to this time work has not begun because not all the

permits and applications have been cleared.

Earl Buckwalter, of the South Central district mission board, and Nelson Kauffman, of the Mennonite Board of Missions and Charities, have been working with Munoz and his congregation.

Two Miracles Happen in Somalia

Twelve national employees serve on the staff of Jamama Hospital, Somalia. They show a fine spirit even though many clinic days are long and busy.

Recently God performed a miracle in healing a newborn baby who contracted tetanus at five days. After six weeks of much care and close observation in the hospital, the child completely recovered. This was encouraging to the staff, after having had a few other difficult cases in which patients had not responded to intensive treatment.

At Johar Middle School the small generator broke down, and students left because there were no electric lights. When the power was restored, they returned to school.

The next evening the generator broke down again. Missionary David Shenk wrote: "The mechanic shook his head. We prayed. Suddenly the juice meter bounced back to life. The mechanic shrugged his shoulders in surprise."

Missionaries Thank God They Can Help People

Missionary Miriam (Mrs. John) Beachy, Bihar, India, writes, "I have been thanking God that we can help people in our church to understand. . . ."

In a weekly women's meeting on Oct. 2 a new pastor's wife led in the study of Gal. 2:11-21, part of the group's over-all study of the Book of Galatians.

"A number of times she would say that now she understands it, with a gleam in her eye. Ashrita (the boarding matron) and I talked about Gal. 2:20 because it is so dear to us.

"Later the pastor's wife returned to the verse and said, 'Tell me more about it.' As we talked about dying with Christ, she had the most interesting and hungry look. She wanted so much to know more. I am sure this must be something new for her. She expressed joy over and over in studying and learning new truths.

"Since our meeting I have been thanking God . . . we can help people . . . understand this depth of Christian living."

"Accidentally Tuned In . . ."

A characteristic statement of listeners writing to "Mennonite Hour" is, "Sunday I accidentally tuned in for the first time."

A letter of this kind recently came to the Broadcasts office, Harrisonburg, Va., from Denver, Colo. This listener was convicted several months ago and surrendered to Christ. Now he writes, "I accidentally tuned in your program last Sunday for the first time. I just had to let you folks know that among all of the Christian voices that I hear, yours rings true as the chime of a sweet carillon bell. My family and I are blessed with full opportunities for stewardship and fellowship with the struggling, dynamic little church of a needy area in West Denver."

Your Overseas Missionaries of the Week

John and Bonita Driver

John and Bonita Driver arrived last August for their third term of missionary service in Puerto Rico. They serve under Mennonite Board of Missions and Charities, Elkhart, Ind.

John is now serving as pastor of the Metropolitan Mennonite Church, Río Piedras, Puerto Rico. His wife, Bonita, is assisting him and caring for their three children—Cynthia Ruth, 12, Wilfred Paul, 10, and Jonathan Clair, 7.

Along with his pastoral duties, John will direct a Bible institute, make a study of Puerto Rico Mennonite university students and their relation to the church program, and introduce a program of church planning to the Puerto Rico churches.

John graduated from Hesston Academy, Hesston, Kans., and received his B.A. degree from Goshen College. Later he received his B.D. degree from Goshen College Biblical Seminary. This past year he took graduate work at Perkins School of Theology, Dallas, Texas. In addition to his schooling John spent two years as medical social worker for the Mennonite Hospital, La Plata, Puerto Rico, directed a summer Bible school at Alpha, Minn., and taught a Sunday-school class while in college.

Mrs. Driver graduated from Hesston Academy and attended Hesston College. She received her R.N. degree from La Junta School of Nursing, La Junta, Colo. In addition to her schooling she has done relief work in Puerto Rico, taught children's classes in summer Bible school, participated in music groups, and taught music in Puerto Rico.

Mennonite Hour Reorganizes Singing Groups

"Mennonite Hour" singers have recently been chosen for the coming year.

Directing the various groups are Carroll Lehman, the a cappella chorus; David Augsburger, the men's chorus; and Catherine Mumaw, the ladies' triple trio.

Singing in the a cappella chorus are: Olive Arbogast, Mrs. Myron Augsburger, Mrs. Clayton Berkey, Matilda Bontrager, Mrs. Truman Brunk, Jr., Mrs. Justus Driver, Twila Good, Janeth Heatwole, Mrs. John Hostetler, Barbara Kraybill, Mrs. Emanuel Martin, Grace Neer, Loretta Shenk, Mrs. J. Ward Trissel, Mrs. James Witmer, Mrs. Gene Yoder, *David Augsburger, *Edwin Bontrager, Charles Burkholder, *G. Willis Davis, *Phil Duncan, *Dwight Hartman, *Vernon Jantzi, Lloyd Kauffman, *Lowell Kauffman, Sam Kulp, *Bernard Martin, *Richard Ours, *Gene Yoder, *Norman Yutzy.

Those singing in the men's chorus, in addition to those marked with an asterisk above, are: Robert Brenneman, Conrad Brunk, George Brunk III, Paul Brunk, Richard Good, James Hackman, Carl Harman, Richard Heatwole, Merrill Histand, Ray Horst, Dwight Kauffman, Arlin Martin, Wilbur Miller, Roger Richer, James Rush, David Seitz, Rowland Shank, David Suter, J. Otis Yoder.

The ladies' triple trio is composed of: Olive Arbogast, Matilda Bontrager, Brownie Driver, Joyce Erb, Mrs. Annetta Miller, Grace Mumaw, Nancy Shank, Mrs. Thelma Shank, Loretta Shenk, Evelyn Stauffer.

The men's quartet includes David Augsburger, Wilbur Miller, Roger Richer, and David Seitz.

Deputation Schedule

Sunday, Nov. 10, to Sunday, Nov. 17

Illinois

Milo Kauffman
Hopedale, Wed., Nov. 13, to Fri., Nov. 15, and Sun., Nov. 17.
Metamora and Eureka (Roanoke), Sun., Nov. 10.

John Koppenhaver
Metamora and Eureka (Roanoke), Sun., Nov. 10.

Boyd Nelson
Morton (First Mennonite), Sun., Nov. 17, a.m./p.m.

Ken Seitz, Jr.
Sterling (Science Ridge), Sun., Nov. 10, a.m.

John Zook
Freeport, Sun., Nov. 17, 11:00 a.m., and vesper service.
Freeport (Pleasant View), Sun., Nov. 17, 10:00 a.m.

Indiana

Daniel Dieners
Middlebury (Forks), Sun., Nov. 10, p.m.

Paul Erb
Elkhart (Belmont), Sun., Nov. 10, p.m.
Elkhart (Prairie Street), Sun., Nov. 10, a.m.

J. D. Graber
Kouts (Hopewell), Sun., Nov. 17, p.m.

Chester Helmick
Peru (Santa Fe), Sun., Nov. 17, p.m.

Carl Hostetler
Middlebury (First Mennonite), Sun., Nov. 10, p.m.

Roy Kreiders
Leo, Sun., Nov. 10, a.m./p.m.
S. Paul Miller
New Haven (Milan Center), Sat., Nov. 16, p.m., and Sun., Nov. 17, a.m./p.m.
Vern Miller
Elkhart (Locust Grove), Sun., Nov. 10, p.m.
Elkhart (Roselawn), Sun., Nov. 10, a.m.
Paul Mininger
Middlebury (Forks), Sun., Nov. 10, a.m.
Bernard Muganda
Goshen (Pleasant View), Sun., Nov. 10, p.m.
Delvin Nussbaum
South Bend (Kern Road Chapel), Sun. Nov. 10, a.m./p.m.
Bill Pannell
Elkhart (Locust Grove), Sun., Nov. 10, a.m.
Elkhart (Sunnyside), Sun., Nov. 10, p.m.
Henry Weaver, Jr.
Elkhart (Belmont), Sun., Nov. 10, a.m.
Elkhart (Roselawn), Sun., Nov. 10, p.m.
J. C. Yoder
Bristol (Bonneyville), Sun., Nov. 17, p.m.
Elkhart (Prairie Street), Sun., Nov. 10, p.m.
Elkhart (Sunnyside), Sun., Nov. 10, a.m.
Mervin Zook
Shipshewana (Shore), Sun., Nov. 10, vespers

Iowa

Urie Bender
Parnell (West Union), Sun., Nov. 10, a.m./p.m.

Maryland

S. Paul Miller
Pinto, Sat., Nov. 9, p.m., and Sun., Nov. 10, a.m./p.m.

Michigan

Wilbur Hostetler
Kalamazoo, Sun., Nov. 10, a.m./p.m.
Nelson Kauffman
Pigeon, Sun., Nov. 10.
Mervin Zok
Colon (South Colon), Sun., Nov. 10, p.m.

Missouri

B. Charles Hostetter
Hannibal (Lyon Street), Sun., Nov. 10.

Ohio

J. R. Buzzard
Elida (Central), Sun., Nov. 10, a.m./p.m.
J. D. Graber
Walnut Creek, Sun., Nov. 10, a.m./p.m.
Ray Horst
Canton (First Mennonite), Sun., Nov. 10, a.m.
Lee Kanagy
Winesburg (Longenecker), Sun., Nov. 10, a.m.
Glen R. Miller
Wauseon (West Clinton), Sun., Nov. 10, a.m./p.m.
Dorsa Mishler
Hartville, Sun., Nov. 10, a.m.
Louisville (Beech), Sun., Nov. 10, 2:30 p.m.
Boyd Nelson
Hartville, Sun., Nov. 10, 2:30 p.m.
Louisville (Beech), Sun., Nov. 10, 10:30 a.m.
Louisville (Stoner Heights), Sun., Nov. 10, 9:15 a.m.
Delvin Nussbaum
Louisville (Stoner Heights), Sun., Nov. 17, a.m.
Anna Lois Rohrer
North Lawrence (Pleasant View), Sun., Nov. 10, p.m.
Smithville, Sun., Nov. 17, p.m.
Tobe E. Schmucker
Millersburg (Martin's Creek), Sun., Nov. 17, a.m.

Ontario

Cyril Gingerichs
Poole, Sun., Nov. 10, p.m.
Tavistock, Sun., Nov. 10, 10:00 a.m.
Tavistock (East Zorra), Sun., Nov. 10, 2:30 p.m.
St. Agatha, Sun., Nov. 10, 11:00 a.m.
Carson Moyers
Kitchener (Rockway WMSA), Wed., Nov. 13.
Millbank (Riverdale), Sun., Nov. 10, 10:00 a.m.
Poole, Sun., Nov. 10, 11:00 a.m.
Allen Shirk
Alma (Berea), Tues., Nov. 12, p.m.
Baden (Steinman), Sun., Nov. 10, p.m.
Elmira (Floradale), Wed., Nov. 13, p.m.
New Hamburg, Mon., Nov. 11, p.m.
New Hamburg (Biehn), Thurs., Nov. 14, p.m.
St. Jacobs, Fri., Nov. 15, to Sun., Nov. 17.
Tavistock (Cassel), Sun., Nov. 10, 10:00 a.m.
Tavistock (East Zorra), Sun., Nov. 10, 11:00 a.m., 2:30 p.m.

Pennsylvania

Uric Bender
Franconia, Sun., Nov. 17, a.m.
Landale (Plains), Sun., Nov. 17, p.m.
Paul Conrads
Martinsburg, Sun., Nov. 10.
Paul Erb
Allensville, Sun., Nov. 17, a.m.
Belleville (Locust Grove), Sun., Nov. 17, p.m.
Belleville (Maple Grove), Sat., Nov. 16, p.m.
Daniel Miller
Harleysville (Salford), Sun., Nov. 10, a.m./p.m.
Elmer Millers
Perkasie, Sun., Nov. 10, a.m./p.m.

Virginia

Franca Ceraulo
Denbigh (Warwick River), Wed., Nov. 13, p.m.
Fentress (Mt. Pleasant), Tues., Nov. 12, p.m.
Lyndhurst (Lynside), Sun., Nov. 10, p.m.
Waynesboro (Springdale), Sun., Nov. 10, a.m.
Lee Kanagys
Broadway (Trissels), Sat., Nov. 16, p.m., and Sun., Nov. 17, a.m./p.m.

DIARY

(Continued from page 985)

some people seem to be hurried even in the worship service.

June 10: I am really excited tonight! The song leader used me this morning. He commented on how to use hymnbooks properly. The singing was much better too. It sent chills of excitement up my spine!

June 13: The janitor dusted me today and fixed some loose pages. I guess I was beginning to look pretty shabby.

June 17: The minister announced a music conference to be held here two weeks from today. I can scarcely wait! I know that I am only a hymnbook, yet my pages contain messages from God. Singing is an important part of worship. I know it is, because I heard the minister say so several times. I am glad that I am a hymnbook. I only wish. . . .

Strasburg, Pa.

HOLOCAUST

(Continued from page 980)

Bartel devotes much of his time and energy visiting and ministering to such families in Northern Germany.

There are other church groups within Europe, some of whom we met traveling from Berlin to Hanover, who seem to have a real spiritual life and are concerned about the welfare of the church and the cause of

In Bible study at Esch, Luxembourg, our living Christ is shared.

Christ in our world today.

The work of MCC, relief, and Pax; the work of our missions from Elkhart who are located in London, Belgium, and in Paris: the work of our brethren and sisters who are working in the Luxembourg area, in Espelkamp, and also in Berlin have all had their part in helping to fan the "smoking flax."

As we seek to be obedient in missions, we need to relate to our Mennonite brethren in a manner that the faithful may be encouraged and that those asleep may be awakened to the *light*. This calls for continued prayer, study, and humble self-examination. We must be open to learn from them.

May God grant wisdom, courage, and strength to renew our efforts in Europe in light of developments growing out of our relief and mission activities in Europe and in view of current needs. "Ye shall receive power . . . ye shall be witnesses . . ." (Acts 1:8).

FAITHFUL IN LITTLE

(Continued from page 986)

the homemaker. Well, just so in homemaking; there are different levels, yet each one can be beautiful.

Karen's Mending

Karen pulled her chair up to the sewing machine, lifted the shirt from the top of the mending pile, and spread it out in front of her. She laughed, "Well, I guess one more patch and this will go to the rag pile." She found matching material and cut the exact size for a patch. For a few short minutes her needle swiftly flew in and out of the material, leaving small, neat stitches. Soon Karen folded the mended garment and placed it on the table beside her.

She next picked up a sock. Placing her hand inside it, she found the small hole in the toe, "Hmmm, not very big, but 'a stitch in time saves nine.'" She darned the sock and the next one. She sewed on buttons, mended tears in little dresses, and patched knees on boys' jeans. As she worked, Karen sang softly, or occasionally she'd glance out

of the window and feast her eyes on God's great out-of-doors. She let her mind wander to her husband's kindness and his love for her. She thought about the latest accomplishments of her four little children.

Just as she finished the last piece the doorbell rang and almost instantly in walked her next-door neighbor, Ann. She flopped herself on a chair, "Oh, this morning's been one grand mess! I thought the children would never get to school! They couldn't find their coats and scarves. And then when they were gone, I had all the dirty breakfast dishes to do. I didn't even make the beds, and there's the huge pile of mending that's been stacking up these weeks."

Ann stopped to catch her breath. She ran her hand over the pile of mended clothes. "How in the world did you do it?"

Karen looked up at her, "You know, I used to try to squirm out of mending, or leave it until Jake and the children didn't have any more socks to wear, but now I schedule this for Wednesday morning. It's fun to put the clothes back into the drawers before the family demands them."

Ann sighed, then asked, "But aren't you bored? And don't you think it's a waste of time to be darning socks? I just throw the kids' away when the holes get too big. I can pick up new ones at the dime store."

Karen smiled, "I try to think how pleased the youngsters will be to see the holes darned. Children enjoy the familiar and like to wear their old socks. I also keep reminding myself that 'a penny saved is a penny earned.' And besides, this gives me a bit of relaxation from the heavier tasks."

Ann ran her fingers through her hair, "All right, that's mending. How about cleaning floors and washing dishes and repeating them daily—don't these get you down?"

Karen gave her sweetest laugh, "They used to, but one day I discovered that these little things were big and important. Now I tackle these jobs and get them done instead of daydreaming about the glamorous and the unreal. I also learned, Ann, that I could be faithful in these little tasks and do them for the Lord. It's strange but true, since I enjoy the little things, I've been able to do bigger things for my family and for the community. I guess God couldn't trust me with the bigger things before."

The Little Things Are Important

You know, friend, Karen learned an important truth, one that carries over not only into mending and routine housework, but into every area. Our lives and our children's lives are composed of lots of little things piled onto each other, which result in big things.

Karen knew that mending a little hole meant longer service from the article of clothing. She knew that saving a little on many items would result in a big saving. Many *one* stitches make a new dress. Many *one* pennies make a dollar.

Karen learned the principle that Jesus taught His followers—unless we're faithful in the little things, we can't be entrusted with greater responsibilities.

Children Need to Learn

How our children need to learn this! Too many youngsters want to be the leaders of their classes and school organizations. They want to be in the limelight, but they fail to do well the everyday little jobs. It's up to us to teach them the value of little, unnoticed things—mending the snag, watching the pennies, cleaning up their plates, utilizing clothing and equipment until worn out. We need to teach them to work, to study not "with eyeservice, as menpleasers," but with one purpose, that of pleasing the Lord.

Little by Little

It's the little things, too, that form your child's character. Honesty is a result of many "little things" in the child's daily life. In the book entitled, *A Penny's Worth of Character*, little Shan's mother asks him to take empty sacks to the store and then buy the groceries. Well, Shan is happy because he could keep the penny the grocer gave for each perfect sack. He counts them; there are only nine. He needs ten in order to buy a lemon soda and a candy bar. So he cheats and sticks in one with a tiny hole. The grocer doesn't find the faulty one; so Shan gets his soda and candy. When he arrives home, his mother discovers his act and sends him back to the store with a penny to pay the grocer. It was a "bitter pill." Shan didn't want to face the man. He didn't want to walk those miles in the hot sun. But his mother insisted.

Obedience is taught through a series of little things. Two-year-old Susy runs away from the table. Mother says, "Susy, come back here. You don't leave the table until you finish eating." She may come at the first call or she may not. But unless Susy's parents kindly but firmly see that she does come back she will not learn obedience. And another thing, they must be consistent at every meal.

Faithful with What We Have

I've heard mothers, and I suppose you have too, who constantly lament, "Oh, if I only had another house! Oh, if I'd only have nicer furniture, I could keep my home neater! Oh, if we only had more money, I could dress the children nicer! If we'd live in another community I could do something big." But, these same mothers are negligent and careless with what they do have.

God's Requirement

The Bible says that God holds each one of us responsible for what we possess, for what we have. This includes time, money, possessions, our children, our homes. He has loaned them all to us for our brief journey here on earth. We are stewards of them and eventually we will give account to Him of how well we used our possessions. We'll also give an account to Him of how well we fulfilled each job He has assigned us. He's not at all concerned about what we don't have!

God is considerate and fair. He doesn't demand of you what you do not have or cannot do. All He asks is that you are faithful in what you do have. As we prove trustworthy in little things, He can then entrust us with bigger and greater things.

"He who is faithful in a very little is faithful also in much."

Remember, Mother, it's the little things in life that count. God expects you to be faithful.

♣

The young mother had taken her small son to visit the new home of a friend. As they entered the lovely living room filled with beautiful fragile objects artistically arranged in every available spot, the little boy exclaimed: "Oh, Mother! Look at the pretty no-no's!"

• • •

You've got to make allowances for children; after all, they make deductions for you.

OUR READERS SAY

(Continued from page 980)

it must be matched by equal enthusiasm in our Mennonite homes, congregations, and schools. The value and merits of VS both to the participants and to those whom they serve, should be the frequent topic of discussion in youth meetings.

Church institutions in which VS-ers and I-W personnel serve also have a significant responsibility in ensuring that the experience of these young people continues to be one of growth in Christian maturity. We as an institution believe that the success of our operation has been, and will continue to be, directly proportionate to the numbers of enthusiastic young persons in VS and I-W who spend one or two of their productive years here.

At a time when the draft may be requiring fewer men to serve two years, it is hoped that the church will be mobilized in a coordinated effort to encourage voluntary service in areas of need, of which there continue to be many.—William R. Zuercher, Administrator, Brook Lane Hospital, Hagerstown, Md.

♣

A young man who had just received his degree from college rushed out and exclaimed,

"Here I am, World. I have my A.B.!"

And the World replied, "Sit down, son, and I'll teach you the rest of the alphabet."

GOING! BUT WHERE?

(Continued from page 983)

A Clamor of Voices

Above the clang of rapid change we can hear a clamor of voices which is trying to give us a sense of direction. They all point hopefully toward what we vaguely call the new day, and promise the means through which this new day can be realized.

Some firmly believe the new day will be realized when we have thoroughly trained our young people in Mennonite tradition so that they will not be swept away by the swirling tides of secularism. With this vision before us we have earnestly tackled the task of Christian education.

We have poured millions of dollars into this program. We have trained hundreds of teachers. We have planned perfectly competent course material which is centered around the Bible. We have integrated and reintegrated the program with Christian principles and philosophy. We have attempted to provide adequate facilities.

We have literally done everything in our power to give our young people fortitude and direction in meeting the challenge of the hour. Nevertheless, it is rather sickening to observe that in spite of our competent educational program many of our youth are neither prepared to meet the thrust of secularism nor ready to fulfill the new day.

Others advocate discipleship as the answer to the challenge. With this in mind we attempt to challenge the church, through messages, literature, and teaching, with the need for sacrifice. We then launch out into programs of vigorous missionary and welfare endeavor. We provide unprecedented opportunities for service for our young people.

Expansion becomes the cry of the day as we spread out into new areas in response to the world's great need. All of life for Christ becomes our slogan, for we firmly believe that Christ needs us in this crisis hour.

But when we pause to look at the monetary crisis of our mission boards and even at the actual results of our tremendous program, we get a deep feeling that there must be a kink somewhere. We decide to be better disciples and scan the Scriptures to see "what lack I yet," but somehow the kink seems to persist.

Another voice we hear much of today is that we need to rediscover the Anabaptist concept of brotherhood if we are to achieve the new day. We are made to feel that unless brotherhood is found we are doomed, but as we try to create brotherhood, we find that it often becomes more of a schismatic democracy than a brotherhood of love.

We argue that theoretically we must have a brotherhood, for how else can we overcome the forces of urbanization and secularism; but as we attempt to find true fellowship, we wonder sometimes whence it is.

These and other voices in our midst do give us valuable direction, but they are pronouncedly inadequate. The question still persists, Where are we going?

A Still Small Voice

But, praise God, we need not be without a guide! Beneath this clang of change and clamor of voices there is a Voice. It is the voice of Him who "shall not strive, nor cry; neither shall any man hear his voice in the streets." We can hear His gentle but firm tones of certainty if we stop in the midst of the bustling change of our time and listen.

The voice of Jesus beckons us to come and "learn of me." Jesus wants us to sit at His feet as Mary did and learn, for His words are words of wisdom which far surpass any which our most competent schools could teach. He will show us the truth which makes men free. He will guide us in the Christian walk and instruct us in Christian virtue. The Spirit of Jesus will teach us "all things" if we will take time to sit and drink deeply of the gracious words which proceed from His lips.

He teaches all believers to be true disciples as a practical outworking of their love to Him. We go forth because we have found experimentally that Jesus satisfies the soul's deepest need and not because Jesus needs us.

As disciples of Christ we do not go with a battering ram to smash the citadels of Satan. We do not go forth as peddlers of the Gospel who go about in a frustrated manner attempting to "get the Gospel out." Contrariwise Jesus bids us feast on Him so that as we serve we may diffuse abroad His fragrance. This is true discipleship.

As we listen further we hear His voice constantly leading us to the cross where He breaks the "I" factor which is the prime destroyer of fellowship. This is a daily process, for as Paul said, "I die daily." This will lead to true fellowship which will be centered on Jesus rather than on our ideas. In this fellowship which meets at the cross, no schismatic democracy can arise, but instead we discover true brotherhood.

Jesus challenges us to acknowledge our need of Him. As long as we feel that God needs us or our church to fulfill His purpose, we are doomed for failure, but when we will bow in humble acknowledgment that we are the ones who stand in need, we will triumph. Jesus alone can lead us out of our confusion into the dayspring of His glorious purpose.

Millersville, Pa.

♣

The church has two unused powers—the power of consecrated money, and the power of covenant prayer.—A. T. Pierson.

Our Mennonite Churches: Erb

The Erb site was given by Joseph and Barbara Erb in 1794. This house was used until 1854. The present site, one-half mile to the south, was purchased and built upon, then enlarged in 1870 and rebuilt following a cyclone in 1912. It was remodeled with a back entrance and Sunday-school rooms in 1949, and its interior was thoroughly refinished in 1956. Homer D. Bomberger is bishop; Joseph W. Boll and Henry E. Shreiner are the ministers, and Harold G. Haldeman is deacon. The address is Lititz, Route 2, Pa.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Aeschliman, Merle and Virginia (Rufenacht), Wauseon, Ohio, third child, first daughter, Sue Anne, Oct. 17, 1963.

Brenneman, Curtis and Susan (Hartman), Burlington, Iowa, first child, Douglas Scott, Oct. 1, 1963.

Broadwater, Marvin and Sara (Erb), North Canton, Ohio, third son, Stephen Hayward, Oct. 14, 1963.

Brunk, Joseph D. and Mary Louise (Ours), Lanham, Md., second child, first daughter, Cheryl Lynn, Sept. 18, 1963.

Cable, Elwood and Amy (Alwine), Hollsopple, Pa., fourth child, second daughter, Carma Jane, Sept. 12, 1963.

Clemens, Jon K. and Arlene (Clemens), Cambridge, Mass., first child, Teresa Mae, Oct. 10, 1963.

Collins, Charles and Mary Berniece (Neff), Goshen, Ind., third child, second daughter, Ann Berniece, Oct. 10, 1963.

Crider, J. Eldon and Dorothy (Shank), Chambersburg, Pa., third child, second son, J. Arlan, Oct. 14, 1963.

Delagrange, Sam J. and Marilyn (Albrecht), Woodburn, Ind., third child, second son, Lowell Eugene, Sept. 15, 1963.

Eby, Wilmer R. and Anne L. (Baer), Shippensburg, Pa., first child, Elaine Faye, Oct. 16, 1963.

Erb, Edmund and Marjorie (Steckley), Wellesley, Ont., first child, Julie Elise, Sept. 15, 1963.

Graber, Harry L. and Roberta (Schertz), St. Louis, Mo., second daughter, Rhonda Sue, Oct. 21, 1963.

Groff, Harold and Patsy (Bear), East Petersburg, Pa., second daughter, Delores Jean, Aug. 19, 1963.

Hostetler, Kenneth E. and Mary Jeanette (Shumaker), Bellefontaine, Ohio, first child, Neil Dee, born Aug. 6, 1963; received for adoption Sept. 7, 1963.

Jones, Edward and Elda (Castner), Marshallville, Ohio, first child, Shantell Marie, Oct. 13, 1963.

Kurtz, Enos and Nettie (Shetler), Hartville, Ohio, fifth child, third son, Larry Lavern, Oct. 1, 1963.

Meyers, David and Madeline (Alderfer), Souderton, Pa., second child, first daughter, Melanie Ann, Oct. 15, 1963.

Miller, Andrew G. and Naomi (Siegrist), Manheim, Pa., second child, first daughter, Twila Ann, Oct. 3, 1963.

Miller, Eli and Dorothy (Detweiler), Hartville, Ohio, second child, first daughter, Terri Lynne, Oct. 6, 1963.

Miller, Mervin and Geneva (Borntrager), Harrisville, Ohio, first child, Mervin Jay, Sept. 27, 1963.

Mullet, LeRoy and Sue (Slabach), first child, Steven LaMar, July 2, 1963.

Ramer, J. Robert and Phyllis (Showalter), Edmonton, Alta., first son, Shawn Elliot, Oct. 7, 1963.

Reesor, George and Anna Kathryn (Weaver), Pickering, Ont., third child, second son, Dale Edwin, Sept. 30, 1963.

Roth, Mahlon G. and Erma (Baechler), Tavistock, Ont., sixth child, fourth son, Eugene Brandon, Oct. 6, 1963.

Schrock, E. Jay and Connie (Carmin), Hutchinson, Kans., first child, Jeff Patrick, Sept. 6, 1963.

Schrock, William E. and Norma Jean (Zehr), Buhler, Kans., third child, second daughter, Patricia Ann, Aug. 21, 1963.

Shertz, J. Kenneth and Sadie B. (Stoltzfus), Gap, Pa., third child, first son, Duane Kenneth, Oct. 5, 1963.

Singh, Ajmer and Verna (Hershberger), Corvallis, Oreg., first child, Marjorie Ann, Sept. 27, 1963.

Smith, Calvin and Mary Kathryn (Miller), Hartville, Ohio, first child, Mary Kathryn, Oct. 11, 1963.

Weaver, Clarence H. and Arlene (Martin), Ephrata, Pa., fifth child, third daughter, Glenda Joyce, Sept. 26, 1963.

Weber, Nyle and Frances (Kinsie), Guelph, Ont., second son, Kent Leroy, born Aug. 12, 1963; received for adoption Sept. 18, 1963.

Yoder, Hobert and Lois (Yoder), Iowa City, Iowa, first child, Elizabeth Rae, Oct. 16, 1963.

Yoder, Joe, Jr., and Ruby (Mast), Dalton, Ohio, first child, Joseph Bruce, Oct. 12, 1963.

Yoder, John Mark and Betty (Ebersole), Apple Creek, Ohio, second child, first son, Karl Alan, born March 31, 1962, received for adoption Oct. 12, 1963.

Yoder, Kenneth and Ellen (Kauffman), Garden City, Mo., first child, Dale Dean, Oct. 14, 1963.

Yoder, Samuel L. and Lillian (Zook), Goshen, Ind., second son, John Samuel, Sept. 2, 1963.

Zimmerman, Amos H. and Marian B. (Weaver), Martindale, Pa., first child, Jay Elvin, Sept. 9, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Amstutz—Falb.—Gordon Amstutz, Swanton, Ohio, Kidron cong., and Lorene Falb, Orrville, Ohio, Smithville cong., by David Eshleman at Smithville, Oct. 19, 1963.

Brubaker — Rohrerstown, Pa., Landis Valley cong., and Sharon Randolph, Wyncote, Pa., Chelten Avenue Baptist cong., by William Randolph at Neffsville Mennonite Church, Oct. 19, 1963.

Byler — Miller. — Ezra Byler, Indianapolis, Ind., Calvary Chapel C.M. cong., Mt. Eaton, Ohio, and Priscilla SueAnn Miller, Indianapolis, First Mennonite cong., by Cleo A. Mann at First Mennonite, Oct. 12, 1963.

Campbell — Martin — Raymond Ersel Campbell, Jr., Dayton, Va., Weavers cong., and Mary Frances Martin, Waynesboro, Va., Springdale cong., by Franklin E. Weaver at Springdale, Oct. 19, 1963.

Dorsch—Ruby.—Richard Dorsch, New Hamburg, Ont., Etsel E.U.B., and Carol Ruby, New Hamburg, East Zorra cong., by Ted Losch at Etsel E.U.B., Aug. —, 1963.

Ebersole—Conklen.—Donald Ebersole, Sterling, Ill., Science Ridge cong., and Linda H. Conklen, Rock Falls, Ill., Emanuel Lutheran cong., by E. H. Henrick at Emanuel Lutheran, Sept. 7, 1963.

Helmuth—Sommers.—Paul J. Helmuth and Lavera Ann Sommers, both of Louisville, Ohio, Beech cong., by Willis L. Breckbill at the church, June 30, 1963.

Landis—Weaver.—Clair R. Landis, Ronks, Pa., Strasburg cong., and Arlene S. Weaver, Strasburg, Pa., New Providence cong., by Clayton L. Keener at New Providence Church, Oct. 19, 1963.

Litwiller—Limer.—Larry W. Litwiller, Delavan, Ill., Hopedale cong., and Nancy Limer, Stanford, Ill., Presbyterian cong., by George G. Cox at Stanford Presbyterian, Aug. 31, 1963.

Miller—Beachy.—Robert Hugh Miller, Grantsville, Md., and Ruth Elizabeth Beachy, Salisbury, Pa., both of the Mountain View A.M. cong., by Eli D. Tice at the church, Aug. 18, 1963.

Ruby—Roth.—Douglas Ruby and Irene Roth, both of Tavistock, Ont., East Zorra cong., by Henry Yantzi at the church, March 23, 1963.

Schrock—Yoder.—Simon N. Schrock, Alexandria, Va., and Pauline E. Yoder, Grantsville, Md., both of the Mountain View A.M. cong., by Eli D. Tice at the church, Sept. 29, 1963.

Stoll — Graber. — Darrel Ray Stoll, Indianapolis, Ind., and Frances Joanne Graber, Montgomery, Ind., both of the Berea cong., by David J. Graber, father of the bride, at the church, Sept. 7, 1963.

Stoltzfus—Weaver.—Daniel B. Stoltzfus, Gordonville, Pa., Stumptown cong., and Ruth E. Weaver, Lancaster, Pa., Mellinger cong., by Paul G. Landis at Mellinger's Oct. 19, 1963.

Troyer—Eberly.—Larry D. Troyer, Wooster, Ohio, Bethel cong., and Phyllis M. Eberly, Chambersburg (Pa.) cong., by Amos E. Martin at Chambersburg, Oct. 19, 1963.

Wagler—Kemp.—Ervin Wagler, Loogootee, Ind., and Mary Kemp, Montgomery, Ind., both of the Berea cong., by David J. Graber at the church, Aug. 30, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Berg, Ford, son of Philip and Rosena (Moser) Berg, was born near Dalton, Ohio, Dec. 4, 1917; died following surgery at Lancaster, Pa., Oct. 17, 1963; aged 45 y. 10 m. 13 d. On July 11, 1940, he was married to Rebecca Garber, who survives. He was manager of the Weaver Book Store, Lancaster, Pa. Also surviving are their 6 children (Ingrid, Christina, Daniel, John, Thomas, and Timothy), 3 sisters (Lillie—Mrs. Aldus Wingard, Maur—Mrs. Ira Amstutz, and Rosella—Mrs. James Cukr), 2 half brothers (John and Clyde Berg), and 3 half sisters (Mrs. Earl Bixler, Mrs Arthur Royer, and Mrs. Delbert Turner). He was a member of the Neffsville Church, where funeral services were held Oct. 20, in charge of John R. Martin and John H. Rudy. Graveside services were held at Kidron, Ohio, Mennonite Cemetery on Oct. 21.

Birky, Frieda, daughter of Carl and Frieda (Armel) Reeb, was born near Oberlin, Kans., March 27, 1897; passed away at the Fillmore County Hospital, Geneva, Nebr., after a series of strokes, Oct. 13, 1963; aged 66 y. 6 m. 16 d. On Feb. 22, 1917, she was married to Joseph R. Kennel, of Strang, Nebr., who died Nov. 23, 1953. They had three children; one son preceded her in death. On April 17, 1955, she was married to J. W. Birky, Spartansburg, Pa., who survives. Also surviving are one daughter (Edna—Mrs. Omar Stutzman), one son (Oron Kennel), one stepdaughter (Mrs. Perry Kauffman), one stepson (Paul Birky), one sister (Mrs. A. B. Roth), one brother (William), and 19 grandchildren. Two brothers also preceded her in death. She enjoyed her life and work as a minister's wife. She was a member of the Salem Church, Shickley, Nebr., where funeral services were held Oct. 15, in charge of Sam Oswald, P. R. Kennel, Fred Reeb, and Lee Schlegel.

Detweiler, Ben H., son of Solomon D. and Salina (Byler) Detweiler, was born at Hutchinson, Kans., Feb. 13, 1888; died near Wellman, Iowa, Oct. 5, 1963; aged 75 y. 7 m. 26 d. On Jan. 30, 1913, he was married to Anna Miller, who survives. Also surviving are 12 children (Martha, Irene, Leroy, Raymond, Mabel—Mrs. Nelson Miller, Alice—Mrs. Arland Miller, Delilah, John, Edna—Mrs. Leroy Miller, Cora—Mrs. Robert Miller, Edith, and Anna Marie), 23 grandchildren, 3 brothers, and one sister. One son preceded him in death. He was a member of the Upper Deer Creek Conservative Mennonite Church, where funeral services

were held Oct. 12, in charge of Morris Swartzendruber, Henry D. Miller, and Walter L. Beachy.

Hartzler, Bertha E., daughter of Amos J. and Magdalene (Blough) Hartzler, was born at Elkhart, Ind., Feb. 21, 1883; died at Hesston, Kans., Oct. 13, 1963; aged 80 y. 7 m. 22 d. Surviving are 2 brothers (Earl and Jesse D.) and one sister (Mrs. Prudence Pickett). Two brothers and one sister preceded her in death. She was a member of the Hesston Mennonite Church. Funeral services were held at the Miller Funeral Home, Goessel, Kans., Oct. 14, in charge of Wesley Jantz, and at the Sycamore Grove Church, Garden City, Mo., Oct. 16, in charge of Leonard Garber. interment in Clearfork Cemetery.

Slatter, Joseph E., son of Benjamin and Magdalena (Stutzman) Slatter, was born at Milford, Nebr., Oct. 15, 1884; died at his home, Filer, Idaho, Sept. 15, 1963, after a short illness, aged 78 y. 11 m. On Feb. 17, 1910, he was married to Edna Kaufman, who survives. He was a charter member of the Filer Mennonite Church, where he served as deacon from 1939 to 1961, when he retired. Also surviving are 2 sons and 4 daughters (Carl E., Clifford J., Lela—Mrs. Jerry Gingerich, Florence—Mrs. Dan Shank, Beulah—Mrs. Joe Miller, and Iola—Mrs. Gilbert Lind), 25 grandchildren, 4 great-grandchildren, 5 brothers (Dan, Pete, Elmer, Ben, and John), and one sister (Clare Gatch). Three brothers preceded him in death. Funeral services were held at the church on Sept. 19, in charge of Royden Schweitzer, Eldon Stutzman, and Samuel Honderich. Burial in Sunset Memorial Park, Twin Falls, Idaho.

Smeltzer, Arthur R., son of Samuel and Saloma (Burkey) Smeltzer, was born in St. Joseph Co., Ind., Aug. 24, 1906; died at his home in Wakarusa, Ind., Oct. 17, 1963; aged 57 y. 1 m. 23 d. He was an employee of the Elkhart Products Corp. On Oct. 6, 1928, he was married to Goldia Blocher, who survives. Also surviving are 3 children (Robert, Shirley —Mrs. Gene Leinbach, and Marcile—Mrs. Darrell Yoder), 9 grandchildren, 2 sisters (Mrs. Frances Freed and Mrs. Ora M. Yoder), and 4 brothers (John, George, Joe, and Roscoe). He was a faithful member of the Holdeman Church. Funeral services were held at the Olive Church, Oct. 27, in charge of Simon G. Gingerich.

Steiner, Marlin Andrew, son of Andrew and Reata (Hoover) Steiner, was born at Stouffville, Ont., March 31, 1949; died at Scarborough General Hospital of injuries received in a farm accident, Oct. 14, 1963; aged 14 y. 6 m. 14 d. Surviving, besides his parents, is one brother (Glenn). He was a member of the Wideman Church, where funeral services were held Oct. 16, in charge of Newton L. Gingrich, assisted by Laurence Martin.

Wagner, Edwin G., son of Samuel B. and Catherine T. (Grubb) Wagner, was born in Montgomery Co., Pa., March 6, 1878; died at Bridgeton, N.J., Oct. 17, 1963; aged 85 y. 7 m. 11 d. On Oct. 16, 1909, he was married to Florence B. Mowday, who preceded him in death. Surviving are 2 daughters and one son (Mrs. L. Geraldine Summons, Mrs. Mildred Peterson, and Edwin M.) and one sister (Mrs. Frances E. Haring). He was a member of the Pottstown (Pa.) Church. Funeral services were held at the Houck Funeral Home, Oct. 22, in charge of Elmer G. Kolb and Norman H. Bechtel; interment in St. Paul's Cemetery, Amityville, Pa.

Williams, Jule, was born in Baker Co., Ga., Sept. 1, 1887; died at the Miller Co., Ga., Hospital, Aug. 7, 1963; aged 75 y. 11 m. 6 d. His wife died about 9 years ago. Surviving are 8 sons, 2 daughters, 32 grandchildren, and 13 great-grandchildren. Four children died in childhood. He never had the opportunity to go to school, but he was a faithful prayer warrior, and had a deep love for his church and his pastor. He was a member of the Colquitt, Ga., Church. Funeral services were held at the Live Oak Church, Aug. 9, in charge of David Ebersole and Jonas Bontrager.

Yoder, Annie May, daughter of John and Susan (Stevanus) Yoder, was born at Springs, Pa., April 24, 1882; died at Pinto, Md., Oct. 9, 1963; aged 81 y. 5 m. 15 d. On March 16, 1899, she was married to Norman S. Yoder, who died in Dec., 1945. Surviving are 6 daughters and 3 sons (Freda—Mrs. Myron J. Livengood, Mrs. Rhoda Yoder, Ada—Mrs. Harry J. Barton, Melda—Mrs. Carlton Helmick, Viola—Mrs. Robert Johnson, Sue—Mrs. Wesley Collins, Walter N., Paul, and Norman). She was a member of the Pinto Church, where funeral services were held Oct. 12, in charge of Mahlon Miller and A. J. Metzler.

Yoder, Belva, daughter of Adam and Amanda (Christner) Stutzman, was born at Chappell, Nebr., April 7, 1888; died at the Goshen (Ind.) General Hospital, July 23, 1963; aged 75 y. 3 m. 16 d. On Nov. 26, 1912, she was married to Joe F. Yoder, who died 18 days before her death, on July 5, 1953. Two daughters and 2 sons by their first wife preceded her. On Aug. 10, 1924, at Thurman, Colo. Surviving are 2 daughters (Florence and Erma Lou), one brother (Frank), and one sister (Minerva—Mrs. Ezra Yoder). She was a member of the Wellman (Iowa) Mennonite Church. Funeral services were held at the Yoder-Culp Funeral Home on July 26, in charge of Robert Detweiler and John Mosemann; interment in the Violett Cemetery.

Yoder, Lydia A., daughter of Jacob and Elizabeth Kropf, was born in Cass Co., Mo., Sept. 6, 1885; died Aug. 24, 1963; aged 77 y. 11 m. 18 d. On Nov. 19, 1905, she was married to Niles P. Yoder. Surviving are her husband, Niles P. Yoder, Goshen, Ind., 2 daughters (Luella—Mrs. Earl Lantz, and Ruth—Mrs. John Schrock), 3 sisters (Amanda—Mrs. Albert Knox, Emma—Mrs. David Yoder, and Luella), 4 brothers (Samuel, Levi, Amos, and Ezra), 22 grandchildren, and 38 great-grandchildren. She was a member of the Griner C.M. Church, Middlebury, Ind., where funeral services were held on Aug. 27, in charge of Albert H. Miller and Louis Kauffman.

Yoder, Mary Elizabeth, daughter of Christian N. and Anna (Klopfenstein) Raber, was born near Wheatland, Mo., Aug. 28, 1874; died Sept. 21, 1963; aged 89 y. 24 d. On Feb. 15, 1899, she was married to Samuel G. Yoder, who died on March 23, 1946. Surviving are 2 children (Elsie J. and Forrest R.), one grandchild, one great-grandchild, and 2 sisters (Mrs. D. W. Kennell and Mrs. L. F. Yoder). She was a member of the Plain View Church, Aurora, Ohio, where funeral services were held in charge of Elmer Stoltzfus, David Miller, and Eugene Yoder.

Ziegler, Susan Ann, daughter of Kenneth and Ruby (Nice) Ziegler, aged 12, died on Aug. 19, 1963. from injuries received while riding her pony. She was a neighborhood favorite of young and old. Surviving are her parents, 2 brothers (Steve and Ronnie), and one sister (Kathy), her grandparents (Mr. and Mrs. Henry L. Nice and Mr. and Mrs. Will Ziegler), and her great-grandmother (Mrs. Etta Ross). Funeral services were conducted at the Warwick River Church with John H. Shenk and Ralph Ziegler, Susie's uncle, officiating.

'Tis a sad thing for a person to be taken out of this world by death before he has been taken out of this world by grace!
—Plato Church Bulletin.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Teaching the Historical Books, by Joseph M. Gettys; John Knox; 1963; 63 pp.; paper, $1.25.

This is a teacher's manual to accompany **Surveying the Historical Books** by the same author. The pattern of study and division of materials follows that of the student manual in 13 lessons, or, if preferable and time permits, for spreading out over 26 lessons. Each lesson is characterized by Aims for the Lesson, Preparing to Lead the Group, Getting Started, Leading the Group, and Looking Toward the Next Lesson.

Those who are responsible for the leadership of such a study will find the manual an important supplement to the student's manual. Along with the previously issued companion volume, **Surveying the Pentateuch,** this series will prove a most rewarding study for classes of either youth or adults on the local church level. Equally recommended for consideration in survey courses in either high school or lower college level. The leader will find adequate source material indicated along the way.

Surveying the Historical Books, by Joseph M. Gettys; John Knox; 1963; 164 pp.; paper, $2.00.

This second volume of Surveying the Bible series has to do with the historical books of the Old Testament. A master of the inductive method, the author lays out the work in 13 lessons. He recognizes the difficulty of covering the material satisfactorily in this time and recommends that the work be spread over 26 lessons. The student is given careful directions for the procedure if this is the preference of the local group.

The material proceeds with daily Bible readings, followed by a more intensive study. His recommendation for the 26 session study is that the first session in each instance be given to the daily reading material and the second session to the more intensive study. Each section of history is carefully outlined. In my mind this could be of more value if it were gathered in outline form at the beginning of the book. Each lesson includes a section on Lessons in Living, Suggestions for Further Study, and Questions for Thought and Discussion.

This survey is highly recommended for church study groups. High school or lower level college classes may find it helpful as well. The work is impressive in its thoroughness. Yet it does not rob the student of the thrilling experience of personal discovery which is a truly commendable balance in teaching. —Ivan R. Lind.

A Little Exercise for Young Theologians, by Helmut Thielicke, Eerdmans, 1962; 41 pp., paper, 95¢.

All young seminarians, and most veteran ministers as well, will find this brief epistle penetrating. Theologians, whether young-

er or older, who want to think God's thoughts but keep their feet on the ground, will discover this booklet merits reading and rereading.

Thielicke, who is both a disciplined theologian (he is theological dean at the University of Hamburg, Germany) and a practicing churchman, speaks directly to the young man just embarking on his quest for theological education.

To whet your appetite, taste these two morsels:

Speaking of the first-year theological student, Thielicke writes, "He has not yet come to that maturity which would permit him to absorb into his own life and reproduce out of the freshness of his own personal faith the things which he imagines intellectually and which are accessible to him through reflection" (p. 12).

And again, "Faith must mean more to us than a mere commodity stored in tin cans of reflection, or bottled in the lecture notebook, whence at any time it may be reproduced in the brain" (p. 31).

This little volume should be required reading during the second semester of every student's initial year in seminary; after that, he'll not need to be asked to read it again.—Willard E. Roth.

The Supreme Court and Prayer in the Public School, by J. Marcellus Kik; Presbyterian and Reformed Publishing Co.; 1963; 40 pp.; paper, 75¢.

This is a denominational answer to the Supreme Court ruling on prayer in public schools. The author gives a brief description of the court's ruling, a review of public reactions, showing widely differing theological positions of those supporting the decision as well as those opposing it.

The principal thrust of the author is that the court was inaccurate in its reference to historical references in the decision and that the writers of the constitution were anxious to prevent any organized church gaining a position of favor from the government, but that in no sense did the fathers wish to separate religion from government.

The author believes that the court decision was a serious mistake, that it favors an irreligious minority, that it carries the seeds of the destruction of our public school system, and that it will lead to the complete secularization of our society. One feels that the failure of the presentation is a clear Biblical relationship between the church and the state. The church can be the church under more than one form of government. This small volume presents helpful material in understanding the Reformed Church's stance on the issues involved.

—Nelson E. Kauffman.

Field Notes ——— CONTINUED

The Greater Saginaw, Mich., Crusade for Christ closed Sunday, Oct. 20, with an aggregate attendance of 7,500. Evangelist Myron Augsburger and the team received the support of a wide cross section of local churches. Governor George Romney sent greetings, stating that "our greatest threat is not from foreign elements, but rather the decline of our religious convictions and moral character; thus the crusade should be a refreshing reawakening of our obligation to our Creator."

Adalbert Goertz, 3005 Dover Drive, Boulder, Colo., is planning to compile and publish a directory of Mennonite genealogists. Anyone interested in this directory and in genealogy is requested to write to him.

Needed immediately: The names and addresses of all conference MYF presidents and area secretaries, conference Secretaries of Youth Work, MYF presidents, and sponsors of each congregation. Please help us keep in contact with you by mailing these at once to MYF Office, Scottdale, Pa.

Martin Brandenberger was ordained bishop, Nov. 3, at the Milan Center Church, New Haven, Ind. S. J. Miller and Orvin Hooley officiated.

Doris Ehst, Bally, Pa., began work at the Mennonite Publishing House as secretary to the Publishing Agent, Ben Cutrell, on Oct. 30.

Evangelistic Meetings

Henry J. Tregle, Mountain Home, Ark., at Canton, Kans., Nov. 15-24. **Richard Buckwalter,** Cochranville, Pa., at Sunnyside, Lancaster, Pa., Nov. 23 to Dec. 1. **William R. Miller,** North Liberty, Ind., at Lost Creek, Hicksville, Ohio, Nov. 8-15.

Noah L. Hershey, Parkesburg, Pa., at Meadville, Gap, Pa., Nov. 17-27. **Howard J. Zehr,** Elkhart, Ind., at First Mennonite Fort Wayne, Ind., Nov. 10-17. **Harry Y. Shetler,** Davidsville, Pa., at Wildwood, Curtis, Mich., Oct. 25 to Nov. 3. **James Harris,** Anderson, S.C., at Welsh Mountain Mission, New Holland, Pa., Nov. 9-15.

Andrew Jantzi, Williamsville, N.Y., at Paradise Valley C.M., Phoenix, Ariz., Nov. 10-14. **Jacob Rittenhouse,** Lansdale, Pa., at Oxford Circle, Philadelphia, Pa., Nov. 3-10. **Titus Bender,** Meridian, Miss., at Crossroads, Gulfport, Miss., Nov. 3-10. **John M. Landis,** Hesston, Kans., at Olive, Jamestown, Ind., Nov. 1-10.

S. J. Miller, Goshen, Ind., at Bethany, Imlay City, Mich., Nov. 10-17. **John Lederach,** Hubbard, Oreg., at Hesston, Kans., beginning Nov. 3. **George R. Brunk,** Harrisonburg, Va., at Maple Grove, Atglen, Pa., beginning Nov. 19. **Milton Brackbill,** Paoli, Pa., at Sarasota, Fla., Nov. 5-7, and Newtown, Sarasota, Fla., Nov. 8-10. **John M. Drescher,** Scottdale, Pa., at Martinsburg, Pa., Dec. 1-8.

Oscar Schrock, Blountstown, Fla., at Freemanville, Atmore, Ala., Oct. 22 to Nov. 3. **Myron Augsburger,** Harrisonburg, Va., at South Union, West Liberty, Ohio, Nov. 10-17. **Frederick Erb,** Hesston, Kans., at Calvary, Greensburg, Kans., beginning Nov. 9. **C. F. Derstine,** Kitchener, Ont., at Kouts, Ind., Nov. 3-10.

Fred Augsburger, Youngstown, Ohio, at Sonnenberg, Apple Creek, Ohio, Nov. 17-24. **John Hess,** Toronto, Ont., at First Mennonite, Johnstown, Pa., Nov. 6-10. **Paul Ebersole,** Annville, Pa., at Strickler and Shope, Middletown, Pa., Nov. 2-10.

Calendar

South Pacific Conference annual sessions, Seventh Street Mennonite Church, Upland, Calif., Nov. 28-30.

Indiana-Michigan Winter Ministers' meeting, Hopewell, Kouts, Ind., Dec. 3, 4.

Winter Bible School, at Rosedale, Ohio, Dec. 30 to Feb. 7.

Special Course for Ministers, E.M.C., Harrisonburg, Va., Jan. 6-17.

Ministers' Week Program, E.M.C., Harrisonburg, Va., Jan. 20-24.

Mennonite Publication Board annual meeting, Scottdale, Pa., March 20, 21, 1964.

Ontario Mennonite Bible Institute, 800 King St., Kitchener, Ont., Oct. 28 to March 27, 1964.

Illinois Mission Board, April 17, 18; place announced later.

Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.

Allegheny Conference, Blough Church, Hollsopple, Pa., July 31, Aug. 1.

MITSY BUTTONWOOD

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Illustrated by F. A. Sondern

A second book of stories about the Buttonwoods. The titles of the chapters are: Hello Mitsy; Sugar Snow; Party Line; Peter Tumbledown; Go Away, Susie; Nest in the Lilac Bush; Dame Opportunity Knocks; Johnny Broadwater; What's the Matter with Crish? Buttonwood Baking Day; Goat Farm Adventure; and Mitsy Buttonwood. Here are more everyday events that are exciting.

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ITEMS AND COMMENTS

BY THE EDITOR

EDWIN J YODER
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The first in a new series of Scripture publications designed to attract those who have not previously been interested in the Bible has been announced by the American Bible Society. Dramatically illustrated with pictures of life in a modern city, the first volume is called "One Way for Modern Man." It presents the Gospel of John in the contemporary language of the J. B. Phillips translation.

• • •

Christianity is suffering in Africa because of the American racial crisis, a co-president of the World Council of Churches said in Rochester, N.Y. Sir Francis Ibiam, Governor of the Eastern Province of Nigeria, expressed shock at instances of discrimination in American churches and said Nigerians cannot understand such incidents as the controversy over registration of James Meredith at the University of Mississippi.

• • •

Title to 80 acres of land near Stockton, Kans., for a proposed atheistic center was acquired by Mrs. Madalyn J. Murray, an avowed atheist from Baltimore, Md., who started legal action resulting in the Supreme Court banning devotional prayers and Bible reading in public schools. Mrs. Murray said the center will be built and operated by a group which she heads called Other Americans, Inc., and will include a university, radio station, printing press, and a home for the aged. The land was donated by Carl Brown of Stockton, 77, described as a nudist, atheist, and former Kansas legislator, who is a director of Other Americans.

• • •

Three more Pennsylvania school districts have announced that the Bible will be read and prayers offered daily when the fall term opens, despite a U.S. Supreme Court decision prohibiting such sessions as unconstitutional. They are the Gettysburg Joint School System, the Upper Adams School District, and the Bermudian Springs Joint School District, all in Adams County. About 5,000 pupils are enrolled in the three districts.

• • •

An atheistic atmosphere is developing in America and should be combated with effective means, Roman Catholic Bishop Albert R. Zuroweste of Belleville, Ill., declared in Milwaukee, Wis. "The problems facing the church are serious and complicated," he told the annual meeting of the Supreme Council of Knights of Columbus. One of the foremost problems, he said, is Christian education.

• • •

Dr. Paul E. Freed, president of Trans World Radio, announces that an agreement to erect the three-quarter million watt Caribbean radio station on the island of Bonaire has been reached with the Netherlands Antilles government. The decision to locate the station on Bonaire instead of Curacao was based upon the technical superiority of the selected site.

"This clears the way for the immediate establishment of a superpower radio station capable of world-wide Gospel broadcasting," Dr. Freed said. "We expect to broadcast in over 24 languages directly to North and South America, Central America, and the Caribbean, including Cuba, the British Isles, European countries, the Middle East, and Iron Curtain countries, including Russia."

• • •

Christians aren't keeping pace with the Russian expenditure of $1,500,000 a year on reading material for the emerging nations, Archbishop F. Donald Coggan of York warned in Toronto. Addressing an interchurch luncheon given in his honor by the Canadian Bible Society, the archbishop said 350,000,000 illiterate adults would be taught to read through UNESCO in the next five years. "The churches will have to answer the question, 'What will they read?'" he said. In addition to communist propaganda, there is a world-wide trade in pornography, "which is cleverly and relentlessly pursued," the archbishop added.

For too many years, he said, Christianity has put distribution of the Scriptures and other literature as "No. 99 on its list for mission strategy. Now the time has come for it to receive priority."

• • •

Billy Graham, addressing about 46,000 persons at the first Youth Night of his southern California crusade in Los Angeles, urged young people seeking security to find it in Jesus Christ and not in "conformity with the crowd." Crusade officials estimated that about one half of the total attendants at the youth rally were young men and women under 25 years of age. About 2,800 persons accepted the evangelist's invitation to make "decisions for Christ."

• • •

Leaders of the Assemblies of God, which held its 30th biennial General Council in Memphis, Tenn., placed a phone call to the White House to check a report that President Kennedy planned to visit Pope Paul VI again next spring. The call was made by Carl Conner, the denomination's national information director, who reached an aide in press secretary Pierre Salinger's office. A spokesman for the denomination said the aide confirmed that the president was expected to make a trip to Rome in the spring, "but was very noncommittal about whether it was personal or official." Later a White House official said that any visit by Mr. Kennedy to Italy "will be half state and half personal and any visit to the pope will be personal."

• • •

The U.S. sponsored Alliance for Progress was called a "twin brother" to the late Pope John XXIII's encyclical, "Mater et Magistra," by Jaime Cardinal de Barros Camara, Archbishop of Rio de Janeiro, in his weekly pastoral radio broadcast in Rio de Janeiro. He also pointed out that delays on the part of Brazil in submitting "concrete projects" to the Alliance had impaired its efficiency.

"The institution of the Alliance for Progress preceded the encyclical, 'Mater et Magistra,' by two months," the cardinal said. "But there are so many points of contact between them that they appear to be twin brothers, not only through their spirit of charity, but also their social justice."

• • •

Considerable interest was aroused in ecclesiastical circles in Jerusalem by the announcement that diplomatic relations had been established between Jordan and Soviet Russia. It was expected that one of the first results would be efforts by the Moscow Patriarchate of the Russian Orthodox Church to obtain more freedom of action in the Jordanian part of the Holy Land and to regain control of important Russian monasteries there.

• • •

Grounds purchased by church congregations for future expansion are not exempt from real-estate taxes, Kentucky's attorney general ruled in Frankfort, Ky. John B. Breckinridge also held that the state constitution permits tax exemption of only one residence for its minister or ministerial staff.

• • •

On July 30, Israel observed its annual national day of mourning, marking the 1,893rd anniversary of the destruction of the second temple in Jerusalem. In keeping with the somber spirit of the occasion, most of the country's cafés, restaurants, and places of entertainment were closed from sunset on July 29 to nightfall on July 30, when the traditional fast day came to an end. A memorial assembly was held on Mount Zion.—From "Land of the Bible Newsletter," published by Israel Information Services, New York City.

GOSPEL HERALD
Tuesday, November 12, 1963
Volume LVI, Number 45

Open before the light
Of a flickering lamp
The Word is read.

Open before the light
Of the unfailing Word
Our lives are led.

—D.

The World Today, a Threat and Challenge

(Second in the series of condensed General Conference messages.)

By John M. Drescher

The church is in the arena of the world. Today is a day of destiny. Even a casual observer can see it as a day of danger, opportunity, and urgency.

The world is one of shocking contrasts. There is plenty and poverty. Peace is preached from every platform and publication. Division best describes our world. Plans for peace are overshadowed only by preparation for war. Lives and nations are strained to the snapping point. Sullen rumble of strife strikes our ears.

The moral muddle, the climb of the crime rate, the monstrous wrongs of our world with its tensions and contrasts threaten life and seem to say our time is the worst in history. We are told much about the church marking time in the face of resourceful, aggressive secularism, materialism, communism, and countless other isms. Beyond this is the pull of the world against the church.

The call of the church is not to bemoan the times but to discern them. Our position is not to sit on some balcony pleading for different circumstances so that we can be different. Our vision is to see we live in the best and worst day in history; we share in the most testing and tremendous times; we are permitted to serve in the most threatening yet most challenging days of the church.

We are called not only to notice the wrong and tension in our world. We are called to war against wrong and live in the tension. These are troubled times, heavy with threat. These are daring days, laden with opportunity. These are moving moments, crowded with change and challenge.

The church has always lived in dark and dangerous days. But "the light shineth in [the] darkness." The church, in its purest periods, in its best times, has been most conscious of its being in the arena of a wicked world waging a spiritual, strategic, and victorious warfare.

I. The Dilemma

In the church's relation to the world it faces a great dilemma. In

(Continued on page 1004)

FIELD NOTES

Edward Stoltzfus, West Liberty, Ohio, at Hawkesville, Ont., Nov. 29 to Dec. 1, in a special weekend emphasis on the place and work of the Sunday school.

Mrs. Eurie Hartman of the Weavers congregation, Harrisonburg, Va., observed her 94th birthday on Oct. 31.

The revival meetings scheduled for Roy Koch at Martins, Orrville, Ohio, were canceled due to the illness of his wife, who is suffering from rheumatic fever.

Lester M. Hoover, Pottsville, Pa., and George M. Reed, Honey Brook, Pa., instructors in sixth annual Bible Doctrine meeting, Columbia Mission, Columbia, Pa., all day Sunday, Nov. 17.

Hubert Swartzentruber, St. Louis, Mo., began the Mission Week emphasis at Sycamore Grove, Garden City, Mo., on Nov. 3.

Eugene Nida was the speaker at the annual Missions Conference, Goshen College, Nov. 8-10.

Ronald Vasselin, returned missionary to Haiti, was special speaker at a vesper service at Pleasant Hill, East Peoria, Ill., Nov. 3.

The Christian Laymen's Evangelistic Association, Orrville, Ohio, announce their plans for the coming year. Instead of sponsoring one full-time evangelist, as in the past, arrangements have been made with Don Augsburger, pastor of students at Eastern Mennonite College, and Don Blosser, pastor of the Freeport, Ill., congregation, to be available for one or more meetings of this nature each year. Should there be interest in your community for this type of evangelistic thrust, contact one of these brethren or the Christian Laymen's Evangelistic Association, Orrville, Ohio.

The Morton, Ill., congregation has just completed its first year of a planned giving program. They exceeded their budget of $32,000 which was an increase of giving of $12,000 from the previous unplanned giving years. A lay brother from the congregation writes:

"I don't think this represented any significant change in spiritual attitudes, but was the result of looking at the figures as to what has been done and what should be done. About six weeks ago we were dragging a bit and it looked as though we might not meet the budget. Our pastor got up one Sunday morning and delivered a real masterpiece. It was pretty blunt. But I heard of only one person who was offended.

"In his sermon the pastor said that if we missed the budget by 10 per cent, he did not feel that the mission program or any other program of the church should be penalized for the deficiency. He thought the pastor, janitor, and music director should have their salaries cut by 10 per cent. Also the local supplies should be cut 10 per cent.

"He stated how many new cars were purchased during the past year by church members. He said he had never been pastor of a church where the budget had not been met and he did not intend to start now. It was brutal, but the next Sunday our offering was over $1,500 and we went over the top of our budget ($32,000) by about the same amount."

Does this give any pastors and congregations some ideas?

The Christian Education Board meeting of the Lancaster Mennonite Conference, Friday evening, Nov. 29, and all day Saturday, Nov. 30, at the Ephrata (Pa.) Church. Speakers include Isaac M. Risser, C. Mylin Shenk, Noah L. Hershey, James H. Hess, Martin E. Ressler, Lloyd M. Eby, and Elmer G. Kolb.

Edwin Knepp was ordained to the office of bishop on Sept. 22, at the Magnolia C.M. Church, Macon, Miss. David Showalter and Clarence A. Yoder were in charge of the ordination.

Henrietta Herron, missionary from Monrovia, Liberia, was speaker at Grace Chapel, Saginaw, Mich., the evening of Nov. 3.

Elvin Holsopple was ordained to the ministry at Blough, Hollsopple, Pa., Oct. 27. The ordination was in charge of Paul M. Lederach, Scottdale, Pa.

Amanda Kauffman, of the Bethel congregation, West Liberty, Ohio, observed her 101st birthday on Nov. 2.

Needed immediately: The names and addresses of all conference MYF presidents and area secretaries, conference secretaries of Youth Work, MYF presidents, and sponsors of each congregation. Please help us keep in contact with you by mailing these at once to MYF Office, Scottdale, Pa.

Fred Driver, deacon and next to the oldest member of the Springdale Church, Waynesboro, Va., died Oct. 22, at the age of 92. Funeral was held Oct. 24.

New members: six by baptism at Pleasant Hill, East Peoria, Ill.; two by baptism at Lyon Street, Hannibal, Mo.; one by baptism at Zion, Hubbard, Oreg.

C. F. Derstine, Kitchener, Ont., in a Spiritual Crusade at Kaufman's Church, Johnstown, Pa., Nov. 24-27, followed by a Thanksgiving service and District Bible Conference, Nov. 28 to Dec. 1.

Daniel Miller, Uruguay, and Henry Paul Yoder, Hialeah, Fla., were speakers at the Fall Missionary Conference, Salford, Harleysville, Pa., Nov. 9, 10.

Jacob C. Kanagy, deacon for many years at Maple Grove, Belleville, Pa., passed away Nov. 2; funeral services at Rockville Church on Nov. 4.

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Cover picture by Eva Luoma Photos

GOSPEL HERALD

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EDITORIAL

"Have a Peanut, God"

That's what I read. Written under the title was this opening question: "Isn't it about time for some churches to take the financial stewardship performance of their people out of the soft cotton in which this has been wrapped and expose it for what it really is—peanuts for God?"

Without judging people's giving or belittling the sacrifice of some, isn't it overdue that we look squarely at our giving? In the face of growing income, should not our giving rise far out of proportion to what it has? Our mission boards ought to be kept busy searching out new fields rather than holding back. Isn't it time we quit playing church and put the kingdom of God first?

Take two congregations in the same locality or community. They are similar in membership, personal income, living expenses, and economic background. Yet there is a great difference in the giving of the two. Why? We evade such a question by telling ourselves we ought not compare ourselves among ourselves—a good way to remain satisfyingly blind.

What is wrong when one congregation of 65 wage earners averages a $140 Sunday offering while another the same size, in the same area and circumstances, averages $550 per Sunday? Blame it on what you will, the first is saying, "Have a peanut, God." The second, even at $550, is likely not giving the tithe of its earnings, much less an offering above the tithe.

Of course, it is charged that to discuss it this way is to become mercenary. To state it this way does not take into account our commitments and obligations and expenses and needs and all else we use to excuse ourselves. Perhaps not. But an honest facing of simple facts says rather forcefully that few are giving as the Lord prospers. We are giving what is left over—peanuts for God.

We like to think of ourselves as average. We are not in the high income bracket. On the whole we are not below average. On this basis (that is, taking the average American income last year), a congregation of 150 members which merely tithes its income would have a weekly giving potential of $720 per Sunday. Our stewardship secretary says that this holds as a fact in the studies, surveys, and experience in our churches. There are some churches which are doing just this.

Thank God there are those who are learning real stewardship. They know that it is more blessed to give than to receive. There are, however, still preachers who do not preach on a Scriptural pattern of giving because they themselves have not learned to sacrifice. There are teachers who don't shoulder responsibility in teaching stewardship because of their own slovenly giving. There are church trustees and councilmen who stifle the stewardship teaching of the church because they are not willing to be examples of believers in this.

We are past due telling ourselves that we are just plain robbers of God, nothing less. That's the way the Bible says it. "Wherein have we robbed . . . [God]? In tithes and offerings" (Mal. 3:8). Of course that is Old Testament. Accept then the New Testament which does not lower the standard, but raises it.

Perhaps in no area of church life are we so ready to call black gray or even white as in our economic life. And it is in this area that we are being tested as in no other today. Here is where a worldly spirit can be harbored more easily than any other. Yet where else are we so shy in speaking as in the specific area of the earning and using of money?

In a day of growing prosperity we will move in one of two directions. One is in the direction of true spiritual stewardship. The other is that we may use wealth for ourselves and grow more worldly, wrapped, even unconsciously, in the spirit of our materialistic age.

We must teach and practice the proportionate, systematic, Biblical method of Christian stewardship which says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

There are those within the church who, today, in a very quiet way, give their tithe. In addition they have covenanted together as a family to each year give at least one additional per cent of their income above the tithe and over the previous year's giving. These also testify to the truth taught by Jesus, "It is more blessed to give than to receive."—D.

The Person Nearby

They that were scattered abroad went every where preaching the word. —Acts 8:4.

In 1835 seven shoemakers in the city of Hamburg pledged, "By the grace of God we will give the Gospel to the people immediately around us." After 35 years these seven men had established fifty churches with 10,000 converts. They had distributed 400,000 Bibles and eight million pages of other literature. The story is recorded in *D. L. Moody at Home.*

One of the most crying needs of today is for Christians who will communicate the Gospel to people immediately around them. There is a loud cry today for laymen who will share Christ with the neighbor, the fellow workman, and the fellow student. If seven shoemakers can scatter the message to the saving of 10,000 souls, what could be done if one, two, or more within each congregation would make a similar pledge?

The church, in comparison to a century ago, is packed with potential in Bible knowledge, resources, literature, and personnel. What is needed now is the kind of devotion and dedication which not only describes what ought to be done but actually does it. And

(Continued on page 1018)

We can become more concerned about enlarging our little monasteries than about winning our communities to Christ.

The World Today, a Threat and Challenge

(Continued from first page)

John 17 Jesus prays, "I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one. They are not of the world, even as I am not of the world. . . . As thou didst send me into the world, so I have sent them into the world" (RSV).

We live in the world. Yet we are aliens, strangers, pilgrims. As such we dare never settle down here or emigrate out of the world. The dilemma is described and demonstrated manifold times. "Come out from among them, and be ye separate," and "Go ye into all the world." "Love not the world. . . ." But "God so loved the world," and our likeness to Him is shown by our love for what He loves.

II. What Is the World?

What is this present evil world we are not to love and from which we are to come out? The New Testament pictures it in the sense of a system of practical ungodliness. It is a way of life in which men live and labor and love without regard for God. This is the spirit of the age. It is an elusive thing because it is not merely the avoidance of certain places or persons which are tainted and dangerous.

The passage in the parable of the sower speaks of "the cares of this world, and the deceitfulness of riches," suggesting that a businessman's desk, your own home, may be more dangerous than the theater. We must warn as emphatically about one as the other.

The "spirit of the age" may be manifest in the tone of voice at home or church. It is found in the seeking and enjoyment of power and prestige—a typical spirit of the age even within a religious organization or church. There is really nothing which lies outside the scope of the world spirit. It is an all-pervading, all-penetrating spirit which cannot list the forbidden or safe. It is possible to be *of* the world without being *in* the world.

III. Threats to the Church

The church is threatened by a *subtle secularism* which creeps to the church's center. It makes our wants identical with God's will. Conversion and redemption are replaced by education and adjustment. It confirms established mores of respectability rather than raising the question of man's sinfulness.

Secularism is a threat. If you have fertilizer, you don't need faith; if you have penicillin, you don't need prayer; if you have psychology, you don't need salvation; if you have science, you don't need a Sovereign; if you have a committee or congregational consensus, you don't need to consult Christ. If you have a fine building, you are satisfied without the church. If you have influence or insurance, you feel things are safe.

This may take the form of churchism which pays little attention to the voice of God or needy man. It is interested primarily in its own preservation. It wants to be a power *in* the world rather than a channel of God's power *to* the world. It loves acceptance.

Materialism is one of the greatest threats. Stuff shuts out spiritual reality. There is no more severe test than to live for God in the midst of abundance. Paul wrote a word of warning concerning those who "mind earthly things." We sell our souls for things. We trade our lives and give away heaven for things. The threat is that we accept the world's standard. But the church moves forward on sacrifice and suffering and not on property or possession.

Conformance or the fashioning of the church by the world rather than refashioning the world by the church is a threat today. The church commonly copies the character of our divided world. Is Christ divided? Even worse than patterning our appearance and program after the world, our attitudes, our spirit, our ambition may be more worldly than Christian.

There is little difference in much Protestantism between Americanism and Christianity. It becomes difficult to describe the difference between Christianity and culture.

Irrelevance is a threat. Being strangers and pilgrims does not mean to be strangers to the life of our world or irrelevant and unresponsible in today's struggles. The church must share and care, labor and love in light of the world's need.

How is the church irrelevant? By stressing minors. One church historian writes, "The blighting characteristic of Wesley's day was that the things most insisted upon were trivial while those which concerned salvation were winked at."

The church becomes irrelevant by being so intent to "preserve its own way of doing things that it fails to notice that its way of doing things is not reaching people." We are told that the church has traditionally provided a pattern of Christian living for the man who stayed awake all night to pray and sing in a monastery chapel, but it has not provided a pattern for the man who is kept awake all night by his crying baby.

Then, too, it is so easy and subtle to seek to become people of sophistication rather than sympathy. In effort to escape the provincial of the past we compensate by seeking status and sophistication. By so doing we take on the unreality of the world and remain inwardly empty and irrelevant.

Seeing the world as a threat the church sometimes *withdraws*. It desires to dodge the dangers of defilement by wrapping its skirts around itself. The world is a dangerous place. Life is tainted. It is filled with people who live for and love pleasure and sin. Thus Scriptures such as "Come out

(Continued on page 1021)

Our Readers Say—

Regarding "Fellowship and the Sunday School" by Urie A. Bender (Aug. 20), I must write to let you know that some Sunday-school classes do fill the need of fellowship. I am a member of a class of 15 women. Our physical setting is not perfect. We meet on the main floor along with eleven other adult classes, and so there is much noise and commotion. Half of us have children to care for during Sunday-school time. About half of our number are teachers in the primary department. (Our church has two teachers for each class, and so each adult is in an adult class half of the time.) Our discussion group usually numbers approximately ten adults. One of our teachers is of our group, and the other has made herself one of us.

These lessons from the Old Testament have been a real challenge to our teachers. Together we have thought of how to teach and interpret the creation to our children, wondered if we could have followed as Sarah did the leading of God through her husband, some of us saw our scheming ways as we looked at Rebekah, and together we pondered Enoch as he "walked with God." In freely discussing we have found we all shed tears over our failures, we all fail too often to lean on Jesus, and even so we desire to follow Him completely. We do not always follow the lesson help outline completely, but adapt each lesson to our needs as home-makers, teachers, and women in the workaday world. Most of us look forward to our Sunday morning refreshing spiritual fellowship.

Our Sunday-school class group also has outside projects—visiting older people and the sick, writing to our missionaries, VS-ers, and I-W's. Working together thus has helped us learn to know and love each other. Our fellowship is not perfect, but the good outweighs the bad.

I want to say "Thank you," for I have appreciated and enjoyed the **Gospel Herald** more with the years. I have appreciated the "For Discussion" page. I do not always agree, of course, but always my thoughts are set in motion from the reading of it. It is easy to become stagnant and accept all one reads without thinking.

Also keep putting pictures of missionaries in. I have a scrapbook which my boys (ages 7 and 9) help me keep up to date with the recent pictures. This has helped much in our praying for the missionaries.—Mrs. Luke Yoder, Archbold, Ohio.

To know God and to love and serve Him should be our highest goal and greatest joy.

God the Father

By Truman H. Brunk

God is the Father in relation to the Trinity. He is a living person who has lived from the eternity past and will live through the eternity future. He is the eternal "I Am."

To contemplate God and to think His thoughts after Him is the highest level that man's mind can attain. St Bernard has said, "I know by myself how incomprehensible God is, seeing I cannot comprehend the parts of my own being." Though in our flesh we will never be able to comprehend or fathom God fully, yet He has chosen to reveal much of Himself to us who are His children. The Bible tells us, "Acquaint now thyself with him, and be at peace." Surely the child and father relationship requires not only acquaintance but also communion and devotion.

I like the words of Alexander Maclaren, "Fatherhood! What does that word itself teach us? It speaks of the communication of life, and the reciprocity of love. It rests upon the divine act, and it involves a human emotion. It involves that the Father and the child shall have kindred life—the Father bestowing, the child possessing a life which is derived; and because derived, kindred; and because kindred, unfolding itself in likeness to the Father that gave it. And it requires that between the Father's heart and the child's heart there shall pass in blessed interchange and quick correspondence, answering love, flashing backward and forward, like the lightning that touches the earth, and rises from it again."

The character of God is revealed to us through attributes. *God is holy.* In Isaiah's vision of God he saw angels worshiping before His throne. One cried to the other and said, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isa. 6:3). *God is just.* "The just Lord is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light" (Zeph. 3:5). *God is merciful.* "The Lord is gracious, and full of compassion; slow to anger and of great mercy" (Psalm 145:8). "The earth, O Lord, is full of thy mercy" (Psalm 119:64). *God is love.* "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1). In the railway station in Sturt, Germany, I have been impressed with these words written in large letters on a lighted wall: "Above the stars there must be a good Father."

God is revealed to us through: Creation and nature—These reveal that God is a person of order and precision. Man who is in unbelief is without excuse because creation itself is a revelation of God. "The heavens declare the glory of God; and the firmament sheweth his handywork." *Jesus the Son*—At one time the disciples made the request that Jesus should show them the Father. Jesus said, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." Again He says, "I and my Father are one." Jesus was God incarnate. *The holy Scriptures*—Much can be learned about God through what the Bible reveals to us of His dealings with the human race for thousands of years. Here is shown His justice, as well as His compassion and love and patience and goodness. *His good gifts*—These reveal something of His nature. James says that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

God desires and seeks fellowship with His children. "One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6). This father and son relationship is for those who have accepted His salvation through His Son and have thus been redeemed and adopted into the family of God. "Ye have received the Spirit of adoption, whereby we cry, Abba, Father." Man is a lonely creature until he finds fellowship with God. God also seeks fellowship with men. Enoch wanted God's company and God wanted Enoch's company and they walked together. God took Enoch to be with Him in heaven in a miraculous way.

Moses also enjoyed this unusual fellowship with God. The Lord stood before him in the cloud on the mount and passed by before Moses and proclaimed, "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." Moses was called the friend of God.

Isaiah the prophet could never be the same again after being privileged to see God in a vision and after receiving his cleansing and his commission.

God remains eternally the same, yesterday, today, and forever. His goodness will never be exhausted.

God's presence and power and blessing are with us today in spite of all the turmoil and confusion. "Behind the dim unknown standeth God behind the shadows keeping watch above His own." Man's only hope for time and for eternity is in God. To know God and to love Him and serve Him should be our highest goal and greatest joy.

Concerning the future John tells us our relationship to God will be the same. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Newport News, Va.

A Prayer

FOR THIS WEEK

Our Father,

We thank you for the saving power of the Gospel of Christ.

Help us, as Christians, to be aware of our responsibility for sharing the Gospel.

Open our eyes to the opportunities which are ever before us to communicate the message of love. Keep us sensitive to the leading of the Holy Spirit.

Help us to be practical channels through which your saving power and love may flow.

May we not only cause people to hunger after righteousness, but may we teach them how to be filled. Amen.

—Roman Stutzman.

Prayer Requests

(Requests for this column must be signed)

Pray for the leaders of the Mennonite Church in India as they meet for the annual conference, Nov. 14-16, that they may truly seek God's will in all things. Pray for E. E. Miller, who will give the conference sermon.

Pray for our workers—missionaries, Pax men, I-W's, and others—who are working in many difficult places.

Thank God for opening new ways to share the living Christ—in Ghana, in India, in many places at home and abroad.

♣

"Take heed, and beware of covetousness" (Luke 12:15).

NURTURE LOOKOUT

Cause for Pause

By Arnold W. Cressman

Some people can get pretty enthusiastic about centennials. I can't; at least not in the same way. I tend to look at an occasion like the recent Sunday School Centennial as a cause for pause, as a time to reflect not so much on the good things done in the last hundred years, but on the next hundred. How can we make these as creative for Christ and His kingdom as our forefathers made the last? What are the new ways God would have us work at the tremendous Christian nurture task in today's radically different world?

A centennial might even be a good time to take a hard look at the bad things the Sunday school has brought to some of our congregations.

Take a few examples:

1. The Sunday school has put a solid line between nurture and worship. Observe an average Mennonite Sunday-school period "closed." Next the worship service is "opened" with a song such as "We Now Have Met." What does this say about the wholeness we would like to see evident in preparation for our one mission in the world?

2. The Sunday school often has its own program, its own budget, its own staff, and its own objectives. How can these be brought back into focus so that the Sunday school becomes not a church within a church, but part of the total mobilization of the congregation for mission?

3. The Sunday school has inoculated us with the idea that Christian nurture must be done on Sunday; that all age groups must meet at the same time in the same place, often studying the same fragment of Scripture. Have we become immune to the possibility of other ways? Suggest, ever so carefully, in an average Christian education meeting that the Sunday school may have served its day; that God might just have some other ways for us to get our nurture done, and then watch the defenses go up.

4. The Sunday school has led us to put emphasis on good facilities, fine equipment, and regimented nurture blocks at the expense of good teaching and learning experiences. Some of this can be redeemed. Let good teachers continue the good work. Let mediocre teachers take advantage of the new leadership training materials.

5. The Sunday school tends to put its major focus on children. The Bible does not. We have not seen clearly the potential of a relevant adult emphasis. Our imbalance in this can be redeemed also. We do not need to do less for the boys and girls, but let's begin to balance the scale with a solid adult emphasis that deals boldly with their current spiritual problems.

In a believer's church such as ours, we can be assured that such an emphasis will have good results for children too. Parents, benefited by a Christian nurture program which meets their own needs, will do a better job of nurturing their children at home.

How long has the Sunday school been around in your congregation? Is there a cause for pause to see whether it is still doing the job?

People sometimes think they have strong will when it's a strong "won't."

Jan Gleysteen, 1963

DESERT NIGHT

Now slowly to the desert comes the night—
Beneath the trees gray shadows turn to dark;
The deepest gullies lose their hard-held light,
And stealthily the dusk creeps up to mark
The level stretch of rain and wind-packed sand.
Outcropping rocks are next, a tawny stream
Comes rising up to cover all the land;
Its topmost edge still strangely half agleam.
Reluctantly the lower foothills go,
The flat lands buried deeper. One by one
The higher ridges lose their breathless glow,
Till nothing but the far peaks hold the sun.
And then all shine is gone, the sky turns gray,
God having gathered up the pearls of day.

BY ENOLA CHAMBERLIN

Your Christian Will

By John H. Rudy

What will happen to your earthly possessions after you're gone? Who will get your money and your property? Will they be put to good use? There's only one way to make certain that your wishes will be carried out. Make a will. Make a Christian will. Only by making a Christian will can your life of stewardship be complete. You experience the joy and satisfaction of knowing that your loved ones and your church will receive that which is rightfully theirs.

What Is a Christian Will?

It's a private law which you write telling your survivors how to distribute your earthly possessions. It's the most important and permanent document which you may ever compose. This legal instrument will control the final disposition of those things which have taken you a whole lifetime to accumulate. Since all you own is actually God's property, you will want to dispose of this property according to the Biblical principles of Christian stewardship. You will consider the needs of the church as well as the needs of your family.

Every Christian Needs a Will

Your affairs are probably not in order yet if you haven't made a will. Your Christian stewardship is incomplete. There's some unfinished business with God. So every adult Christian, regardless of age or wealth, husband and wife, ought to have a will. Even secular authorities advise us that anyone who is worth more than $1,000 has an estate large enough to benefit by making a will. They say that the poorer a man is, the less he can afford the luxury of dying without a will. God holds His stewards accountable, regardless of the amount of money involved!

Consider the High Cost of Neglect

If you don't make a will, problems of almost unbelievable magnitude can result. Here's what will happen: When you die, the state in which you lived will step in and make a will for you. Your estate will be distributed according to law, by some formula. There will be lots of red tape, and unnecessary expense. The state will deal impersonally with your affairs. They will know nothing of your desires and Christian convictions. A court-appointed administrator will settle your estate. Taxes will probably be higher. Your church can receive nothing. Your Christian stewardship will not be carried to completion. Family hardships may be created; in the case of a young father who dies without a will, typical state law says that only one third of the estate goes to the widow with the other two thirds laid away in trust for the minor children—even though the widowed mother may need possession of all the money just to keep the family going. Any way you look at it, it just doesn't pay to die without a will.

It's Easy to Make a Will

Making a will is usually not very difficult at all. The steps are often this simple: First, take an inventory of all that you own: real estate, business interests, stocks, bank accounts, farm equipment, livestock, etc. Deduct any debts. Make an estimate of what you're worth on the basis of present market values. Now consider your responsibilities as a Christian steward. How would the Lord want you to distribute your estate? Pray about it. Make a list of the persons and the church institutions you wish to include in your will. Next, go to a reliable lawyer. You need him to help you achieve your Christian objectives. Don't try to write the will yourself; the do-it-yourself variety may not get the job done. Let the lawyer put your desires into the necessary legal language, so that your intentions will not be misinterpreted. Finally, you sign your will in the presence of witnesses and put the completed document in a safe place and where it can be found when you pass away. You'll probably pay no more than $25 for a simple will—one of the best investments you could ever make.

Remember Your Family—and Your Church

When you write your will, don't neglect your family. The Bible has some pretty strong language for those who don't provide for their own. But so many Christians go to extremes. They bequeath large amounts to relatives and friends and completely forget God. Children get more than they really need, more than they can use profitably and eternally. Good people with some accumulated wealth but without any children let their estates go—without very much thought and planning—to distant relatives, many of whom have no particular needs.

Nevertheless, as a true Christian steward, you will not want to forget the continuing, urgent needs of the church—our mission boards, relief organizations, hospitals, radio broadcasts, colleges, schools, publication board, local congregations, etc. No doubt you are faithfully remembering much of this work of the Lord in your lifetime giving program. Maybe you're giving quite generously out of current income. Then why not extend your Christian stewardship beyond your own lifetime? Why

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Our Mennonite Churches: Scottdale

The Scottdale Mennonite Church is located on the corner of Market and Grove streets, Scottdale, Pa. It is one of three Mennonite congregations in Scottdale; the other two now independent churches were originally extensions of this congregation. The present ministers are A. J. Metzler, bishop; Gerald C. Studer, pastor; and Marvin Plank, deacon. Membership is 211. The present building was built in 1939, and replaced a former one built in 1893. First ministers of the church were Aaron Loucks and J. A. Ressler.

not give some of your estate to the Lord, that portion which is in excess of the legitimate needs of your family? You can do this by remembering the church in your Christian will.

You need divine guidance, however, to make sure your money will go where it will do the most good. Choose the particular church institutions which you believe are the most worthy of your support and where the need is the greatest. Make sure you write the correct names of the institutions into your will. Avoid bequests to local congregations which may be large enough to upset the congregation's stewardship program, and which may tempt the members to relax in their current giving. There are many wonderful ways by which you and your will can help the future church to fulfill its mission in the world.

There Are Other Important Details

When you write your will, you will want to name a capable and trusted executor to settle your estate. If there are to be any trusts, the trustees should be carefully selected. Who should receive your personal belongings, such as any family heirlooms? Do you have any burial instructions? In case your children need guardians, you will want to make sure they are cared for in Christian homes. How do you want property to minor children handled? Don't forget the common disaster clause. In making bequests it may be best to use percentages rather than specific dollars, since the value of estates varies over the years. Make sure your wife has a will of her own, even though she has little or no property in her name. In all of these and other details, you will have to rely on the counsel of your local attorney. Each individual state has its own laws which govern the making of wills.

Keep Your Will Up-to-Date

Perhaps you made your Christian will ten or twenty years ago. Good! But maybe it ought to be reviewed now. It might be obsolete. Tax laws have changed in recent years; there are new ways to save taxes. Maybe your family needs have changed. Maybe your children are now grown and have adequate incomes of their own. You've probably been growing in your stewardship convictions and in your commitment to Christ. You may now want to bequeath more of your estate to the church. Perhaps an executor which you named may no longer be suitable. The value of your estate may have increased or decreased appreciably in recent years.

Changes such as all of these may necessitate a revision of your will. If there is anything worse than no will at all, it's a defective, out-of-date will. It gives you a false sense of security. So, if your will has some age to it, let a lawyer go over it to make sure it will do all that you want it to do. Perhaps a good tax accountant should review the tax angles to see that the job will be done as efficiently as possible. But be careful how you make the changes to your will. Don't scratch out certain clauses, add sections, or write over certain portions. You may make the whole will invalid. All changes should be made only with a lawyer's supervision. He will draw up a new will for you or add a codicil to your present will, which is a sort of postscript.

Joint Ownership Is No Substitute

So many good people go astray here, unintentionally. Husband and wife own almost everything jointly—real estate, cars, bank accounts, stocks. On the death of one, the property automatically passes to the other. It's a cozy, convenient way of handling the family's affairs. Often everything works out all right. So why go to the time and expense of drawing up a will? The reason is this: Joint ownership, especially the survivor-takes-all variety, has some disadvantages as well as advantages. It can cost you money instead of saving it. It can cause trouble as well as prevent trouble. For instance, whose property would it be in case you and your wife should die together in a common disaster? What provision would there be for the children? What happens when the last joint owner dies—without a will? Joint ownership provides nothing for the Lord's work. There are many things which joint ownership can't do. Better consult your lawyer and have him draw up wills for each joint owner. One lawyer warns, "Anything a joint account can do, a will can do better." You need a Christian will!

A Will Can Reduce Taxes

Only by making a will can you employ helpful, tax-saving devices which our laws provide. Take, for instance, the most important tax, the Federal estate tax. It applies to everything over $60,000. But there are some good, legitimate ways to reduce and sometimes even eliminate this tax. One way is to write the marital deduction into your will, by which you can give up to half of your estate to your wife tax free.

Another provision is the charitable deduction, which gives you a tax exemption on everything (no limitation) you bequeath to the church. You may be able to save taxes by setting up various kinds of trusts. Saving taxes, of course, is not your primary motive in making a will. But as a Christian steward you will want to employ legal means by which you can transfer your possessions to your beneficiaries more economically. Less money for taxes, more for your family and your church.

Now Is the Time!

Many people put off salvation until it's too late. And many Christians put off their crowning act of stewardship—making a Christian will—until it's too late. They don't mean to. They intend to put their affairs in order—someday. But they simply procrastinate. Or they mistrust lawyers. Or they're a bit superstitious, fearing that making a will may somehow bring on an early death. Whatever the reason, you can't afford to put off making a Christian will. One day you will have to give an account of your stewardship to God. Don't delay!

Available in pamphlet form from Department of Stewardship, Scottdale, Pa.

Biblical Evidence Led to Choice of Oil-Drilling Site

Faith in the Bible, combined with evidence from a survey by one of the leading U.S. oil geologists, prompted the choice of a site for an oil bore that began near Haifa on Sept. 9.

The Founder and Managing Director of the Asher Oil Corporation of the United States, Mr. Wesley Hancock from Montana, explained that he had found a hint at the likelihood of oil deposits in the vicinity of Kibbutz Usha near Kfar Ata in the story of the contest of the Prophet Elijah and the prophets of Baal, as told in I Kings 18. The water which Elijah poured three times over the burnt offerings on the altar and into the trench around it is believed by many to have been petroleum, because it caught fire and was consumed.

But Mr. Hancock did not rely on the Biblical hint alone. His choice is also supported by the findings of an oil survey prepared by Douglas Ball, the U.S. oil geologist, who together with his late father prepared an oil map of Israel. He said that his enterprise did not aim at profit. The income from the well, if oil is struck, would go into the Asher Foundation, which he has set up to aid in the ingathering of the Jews to Israel.

The Asher Oil Corporation is named after the ancient Israelite tribe in whose former area the well is being drilled.—*News from Israel*, Embassy of Israel, Sept. 26, 1963.

The tragedy of our time is powerless Christians, in the pulpit and in the pew—men and women who have an intellectual knowledge of Christ, who know the techniques of church programs and work, who are willing to give of time and money, but who are totally without the power of the Spirit of the living God. Trying to do the work of the Spirit in the arm of the flesh is one of man's supreme follies. And it has set back the work of God's kingdom in every generation.

—L. Nelson Bell, in *Christianity Today*.

The Christian and Community

By A. Don Augsburger

In whom ye also are builded together for an habitation of God through the Spirit.
—Eph. 2:22.

Christian community can create tension. This type of tension can be a duplication of inner tension, but it is projected rather than internal. Individuals in communication can cause tension. Tension can undermine fellowship. Christian fellowship can realign relationships and give dimension to encounter.

Christian community tends to strike a norm. This implies that the influence of a group of individuals is greater than the total of its individual parts. It need not be, but the implication is that group living demands deeper convictions than one-man religion. The norm established by people in community is often more influential than a personal norm. It is easier to succumb to group pressure than to wholesome inner demands.

Just as ideas held by a few come under threat by the larger group, so a subculture or a minority group comes under threat. The result may be greater rigidity or the opposite—the level of the opposing group is sought. What is community, and for what are the values of relationships? Must the group govern my actions? This is a good question. It need not. The degree to which it does is largely determined by your source of direction: other directed? inner directed?

Inner direction does not, however, preclude the assimilation of wholesome influence coming from the outer stimuli. Whether it is recognized, scrutinized, and assimilated is determined by the criteria used to influence and maintain your value system. I refuse to be primarily other directed. I prefer to be inner directed, yet a fine line is this which yet allows the Christian community to sit in judgment on the source and results of my inner directedness. This is the apparent paradox. For what, then, is the value of the Christian community as it relates to the deeper aspects of my inner directedness?

I. The primary function of the Christian community is basically redemptive rather than judgmental.

The Christian community is primarily to redeem, through the grace of God, rather than to stand in judgment over society. It is the "book" that conveys and explains the concepts of judgment. A group in close affinity, such as ours, has at one and the same time two distinct, yet closely related, situations: the environment for helpfulness through Christian community, while the danger of low morale and lower standards through constant interrelationships.

The one does not necessarily preclude the other, though desirable it may seem. Paul in Rom. 14 seems to be speaking to these issues. It seems he is saying that the Christian community does not judge, it understands. It does not demand, but sacrifices. It does not accuse; it forgives. We, too, are to rise above ourselves in Christian understanding and not stand in judgment to justify our own personal desires.

II. A second function of the Christian community is to receive rather than to exclude.

Your circle should take in rather than exclude, as one poet very ably said. Reception in Christian community again harks back to stability and purpose. It assumes values well thought through, convictions formulated, conscience cared for; the ability to be discerning; the ability to stand, not in stubbornness, but in deep love. Reception involves the personality of the person, not necessarily his modes of representation. A person must be accepted for what he is rather than what he does. His actions must always be brought under the scrutiny of the community. Not that we want to result in stereotyped representation, where units could be assigned numbers, but presentation that is sanctified by sound or sanctified judgment and the dictates of the Spirit through the Christian community.

III. A third function of the Christian community is to work responsibly under the lordship of Jesus Christ.

This involves unified effort—effort derived from inner directedness but seasoned by the community in exchange. The community has as its basic source of orientation the Word of God, and as its ultimate guide and interpreter the Spirit of God through the corporate group. We therefore cannot decide basic issues alone, saying this is purely an individual matter, neither can we work to acquire multiple assent and by this method proceed. Our desires, our presentation, our actions must always be understood in the light of the welfare of the larger Christian community.

In conclusion, let me call you to a careful analysis of your source of motivation, the reasons for your mode of representation, for you do represent the Christian community, and if you attract more attention to your self than to your Christ, you must back off and take a fresh look at what it means to be an inner-directed self in Christian community. This calls for a constant evaluation. Careful scrutiny, always. You have a will in the matter—you decide your progress and your mode of representation to the world. There is a modesty and consistency which makes sense—you can be inner directed and help to determine the direction of the Christian community for good and for God. It is not as fatalistic as one undertaker signed his letters—"eventually yours." You have a hand in this problem.

(Chapel talk given at Eastern Mennonite College)

Patience

By Lorie C. Gooding

There is a word well worth thinking about, found in Col. 1:11. The apostle has been listing the qualities which he ardently desires for the believers at Colosse, and for which he never ceases to pray. In this verse he adds to that list the petition that they might be "strengthened with all might, according to his glorious power." Think of the possibilities revealed in those words—*all* might, according to *His glorious power*. What a strengthening that would be! How far beyond our comprehension! *All* the power of God made available to us!

And for what purpose are we to be so strengthened? For some great, earth-shaking, world-converting, evangelical crusade? For some valorous mission-endeavor? For some magnificent martyrdom? No; these things were far from the mind of the apostle. For he writes strengthened with all might, according to his glorious power, unto all patience." Just *patience*. Quiet waiting. Courageous endurance. Only inconspicuous, self-effacing, noncompetitive patience.

But this is the measure of our *need* of patience, that we need to be strengthened unto patience with all the power of God!

"Patience and longsuffering with joyfulness." What a strange combination of words—"longsuffering with joyfulness. Surely one cannot suffer joyfully, especially for a long time? No, not in human power. But being strengthened with all might, according to His glorious power, unto all patience—spiritual patience imparted by the Spirit of God—it is possible to take suffering joyfully; rejoicing, not *because* of the suffering, but *in spite* of it; "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (v. 12).

Killbuck, Ohio.

There may be brotherhoods and organizations that can do a lot of good as far as the things of this life are concerned, but the brotherhood of the redeemed who have washed their robes and made them white in the blood of the Lamb is the only brotherhood good enough to die with.

—Wm. L. Stoltzfus.

OMBA*

By V. H. Schmidt

(If you enjoy the following report and want it continued, please drop the **Gospel Herald, Scottdale, Pa.,** a card, letting us know.—Ed.)

During the third quarter of 1963 there were reports of 258 marriage ceremonies. Of these, 227 were performed in churches; 187 were performed on Saturday, 22 on Sunday, 3 on Monday, 5 on Tuesday, one on Wednesday, 6 on Thursday, and 29 on Friday. Seventeen reported that the two parties were not members of the same denomination. Pennsylvania was the place where 65 ceremonies occurred; Ohio had 46; Indiana, 25; Ontario, 20; Illinois, 19; Iowa, 12; Kansas, 11; and the following states had ten or less: Michigan, Virginia, Oregon, Maryland, New York, Colorado, Minnesota, Montana, Nebraska, Arizona, Idaho, California, and West Virginia; then outside the U.S. were Alberta and Paraguay with one each.

There were only two anniversaries reported during this quarter; both for 50-year celebrations.

Births reported numbered 425, and again the girls outnumbered the boys—217 girls and 208 boys; of these, 8 girls and 5 boys were adopted; one boy and one girl became the twelfth child in their respective families; 2 boys and 2 girls became the eleventh child; one was the ninth; 3 girls and 2 boys were the eighth, while 8 girls and 3 boys became the seventh child in the families. So, we see the era of large families is not past!

Twenty-two babies received the last name of Yoder; Martin (13) and Miller (12) followed; next came Kauffman and Schrock with 9 each, 8 Weavers, 7 Roths, 7 Hershbergers, and 6 each Stoltzfus and Bontreger. Most popular names were: boys' first names—Timothy, 8; James, John, and Mark, 7 each; David, Ronald, and Steven, 6 each; and Bradley, Daryl, Douglas, Philip, Robert, and Randall, 5 each. For boys' second names, Lee occurred 15 times, Lynn 14, Allen 12, Eugene 11, Dean 10, Scott 7, and David 6. For girls' first names, there were 7 named Lois, and 5 each of Christine and Dawn. For girls' second names, there were 28 named Ann, 19 named Marie, 11 named Louise, and Elaine, Joy, and Sue each were given to 9 girls. Thus, on this basis, Timothy Lee and Lois Ann were the most popular names.

Passing on to their eternal home were 101 men and 75 ladies; 4 boys and one girl were less than a month old, including one pair of twin boys. But, on the other hand, 5 men and 7 ladies had already lived 90 years, including one lady 101 years old, one man 99, and one lady 98 years old. One bishop, 4 ministers, 3 deacons, and one deacon's widow were listed; but again, there were too many accidental deaths—3 couples (husband and wife) were killed in various car accidents; besides these, 7 others were killed in car accidents; tractor accidents claimed 3 lives; 2 drownings occurred, and 3 people died as a result of falls. Again, during this third quarter of 1963 over 10 per cent of the reported deaths were the result of accidents. Will YOU be the next accident victim?

Harrisonburg, Va.

*Obituaries, Marriages, Births, Anniversaries

New Life Ranch

By Eugene C. Garber

The first meeting of the newly appointed Board of Directors of New Life Ranch, recently organized rehabilitation effort, was held Sept. 19 at the Kalona Mennonite Church.

Lawrence Griffiths, local attorney, assisted the directors in drawing up the Articles of Incorporation. The following officers were appointed: R. E. Hershberger, Keswick, Iowa, president; F. J. Boutrager, Kalona, vice-president; and Eugene Garber, Kalona, secretary-treasurer. Other directors on the board are John W. Gingerich, Alvin J. Miller, Harvey Bender, Arthur Kauffman, Glen Beachy, and Wilbur J. Miller, all of Kalona; David L. Yoder, Riverside, Iowa; and Herman Ropp and Leslie Hochstetler, Wellman, Iowa.

New Life Ranch, Inc., will be using the set of buildings, including two dwelling houses, owned by F. J. Bontrager, member of the Sunnyside Conservative Mennonite Church at Kalona. The acreage is located on Highway #22 several miles east of Kalona. Plans call for beginning operation of the ranch March 1, 1964.

The basic purposes of the ranch as outlined in the Articles of Incorporation are as follows:

1. Helping persons who have become alienated to society to become reinstated into society.

2. Helping such persons who have come to the place where they see their need for divine forgiveness and future direction.

3. Helping such persons toward satisfactory vocational rehabilitation, wherever possible,

4. Guiding and counseling such persons in spiritual matters, with goal of having each find his place in God's order, and

5. Promoting a deeper respect for the integrity of such men as may be in our providence to help.

The ranch will be organized to serve only men who have been carefully screened and who have, after study of the ranch's policy and program, made formal application for admission. Guests of the ranch will not be ogres or desperadoes. Generally speaking, they will be men who have fallen out with society, exhausted every effort on their own to effect their own rehabilitation, and failed. The men will be grounded at the ranch for the one to three months they are in the program. They will not have freedom to come and go at will.

After the ranch gets started, it will be financed primarily from wages of the men collected by the ranch. In return, the ranch will provide food, clothing, and shelter and some spending money for miscellaneous needs. The men will be available for day work in the community as needed, returning to the ranch at night. When not employed outside, a ranch manager will arrange for on-the-ranch employment that will bring remuneration.

The founding of the ranch has come about as a result of findings of a study committee appointed at a meeting in 1962 of interested and concerned laymen and ministers in the area. A real need exists in our world for halfway houses and/or rehabilitation centers and it seemed within the realm of reason that an effort should be started in this community. The effort, however, is regarded as experimental. Should future directors decide that the ranch is unsuccessful in meeting its stated goals, the experiment will be terminated. Disposition will then be made of accumulated equipment and property and the proceeds divided equally between the Iowa-Nebraska Mennonite Mission Board and the Conservative Mennonite Mission Board.

R. E. Hershberger, F. J. Bontrager, and Eugene C. Garber are the incorporators.

There Are Great Pressures to Increase Military Spending

When a House Appropriations subcommittee queried Secretary McNamara regarding charges that the United States has too many nuclear weapons and the arms budget is too high, the secretary reminded the subcommittee that (1) he had cut the budget request of the Armed Forces $13 billion before submitting it to Congress, and that (2) the subcommittee's questions are "rarely argued" because "the public, certain of the military Departments [and] Congress" are always calling for more defense.—*FCNL Washington Newsletter,* June, 1963.

Israel has a long history of success and failure—success when they obeyed the Lord their God, and failure when they stepped across the line of separation, mingled with the heathen, and learned their ways.

—Wm. L. Stoltzfus.

Church Camps

Family Week—1963

"This is the most wonderful place." "Isn't this great? I've never been here before." "I really think this is a fine place to bring a family for a week of fellowship, recreation, and to learn to know other families." "Do you think enough of our people know about Family Week?" These were a few of the remarks and comments heard from the families attending Laurelville this week.

Approximately thirty families, including eighty some children, came from Ohio, Pennsylvania, Maryland, and Virginia to encounter and answer the call to "Come ye . . . apart . . . and rest a while," and to be able to experience these activities in God's great out of doors in the heart of the beautiful Allegheny Mountains of Pennsylvania. These are memories not soon to be forgotten.

Dr. and Mrs. Paul Conrad and family, recently returned missionaries from India, enriched our week's activities. Dr. Conrad was our physician and guest speaker for the evening sessions. He said in speaking about maturity, "There are four stages through which our children go. First, the infantile stage; the child is hopelessly selfish. Second, the childish stage; the child is partly selfish. Third, the early adolescent stage: the hero worshiper. However, the hero is never within the family at this stage. The fourth stage comes in late adolescence. Status symbolism, such as Thunderbirds, cynicism, beatniks, and sophomoric attitudes, characterizes adolescents in this stage."

Dr. and Mrs. Samuel Miller from Harrisonburg, Va., were also among our guest speakers. The well-known Ella May on "Heart to Heart" daily provided stimulating and practical discussions on family living. She quoted in the last session:

"Why is the Christian home such a fine and precious thing? Because it is a garden of the Lord, a nursery for human lives to grow in. Its seclusion, its shelter, its wise and careful culture are invaluable to growing souls, and nothing can make up for the lack of them. The house is the God-appointed educator of mankind."

The entire program remained quite flexible. Lectures, discussions, and interchange of ideas filled the morning and evening hours. Hiking, shuffleboard, miniature golf, swimming, nature excursions, painting and leather crafts, nature and educational films, reading, and tours to the Mennonite Publishing House and glass manufacturing companies added to a wide variety of activities for all families.

The camp staff efficiently prepared and served tasty meals that mothers did not have to prepare! The staff also provided educational, hobby, and recreational activities for all of the children which much of the time kept them well occupied in worthwhile pursuits. This made it possible for parents to take full advantage of the varied functions of Family Week.

As parents we wish to thank the A. J. Metzler family and the staff at Laurelville for making the week's activities so worth while and enjoyable.

To you who have often thought about spending a vacation at Laurelville with your family, make it a reality next year! The rewards are worth all that it takes and you'll never regret it! As Laurelville Camp and Church Center moves into a year-round ministry, likely numerous weekend retreats will be devoted to enriching family living.

It is our prayer and concern for all Christian parents that by His grace and divine wisdom, we'll be guided by His Spirit in the training of our children for God and the church.—Alphie Zook.

Family Travel Camp

A steady diet of mountain splendor, hikes through flower-sprinkled meadows and up rugged cliffs, aluminum-foil dinners and hamburgers cooked on sticks, sharing of ideas, inspiration, and prayers, popcorn, skits, special music, and devotions around the campfire, the luxury of the sleeping bag beneath a starlit sky—these are a few of the memories to be enjoyed by members of the first Family Travel Caravan sponsored by Rocky Mountain Mennonite Camp.

Although several possible itineraries had been thought through before the eight families met at the camp on the weekend of Aug. 3, 4, the group made all final decisions together. Leaving camp on Monday, Aug. 5, each family traveled at its own speed to the campground at Maroon Bells, eleven miles from Aspen, Colo. At this site, the group hiked together to beautiful Crater Lake, taking picnic lunches with them. Because of road construction difficulties, they broke camp and relocated at Redstone Campground in the Glenwood Springs area on Wednesday, visiting the Hospitality Center at Aspen en route.

On Wednesday and Thursday various families spent time swimming in the Hot Sulphur Springs at Glenwood Springs, taking a ride on a ski lift, attending a concert in Aspen, and visiting nearby laundromats and grocery stores. Together the group enjoyed a delicious cookout and the teen-agers took a rugged hike up a nearby mountain under the leadership of Virgil Brenneman.

On Friday each family journeyed back to Rocky Mountain Camp to camp together on Four-Mile Road and enjoy the resources of the camp. Fourteen members of the group successfully climbed the Peak on Saturday, enjoying a perfect day and a perfect view. High lights of the weekend were a fireside chat on the Frontier Boys Camp by Clifford King and a closing worship service on Sunday morning in a meadow on Four-Mile Road.

The eight families pioneering in this first "Family Camp on wheels" were the Virgil Brennemans of Goshen, Ind., who led the caravan, the Dale Bachmans of Newton, Kans., the Bill Andreas family from Hillsboro, Kans., the Melvin Boehrs of Newton, Kans., the Ted Franz family of Mountain Lake, Minn., the Menno Troyers of La Junta, Colo., the Arnold Klassens of Ganada, Ariz., and the Willis Grabers of Wayland, Iowa. Sixteen adults and 25 children from 14 months to 16 years composed the camp. Various church backgrounds enriched the fellowship; Mennonite, General Conference, and Presbyterian congregations were represented. Occupations included farmers, teachers, ministers, and mechanics.

In evaluating this family experiment, one father spoke for all when he said, "Although the caravan was not without its kinks, our family will never forget the experience of camping with other Christian families." Another family head had this to say: "We have had less complaint from the children about our vacation this year than any other we have ever taken."

—Helen Good Brenneman.

Arkansas Mennonite Youth Camp

July 9-16, Culp, Arkansas

Alas! Where is James? It was almost one o'clock on Tuesday, the day both campers and staff had long been anticipating. The balmy summer weather was ideal. Dinner was ready—and waiting. James was bringing two carloads of campers with him from Mountain Home. What? The ferry at Calico Rock broke down and James wasn't across? The staff already at camp wasn't worried but did show concern. We didn't wait long though, for James soon came, and when we finally got the dinner, it was really good!

After chow our enthusiastic camp director, Arlin Yoder, announced the agenda for the day. Dishwashing "volunteers" were drafted by drawing names. Only minutes later the boys were all down the hill to set up the big tent which Henry Tregle, camp pastor, had brought with him for the boys' sleeping quarters. Excellent teamwork was achieved. Beds were brought down from the cabin by the boys while the girls were arranging their sleeping gear in

(Continued on page 1020)

MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

Denominational differences dare not hinder the formation of an indigenous church.

The Living Christ in the Chaco

By Albert Buckwalter

In Argentina there are Mennonites, Baptists, Pentecostals, Disciples, as well as converts of the Emanuel Mission and even some who first learned of Christianity through an entirely indigenous sect.

The name "United Evangelical Church" is calculated to erase the animosities induced by denominational missions and to emphasize the true unity of the Toba people through the work of Christ in their hearts.

We are making continuous effort to draw other missions which are working with the Tobas into the same fruitful relationship to the Indian congregations that we Mennonites have found and developed after years of study and experience.

Tobas Hard to Reach

Communication is not always easy. The Toba Indians live widely scattered over an area roughly 140 miles square and it takes a full day by jeep to reach some of the colonies. Use of the Argentine mail system has been widely adopted as a means of keeping up personal contact.

While on the field, we tried to send out a pastoral letter to all of the churches at least once a month. This is an important supplement to personal visits to each of the several dozen colonies.

Many of the Toba preachers respond personally to these letters. A thick volume of such correspondence has already accumulated. In one letter from a Toba church leader and overseer, we can gather a wide range of concerns.

New Members Added

The province north of the Chaco is rejoicing because the church is growing through baptism of new members. It reports three separate meetings throughout the current year in which 17 were baptized.

For the Tobas, a baptismal service is not only when those who have expressed faith join the church. It is also a time when others are given the opportunity to decide.

All during the actual baptism, church singers lead in appropriate hymns. Should anyone take courage at that moment to confess faith in Christ, he is baptized along with the rest.

The baptism is completely in charge of the local leaders. These men manage well this function of the ministry of the church. Under the blessing of the Lord people's lives are changed as they publicly join themselves to the body of believers.

The Lord's Supper is usually celebrated after a baptismal service. The elements in common use are broken bread and wine attenuated with water. After each believer is handed the elements, he usually offers a short audible prayer.

Fourteen Churches Comprise Evangelical Group

An additional group of people have requested affiliation with the United Evangelical Church. This makes 14 different churches in the province of Formosa alone which belong to this organization.

Albert Buckwalter and James Kratzes are now in the Argentine Chaco. Elmer Millers, on furlough, are studying at Hartford, Conn., this year.

There is no compulsion that any particular group should join. But the Indians want to affiliate primarily because they attain legal status without surrendering their autonomy to some outside group of non-Indians.

There are also at work certain underlying mercenary motives based on ignorance of the white man's economic system coupled with a kind of wishful thinking.

Myth Influences Toba Thinking

This has its historical roots in Toba mythology. One Toba expressed it this way: "In the beginning when material goods were handed out, the Indians in their foolish ignorance rejected them while the white people accepted them." This is the Toba way of explaining why the white people seem to have everything while the Indians have nothing.

In addition, the Tobas observe that the government agents and the missionaries who come to serve them are apparently well paid, for they never lack for food, clothing, and shelter. The Toba thus concludes that if he registers with the white man's church, he will receive money to resolve his material needs. But there exists also a genuine desire to know and do the will of the Lord.

Three years ago a new feature was added to Toba church life. Some years ago Toba preachers used to flock to the annual conference of the Pentecostals in Saenz Peña. These were times of frustration for all concerned. The white people thought all the Indians were there to get on the church's payroll, and the Indians thought the white people's main concern was to discriminate against them.

Conference Open to All

A solution came with the formation of an annual conference for the members of the United Evangelical Church where anyone is welcome. This annual meeting has meant much to the Tobas because it is geared to their own needs and they can freely express their inmost convictions in an atmosphere of understanding, acceptance, and meaningful relationships.

The Toba leaders are quite proud of the fact that the United Evangelical Church is a church specifically intended for the Indians. On the other hand, it is meaningfully related to some white features, namely, the Mennonite missionaries.

On the one hand there is freedom without abandonment. On the other hand there is counsel without domineering. We missionaries in consultation with the Toba leaders have prepared a manual which is intended to serve as a guide to faith and practice in the Toba church.

(Continued on page 1019)

Volunteers for Yugoslavia are: (l. to r.) John Schmucker, Chester Steffy, Dale Kessler, Curt Regehr, Howard Ten Brink, Laverne Worley. Pointing to disaster area is Dr. R. H. Edwin Espy, general secretary of NCC; at far right is Sreten Babic, Yugoslav Information Center.

Thirteen new VS-ers are: (front row, l. to r.) Lenore Stauffer, Esther Moyer, Inez Wyse, Mary Slabach, Gloria Smeltzer, Carolyn Burkholder; (back row) David Bontrager, Glen Tyson, Robert Saltzer, Miriam and David Hershberger, John Esch, Daryl Slabaugh.

Thirty-Three Enter Service

Six Men Go to Yugoslavia

Six plumbers and electricians from across the continent have left their firms and families for two months' volunteer service in quake-shattered Skopje, Yugoslavia. All possessors of special skills, the men will work wherever needed and not necessarily in the sector of prefab houses arising on the rim of Skopje as the gift of Protestant churches of the world.

Before leaving, the men met with Dr. R. H. Edwin Espy, general secretary of the National Council of Churches, and Sreten Babic, deputy director of the Yugoslav Information Center, New York. From the Mennonite Church are three volunteers: John Schmucker, Unionville, Ont., electrician-plumber; Chester Steffy, Millersville, Pa., carpenter-plumber (two years ago he volunteered for disaster serive in hurricane-swept Belize, British Honduras); and Curt Regehr, Inman, Kans., general contractor.

The three men from the Church of the Brethren are Dale Kessler, North Manchester, Ind., electrician-plumber; Howard Ten Brink, Modesto, Calif., contractor-carpenter; and Laverne Worley, Hanover, Pa., plumber.

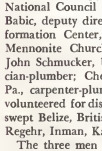
Church World Service, the overseas relief agency of the National Council of Churches, made arrangements for the project.

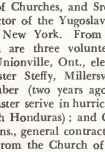
Fourteen to Serve with MCC

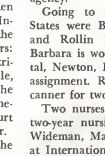
Fourteen Mennonites left Akron, Pa., last month for service assignments under MCC, the inter-Mennonite relief and service agency.

Going to assignments in the United States were Barbara King, Stryker, Ohio, and Rollin Newcomer, Wakarusa, Ind. Barbara is working at Prairie View Hospital, Newton, Kans., on a one-year nursing assignment. Rollin is working on the MCC canner for two years.

Two nurses went to Newfoundland for two-year nursing assignments — Anna E. Wideman, Markham, Ont., who is serving at International Grenfell Association Hospital, St. Anthony; and Virginia Kulp, Wauseon, Ohio, at Western Memorial Hospital, Cornerbrook.







Rollin Newcomer, Anna Wideman, Russell Leinbach, three of 14 new MCC personnel.

Three went south for two-year assignments. Jay Springer, Hopedale, Ill., is now in the Dominican Republic; Harley Showalter, Timberville, Va., is at Santa Cruz, Bolivia, in Pax. Edna Troyer, Mt. Gilead, Ohio, is a nurse at Hospital Albert Schweitzer, in Haiti.

Four men went to Europe and the Near East on two-year assignments. Gary Unruh, a farmer from Harper, Kans., is in Europe in Pax. Robert Hoover, Denver, Pa., is a construction worker in Nes Ammim in Israel (an inter-Protestant venture in a unique, new Christian community which will attempt to help bridge the gulf existing between Christians and Jews), and Martin Miller, Uniontown, Ohio, is in Pax in Israel. To the Hebron Boys School in Jordan went Pax man Russell Leinbach, Petoskey, Mich.

To the Congo went two Northern Indiana men on two-year tours of duty—Warren J. Yoder, Goshen, Ind., and Pax man Lavon Welty, Elkhart, Ind.

Leon Yoder, Shipshewana, Ind., went to Pati, Java, Indonesia, in South Asia on a three-year Pax assignment.

Thirteen VS-ers Begin Assignments

Leaving Elkhart, Ind., on Oct. 18 were thirteen VS-ers—six women, five men, and one young married couple. They completed the ten-day VS orientation school at the Mennonite Board of Missions and Charities before going to their assignments.

Four went to Missouri. David and Miri-

am Hershberger, Kalona, Iowa, will be in St. Louis on two-year assignments as assistants in the church program. Going to Levering Community Hospital, Hannibal, were Robert Saltzer, Boyertown, Pa., for one year as an orderly, and Glen Tyson, Valparaiso, Ind., for two years as a maintenance man.

Going to Kansas City, Kans., from White Cloud, Mich., was Carolyn Burkholder. She will work at Kansas City Children's Home for one year.

Going farther west and south were David Bontrager, Goshen, Ind., Mary Slabach, Sugarcreek, Ohio, Gloria Smeltzer, Elkhart, Ind., and Lenore Stauffer, Beaver Crossing, Nebr. David is an orderly on a two-year assignment at Parkview Hospital, Pueblo, Colo. Mary will be a club worker at Stanfield, Ariz., for one year. Gloria will be a nurse's aide at the Albuquerque, N. Mex., hospital for one year. Lenore will be receptionist and secretary at the Mathis, Texas, hospital, also for one year.

Three went northwest for their assignments. Inez Wyse, Midland, Mich., went to Calling Lake, Alta., to be a kindergarten teacher for one year. Esther Moyer, Ottsville, Pa., and Daryl Slabaugh, Iowa City, Iowa, went to Portland, Oreg., to be nurse's aide and orderly respectively, both for two years.

Going from West Liberty, Ohio, to Maumee, Ohio, was John Esch. He will be maintenance man at Sunshine Children's Home for two years.

Another orientation school is being held at the offices of the Mennonite Board of Missions and Charities, Elkhart, now, Nov. 5-15. The next orientations will be held in 1964—Jan. 7-17 and March 3-13. Six more are scheduled later in 1964.

From Uberlandia, Brazil, site of a new book deposit

Bookstores Aid Christian Unity

By Allen Martin

"Today we take a great step forward in the life of the Christian community here in Uberlandia," said the Methodist pastor at the inauguration of a book deposit in the Presbyterian church on Sunday afternoon, Aug. 11. He continued speaking to the group of 200 people representing the various churches. "We Methodists, Baptists, Presbyterians, and Assemblies of God have been discussing in our ministerial association meetings for the past two years how to obtain the service of a Christian bookstore for our community. We have heard only good reports about the evangelical bookstores in Brasilia and Campinas in Sao Paulo state and have invited the *Livraria Crista Unida* (United Christian Bookstore) operated by the Mennonite Church to open a book deposit here in our community."

The reputation of the *Livraria Crista Unida* in Brazil is that it co-operates with all of the evangelical churches by selling the various denominational literature of the publishing houses, located only in the capital cities. Thus the *Livraria Crista Unida* becomes a meeting ground for all churches —a place where they are introduced to each other's literature. This is grass-roots ecumenicity at its best.

The job of Christian nurture and evangelistic literature is too big for any one group. The challenge is for all churches to work together in production and distribution. Collectively, they help each other in their needs and profit from each other's hard work and expenditure.

Uberlandia is one of the major cities in the state of Minas Gerais. Located 350 miles south of Brasilia along the main connecting highway from Sao Paulo to Brasilia, it is one of the large rice- and cattle-producing centers of central Brazil. This book deposit completes a chain of stores from Brasilia to Sao Paulo.

Book deposit is in Presbyterian church.

Another deposit of the Mennonite bookstore chain is in Uberaba and is managed by an American missionary. Farther south are located the stores in Ribeirao Preto and Campinas.

The Uberlandia book deposit is in a room in the educational wing of the Presbyterian church situated on the main city square. On inventory is about $500 worth of Bibles, hymnbooks, records, and evangelical books, and Sunday-school materials. Selling is in charge of the caretaker and his wife, who receive a 15 per cent commission on sales. The manager of the Brasilia store makes periodic visits to them.

Mennonite bookstore managers in Brazil set up bookstands at denominational functions, interdenominational meetings such as Bible Day, and interdenominational youth conferences.

The challenge in Brazil is there to be met. There are still cities with populations of more than 100,000 with good-sized evangelical groups that are without the services of Christian literature.

Crowd examines books on inauguration day, Uberlandia, Brazil, book deposit.

MISSION NEWS

New Broadcasts

WMFG, Hibbing, Minn. (1240), now releases Heart to Heart's 15-minute broadcast every Monday evening at 6:15. WMFG gives free time to this program.

Heart to Heart's 5-minute daily program began Nov. 4 over **WJCD, Seymour, Ind.** WJCD (1390) airs the broadcast at 10:30 a.m., Monday through Friday.

KSTT, Davenport, Iowa (1170), broadcasts **Luz y Verdad** at 7:30 a.m., Sunday, to support the Spanish work there. The Iowa and Illinois Mission Boards are supporting this release.

Responding to Disaster

What does it take to respond to a disaster, such as the one in Haiti after Hurricane Flora?

It certainly takes more than recruiting a team of men and sending them to the scene of the emergency. Take Haiti, for example.

After the decision had been made early in the week of Oct. 13 to proceed with the Haiti disaster service project, the relief department had to move quickly to see that the needed supplies would get to Haiti as soon as possible. The next ship was scheduled to leave New York for Haiti on Oct. 25.

Among other things, the order list called for seven hand-operated machines to make cement blocks. But where do you find that many hand-operated machines in our highly mechanized society? Two were procured, but no more could be found.

When Charles Bender and Mervin Rutt, general manager and sales manager of Ivan Martin's New Holland Concrete Co., heard of the need, they offered to make the additional five machines in their shop. They pulled Paul Witmer, Robert Zimmerman, and Leon Sherk off their regular jobs to work on the cement block machines. They had three days to do the job. They finished, but it required several nights of overtime. They even took the time to tune up the two used machines.

Other men and organizations, likewise, were called in to help get the project under way. A local lumber company sent a special order to a steel mill to make nine tons of corrugated steel roofing. Raymond Landis, of New Holland Concrete, arranged for the purchase and delivery of 136 tons of cement. And Menno Travel Service procured the visas, tickets, and reservations for the men's travel.

The 150-ton shipment, on board the Dutch ship "Attis," was expected to arrive in Haiti sometime during the week of Nov. 3.

The fifteen men left for Haiti by air early Wednesday morning, Oct. 30.

Twenty-four Ministers in Seminars

Two series of seminars for ministers sponsored by the Department of Pastoral Care of Brook Lane Farm Hospital got under way on Oct. 1 and 3 respectively.

Convening each Tuesday and Thursday afternoons, these seminars consist of twelve three-hour sessions and accommodate twelve ministers each. Most of the participating ministers come from Washington County, Md., and Franklin County, Pa. They represent ten denominations. The Tuesday seminar is on the topic, "Marriage and Family Counseling," and the Thursday seminar on "Pastoral Care of Emotionally Distressed Persons."

The purpose of these seminars is to provide opportunity for the minister to further develop his pastoral care functions in his congregation, and to increase his understanding of people and their problems. Discussions include the relationships between religion, psychiatry, and human development. College and seminary credit is offered.

The seminar is under the direction of Chester A. Raber, Th.D., chaplain of Brook Lane Farm Hospital. The staff consists of professional personnel from Brook Lane and guest speakers who will be contributing on several occasions. Sessions are held in the chapel on the hospital grounds.

Nazareth Bible Academy

Sixty students are enrolled at Nazareth Bible Academy this term: eleven seniors, twelve juniors, twelve sophomores, and twenty-five freshmen. Seven tribes from widely scattered areas are represented.

The Academy Evangelistic Society has chosen Getahun as president. At least half the students are under definite assignment for witnessing in local areas; two go to Shoa and two to Wongi. One student visits a nearby army camp. Extracurriculars include an agriculture club, a home economics club, and chorus.

Believers Meet in Somalia

Twelve persons attended the regular believers' meeting in Mogadiscio on Oct. 18. Many Somalis are coming to Mogadiscio from the Ogaden area. In this group are a number of Somali Christians who found the Lord through the ministry of the Sudan Interior Mission located in Ethiopian villages occupied by Somalia.

VS-ers Leave for British Honduras

J. Clyde and Vera Keener, 1531 Manheim Pike, Lancaster, Pa., and Franklin H. Martin, Route 1, Ephrata, Pa., left for two-year assignments of overseas VS in British Honduras on Oct. 27. The Keeners will assist Otho Horst in the Belize Trading Center. Franklin will locate at Orange Walk, assisting national farmers in co-operation with the government agriculture service and also seeking ways to aid Old Colony Mennonites.

Bro. Adam Martin, Maugansville, Md., was authorized by the Eastern Mission Board to make an administrative trip to British Honduras in late October and early November.

Your Treasurer Reports

The General Mission Board now has available a list of mission projects which may be used for designated contributions. Chosen from all parts of the mission program, this special projects list has been compiled to make it possible for individuals and small groups to relate their gifts to some particular field.

This list is available upon request from the General Mission Board office. Each pastor also has a copy available for his congregation. It should be understood that these projects are not above budget requests but part of approved program and represent needs which must be met this year. This further means that such contributions can be considered a part of your congregation's per-member giving. Funds should be clearly designated and sent through the congregational treasurer, or the Mission Board should be clearly advised of the congregation from which the contribution is being made.

Further information is available upon request. Write to Mennonite Board of Missions and Charities, Elkhart, Ind. 46515.

—H. Ernest Bennett.

Steelton Missions Integrate

At a recent meeting in Steelton, the Sharon and Myers Street congregations voted to integrate the work of the two congregations to be carried on from the Myers Street address beginning Sunday, Oct. 27.

Memories and Lessons

By Walter Shelly, M.D.

It was our privilege to spend two years in MCC service in the Congo recently in the capacity of medical doctors. The experiences which were ours there have left a deeper impression on our lives than any like period of study of such subjects as cultural differences, tropical medicine, missionary life, the mission church, or human nature. We will never be the same. We received more than we gave.

These two years went by quickly as we were engaged in medical work for much of which we didn't have adequate facilities, talent, or time. We saw many diseases and stages of diseases which we will not likely see again unless we return to that field. Through the dictates of necessity we did many things reserved only for medical spe-

cialists here at home. We are thankful for the number of people we were able to help, although we know this didn't make a significant dent in the total medical need in the Congo.

Things which we missed most were X-ray, some types of equipment and supplies, certain drugs, and an abundant supply of good clean water. We were certainly thankful for the drugs sent us by the Congo Protestant Relief Association, since it was only this aid that kept us from becoming really handicapped in our work. All in all, these experiences matured us medically since all the responsibility was ours, a position we would like to have relinquished at times.

As we learned to do with what we had in the medical work, we learned to do the same in other avenues of everyday life. Actually we were never deprived of any of our basic needs and so had no real hardship. We learned to live on a more restricted diet, to get along with fewer and antique household items such as a broom to do all our cleaning, a hand clothes washer, a wood stove for all the cooking and baking, and stove irons for ironing.

Again the limited availability of water was not always pleasant, our supply being rain water from our roof during the rainy season and carried from the river in the dry season. Missionaries have always lived like this, even with less, and it certainly is adequate for existence. Comparing this standard with that of the majority of the Congolese, this type of living is luxurious, and so we cannot engage in much self-pity without feeling guilty.

Our life was made relatively comfortable by the pioneering work of missionaries, past and present, who set the scene for work such as ours. In spite of their own busy schedules and needs, there were those along the way who gave to us of their supplies, time, and advice, which helped us adjust to our new environment and way of living.

We soon learned that the missionary has to spend much of his time with many everyday tasks of living, such as transporting food and supplies, repairing buildings, vehicles, and other equipment, a role often forgotten when we think of mission work. It is difficult to imagine our having enough patience and determination to endure the trials and obstacles our predecessors must have encountered. The realization of the magnitude of their sacrifice in the past, as against my sacrifice, would categorize any criticism I might make of mission work as that typical of a spectator.

The unity we found among Protestant missions in the Congo seemed to be much closer and more sincere than we generally find here at home. Although in the world today there is some move to closer unity among churches, this unity seems to be more an outgrowth of tolerating the varied beliefs and views of others. There it was more from the basis of realizing the unity of purpose against a common foe at work in our lives as well as in the lives of the people. There was a feeling of interdependence and co-operation among missionaries. We here at home might make more progress in Christian unity if we would magnify our similarities of purpose and minimize our differences in beliefs.

Always confronting the missionary is the great gulf of cultural differences which exist between him and the Congolese. Using our scale of values, the average Congolese is very poor. His diet has little variety and usually is poorly balanced. Some of the food is cultivated; the rest is found growing, running, or crawling wild.

Most of the people in the villages have only a few articles of clothing. The children may not have anything to wear. Their houses are small, thatched stick and mud huts with two or three dark, musty rooms. Household furniture and other possessions are few. This great contrast in culture and economics is bound to have its effect on the relationship between these people and the missionary proclaiming the Gospel. I'm sure some of the attraction of the people to the mission is a desire to get some of this apparently unlimited wealth.

The way in which these economic and cultural differences made their striking impression on me was on discovering the people's attitudes toward the service or sacrifice of the missionary doctor or teacher. Certainly they are thankful for all of them that come and for what they do for them, but they are not as much impressed with the sacrifice we are making as we are ourselves. When they see our standard of living, they can't imagine anything much better and feel that this is a result of the salary we receive for this work. They have little doubt that we must receive a large salary from the government as well as the mission, even though we may deny this. The fact of our presence among them is not a great expression of brotherly love as far as they are concerned.

In addition to the cultural and economic barriers, language also causes difficulties. We struggled with two different languages, the local dialect and the official language. During our two years we always felt inadequate to express ourselves well. When we did express our thoughts, we feared being laughed at by the Congolese. This, along with the other experiences just mentioned, was a blow to our self-pride which certainly is a valuable experience for any of us who may feel himself humble and sacrificing.

A real privilege and opportunity for us during these two years was to learn to know the young Congo church, its leaders, and its problems. Certainly there is much good that could be said about these young Christians, so many of whom have remained faithful during these difficult times. I do not wish to make a real philosophical analysis of this subject, because there are those who are more qualified to do this than I. But I will discuss in general two of the real problems of the church there today.

Many young Christians which are leading the church as well as those within the church are rather immature. Baptism seems to have lost its meaning to them and has become more of a status symbol. Many young people are admitted to the church each year through baptism without the associated sincere, dedicated, changed heart. So, despite a numerical growth of the church, it is becoming weaker and less effective each year. This isn't an unusual problem in other areas of the world, including our own.

We regretted to find the lack of closeness of fellowship between Congolese Christians and missionaries which we might expect to be natural on the mission field. Certain differences arise between the two groups which cause the young Christians to distrust the missionary.

For example, at present the demand for education is very great all over the Congo. There seems to be an exaggerated belief today that if they will get enough education soon enough, all the other things they are looking for will be added unto them with little effort on their own part. Therefore, the mission is under great pressure from the local people to provide teachers and schools. If these are not provided, it is felt the missionary is trying to prevent them from progressing; so they will seek these things elsewhere, regardless of whether they are offered by the Catholics or communists. Thus, today all available personnel are recruited for teaching positions and many of the full-time evangelistic positions remain vacant.

This problem is not easily solved. Certainly we as a Christian church must realize this unlimited field for teachers and medical personnel which is present in the Congo today. Although the need is beyond our capacities, we need to seek to train their own people to fulfill positions of responsibility as well as to send workers to the field specifically to guide the young church leaders.

We must learn to break down the barriers of culture, language, and distrust, to have a closer fellowship with the Congolese on an equal level as Christian brothers, not treating them as children. Some of these things might require changes in our mission setup to be effective. Although the preaching of the Gospel is still important, more important is a dedicated life living the Gospel in all areas of life and loving his often unlovable neighbors.

Two years spent in the Congo are history in our lives. We are now able to see better the needs around us as well as the needs in our own lives. Certainly the need for medical assistance is as great as ever before, as is the need for spiritual assistance. Although the needs and problems of the Congo church may be different from those of the church here at home, their solutions are not too different. We have learned that the missionary is not such an unusual person in what he does or what he should do, for indeed we are all missionaries to our neighbors where love and a living Gospel expressed through a dedicated life is the only answer.

(Dr. Shelly and his wife, also a medical doctor, served in the Operation Doctor program of MCC from 1961 to July, 1963).

VS in Mexico

By Urbane Byler,
Mexico VS Unit Leader

The MCC unit in Mexico is unique in several ways. In the first place, it is one of the youngest of the MCC units. In the second place, at least two unit members have to travel 80 miles every time they want to attend a unit meeting. They have to start early!

Delbert Friesen and Urbane and Janet Byer are living in Atlacomulco, a town of about 4,000, located in the Toluca Valley 80 miles northwest of Mexico City. Dave Kroeker and Myron Shenk have been working in Mexico City with Heifer Project, Inc. John Yordy and Jim Troyer arrived recently to replace Dave, whose term expires in October, and Myron, whose term expired in June.

Atlacomulco

Although Atlacomulco is only a two-hour drive from Mexico City, the rural villages in this area enjoy very little of the modern conveniences of the city. Life goes on here much as it has for thousands of years. The oxen plod just as slowly, the nubbins produced by the Indian corn are just as small, and the cattle are just as skinny in the spring after their winter diet of dried corn stalks, as they were 3,000 years ago. However, in a number of places around Atlacomulco, there are a few changes occurring, and a few new developments are appearing.

One of the most recent developments is a chicken house in the village of San Lorenzo, about 1½ miles from Atlacomulco. The chicken project is being supervised by Delbert Friesen, a VS-er from Reedley, Calif. It is being done in conjunction with a 19-year-old village boy and his parents. The house was built this spring; it is large enough to hold 100 laying hens. At present the house is divided between 50 heavy type pullets and 50 Leghorn type. The pullets were bought at four weeks of age on July 25. Prospects appear quite good for this enterprise. Eggs sell for about 50 cents per dozen, and Mexico City is a very good nearby market.

The chicken project is located at a spot in the village where many people can stop and see it as they go to town, or to the fields. A great number of people are watching the project with interest and are eager to see the outcome of the venture. If the first trial is successful, there will no doubt be many more who will want to try it. This may open the way for some kind of cooperative work, which is greatly needed in this area.

In the same village of San Lorenzo and in another village about three miles away we are supervising the feeding of three Duroc hogs. Our plan is to see if well-bred, well-fed animals can provide a better income for the farmers than the native scrubs which are allowed to forage for all, or nearly all their food.

Heifer Project, Inc., supplied us with one male and two female purebred Duroc hogs. These animals were placed with two different families in the two different villages. We are helping to provide feed for the animals until the females have offspring that are big enough to sell. We have drawn up a contract with the two families in which they agree to repay the cost of the feed when the first litter is sold. The families have each built a pen with cement floor and a roof over part of it, so that the female will have clean, dry quarters when she farrows.

Another change one can see is the increased number of garden crops growing beside the houses of some of the more progressive farmers. Cabbage, beans, lettuce, and peas are just a few of the vegetables being grown.

With the garden crops come problems. How do you keep the rats from chewing off the tender young plants? How do you keep the neighbors' chickens and turkeys from flying over the fence and eating the plants and fruit? These may seem like small problems, but they are very real, nevertheless. Some people try and give up, shrugging their shoulders. Others try again and again and after a while get very good results. One family, for example, raised almost a thousand heads of lettuce in their little patch this summer, for family use and for sale.

The unit has also been testing a variety of beans, peas, and other garden crops in three different rented plots in three different villages. These plots are used for demonstration and experimentation purposes.

The state experimentation station in Toluca has also been providing seeds and fertilizer for limited experimental work in these plots. At present several varieties of potatoes, oats, barley, wheat, and corn hybrids are being tested to determine their adaptability to this area. The results of the tests will be given to the experiment station, which also wants to get a better idea of what to recommend for the Atlacomulco area. Atlacomulco is about 50 miles north of Toluca; so the climate differs somewhat.

Food for livestock has always been a problem. There has been quite a bit of interest here in forage crops to help supplement the diet of corn fodder. Therefore, one of the high lights of the spring was the day the forage specialist came out from Toluca and helped us plan forage programs with several farmers in the area. Several plots of clover, vetch, and grasses have already been started. Plans have been made to test about 18 varieties of grass and several of alfalfa yet this year in the experimentation plots.

This last fall, in one of the nearby villages, three different farmers who have received cows from Heifer Project, Inc., each built a trench silo to help provide feed for their animals through the winter. This was supervised by the former unit leader, Stan Pankratz. The sides of the trenches were lined with stones cemented together. A small ensilage cutter was used to chop the corn in the field and microbus was used to bring the ensilage to the silos. The unit has a two-wheeled cart which they hope to use with horses from the village, making it possible for the farmers to haul the corn themselves this year.

The only other means of conveyance in the villages are mules and burros and the backs of men and women. It is hoped that the introduction of the cart will stimulate the villagers to use it for other types of hauling, too.

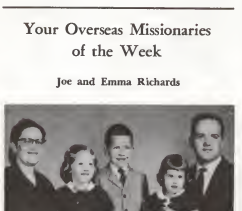
All communication is carried on in the Spanish language in Mexico. A lot of the work in Atlacomulco consists of extension type work, where the MCC worker discusses problems and new ideas with individual farmers. On the whole, the rural people are quite tolerant of new ideas, although there must be sufficient proof of success before many of them will stick out their necks and try it themselves. Most of the people are friendly and all are courteous. Of course, there are many discouragements, but the signs of success make everyone feel like trying harder.

Heifer Project, Inc.

The Heifer Project boys, although members of the unit in Atlacomulco, spread out

Your Overseas Missionaries of the Week

Joe and Emma Richards



Joe and Emma Richards returned to Sapporo, Japan, last July 15 to begin their third term of missionary service under the Mennonite Board of Missions and Charities.

Joe is doing radio follow-up work in and around the city of Sapporo. His wife, Emma, is assisting him and is caring for their three children—Evan Samuel, 9, Kathryn Ruth, 7, and Lois Elizabeth, 6.

The Richards first went to Japan in 1954. In their first two terms they helped in pastoring churches, directing Bible study, and assisted in religious radio broadcasting for Mennonite Broadcasts.

Joe received his B.A. degree from Bluffton College, Bluffton, Ohio. He has attended McCormick Seminary, Chicago, Ill., and Goshen College Biblical Seminary. In addition to his education, he has worked as an orderly in a general and mental hospital.

Emma received her Th.B. degree from Goshen College Biblical Seminary. She has taught speech at Bluffton College, speech and English at Greentown (Ind.) High School, and worked in general and mental hospitals.

their work over most of Mexico. They do everything from writing letter in the HPI office to helping repair a diesel engine for an orphanage, vaccinating pigs, and discussing the Bible with a native pastor. You might find them at the border, filling out papers to bring in a shipment of animals from the U.S., or sleeping on a bench in a bus station in Southern Mexico waiting for the early morning bus to come along.

The work of the HPI men consists primarily of assisting with the distribution of imported animals, checking into the most help-worthy requests, and doing follow-up work after animals have been distributed. The follow-up work is to see that the animals are given proper care, to give help where needed in solving special problems, and to see that the first female offspring is passed on to another needy family.

Although the unit is quite widely scattered much of the time, yet the members do manage to get together at least once or twice a month for fellowship and recreation. The MCC VS workers may not be making a lot of headlines, but I am sure there are a lot of seeds being planted, the results of which will one day help enrich the lives of many people, both in a physical and spiritual way.

Deputation Schedule

Sunday, Nov. 17, to Sunday, Nov. 24

Illinois

Frank Bishop
Delavan (Dillon), Sun., Nov. 24, a.m./p.m.
Milo Kauffman
Hopedale, Sun., Nov. 17.
Boyd Nelson
Morton (First Mennonite), Sun., Nov. 17, a.m./p.m.
John Zook
Freeport, Sun., Nov. 17, 11:00 a.m., and vesper service.
Freeport (Pleasant View), Sun., Nov. 17, 10:00 a.m.

Indiana

H. Ernest Bennett
Goshen (Bethany Christian High School), Mon., Nov. 18, 11:00 a.m.
J. D. Graber
Kouts (Hopewell), Sun., Nov. 17, p.m.
Chester Helmick
Peru (Santa Fe), Sun., Nov. 17, p.m.
Carl Hostetler
Goshen (Bethany Christian High School), Tues., Nov. 19, 11:00 a.m.
Wilbur Hostetlers
Goshen (Bethany Christian High School), Wed., Nov. 20, 11:00 a.m.
Topeka (Maple Grove), Sun., Nov. 17, a.m.
Roy Kreiders
Benton, Sun., Nov. 24, p.m.
Jamestown (Olive), Sun., Nov. 24, p.m.
David Leatherman
South Bend (Kern Road Chapel), Sun., Nov. 24, p.m.
S. Paul Miller
New Haven (Milan Center), Sun., Nov. 17, a.m./p.m.
Dorsa Mishler
Goshen (Bethany Christian High School), Fri., Nov. 22, 11:00 a.m.
Delvin Nussbaum
Goshen (Bethany Christian High School), Fri., Nov. 22, 11:00 a.m.
J. G. Yoder
Bristol (Bonneyville), Sun., Nov. 17, p.m.
Goshen (Bethany Christian High School), Thurs., Nov. 21, 11:00 a.m.
Indianapolis (First Mennonite), Sun., Nov. 24, a.m./p.m.

Michigan

Nelson Kauffman
Morenci (Inlet), Sun., Nov. 17, a.m.

New York

Allen Shirk
York's Corners, Wed., Nov. 20, p.m.

Ohio

Linford Hackman
North Lawrence (Pleasant View), Sun., Nov. 17, a.m.
Orrville (Martins), Sun., Nov. 17, p.m.
Roy Kreider
North Lawrence (Pleasant (View), Sun., Nov. 17, p.m.
Orrville, Sun., Nov. 17, a.m.
John Lehman
Apple Creek (Sonnenberg), Sun., Nov. 17, a.m.
Orrville, Sun., Nov. 17, p.m.
Orie O. Miller
Apple Creek (Sonnenberg), Sun., Nov. 17, p.m.
Kidron, Sun., Nov. 17, a.m.
S. Paul Miller
Archbold (Central), Sun., Nov. 24, to Sun., Dec. 1.
Vern Miller
Kidron, Sun., Nov. 17, p.m.
Orrville (Martins), Sun., Nov. 17, a.m.
Delvin Nussbaum
Louisville (Stoner Heights), Sun., Nov. 17, a.m.
West Liberty (Bethel), Sun., Nov. 24, a.m.
West Liberty (Oak Grove), Sun., Nov. 24, a.m.
West Liberty (South Union), Sun., Nov. 24, p.m.
Anna Lois Rehrer
Smithville, Sun., Nov. 17, p.m.
Tobe E. Schmucker
Millersburg (Martins Creek), Sun., Nov. 17, a.m.

Ontario

Carson Moyers
Kitchener (Rockway WMSA), Tues., Nov. 19.
Moorefield, Sun., Nov. 24, p.m.
Allen Shirk
Markham (Widemann), Tues., Nov. 19, p.m.
St. Jacobs, Sun., Nov. 17.
Scarborough (Warden Park), Mon., Nov. 18, p.m.

Pennsylvania

Urie Bender
Franconia, Sun., Nov. 17, a.m.
Lansdale (Plains), Sun., Nov. 17, p.m.
Paul Erb
Allensville, Sun., Nov. 17, a.m.
Belleville (Locust Grove), Sun., Nov. 17, p.m.
Springs, Sun., Nov. 24, p.m.
J. D. Graber
Neffsville, Sat., Nov. 23, p.m., and Sun., Nov. 24, a.m./p.m.
Norman Hockman
Scottdale (Kingview), Fri., Nov. 22, p.m.
Scottdale (Market Street), Thurs., Nov. 21, p.m.
Scottdale (North Scottdale), Sat., Nov. 23, p.m., and Sun., Nov. 24, a.m.
Lee Kanagy
Scottdale (Kingview), Thurs., Nov. 21, p.m.
Scottdale (Market Street), Sun., Nov. 24, a.m.
Scottdale (North Scottdale), Fri., Nov. 22, p.m., and Sat., Nov. 23, p.m.
Nelson Kauffman
Scottdale (Kingview), Sun., Nov. 24, a.m.
Scottdale (Market Street), Fri., Nov. 22, p.m.
Scottdale (North Scottdale), Thurs., Nov. 21, p.m., and Sat., Nov. 23, p.m.
Lewis E. Strite
Harleysville (Salford), Sun., Nov. 24, a.m./p.m.

Virginia

B. Charles Hostetter
Stuarts Draft, Sun., Nov. 24, to Sun., Dec. 1.
Lee Kanagys
Broadway (Trissels), Sun., Nov. 17, a.m./p.m.

EDITORIAL

(Continued from page 1003)

such dedication does not wait for another. It begins with ourselves.

Witnessing is to start in our Jerusalem. And we can never fulfill the Great Commission by having others do something in a far away land which we do not do at home. Who then will pledge to give the Gospel to the person nearby?—D.

Field Notes ——— CONTINUED

Carl H. Yoder, Millersburg, Ohio, gave an illustrated report of his recent dental service tour in Mexico, under the sponsorship of Missionary Dentist, Inc., at Orrville, Ohio, Nov. 3.

Guest speakers at Missions Conference, at Bethel, Wadsworth, Ohio; Crown Hill, Pleasant Hill, Salem, Smithville, and Wooster in Northwest Wayne Co., Ohio, Nov. 27 to Dec. 1, will be Lewis Strite, president of The Mennonite Hour; Mark Lehman, pastor of the Rehoboth Church, St. Anne, Ill.; Milo Kauffman, Hesston, Kans.; Elmer Miller, Chaco, Argentina; and Lester Eshleman, Tanganyika.

Charles Shenk, R.D. 3, Lititz, Pa., has been appointed manager at the Weaver Book Store, Lancaster, Pa. He began working at the store in 1958 and was formerly in charge of the Christian Education Department. He is a graduate of Lancaster Mennonite School and has studied at Millersville State Teachers' College. Charles and his wife, Marian (Martin), are the parents of three children.

Bishop John A. Kennel, Parkesburg, Pa., passed away Oct. 11, at his home. Funeral services were held Oct. 15, at the Millwood Mennonite Church. Obituary later.

Moses Slabaugh, Harrisonburg, Va., guest speaker at a weekend conference, National Heights Mennonite Church, Richmond, Va., Nov. 15-17.

Ralph Bender, who served for 42 years at the Mennonite Publishing House, has moved to the Oreville Mennonite Home, Lancaster, Pa.

Evangelistic Meetings

George Brunk III, Harrisonburg, Va., at Zion, Broadway, Va., beginning Nov. 10. **Harold M. Fly,** Schwenksville, Pa., at Union Valley Community Church (a Mennonite Fellowship), Nov. 3-10. **Norman Bechtel,** Spring City, Pa., at New Danville, Lancaster, Pa., Nov. 10-24, and at Carpenter's, Leola, Pa., Dec. 8-15. **J. Leon Martin,** Castorland, N.Y., at Glenwood Springs, Colo., Nov. 27 to Dec. 1.

Olen Nofziger, Wauseon, Ohio, at Springfield, Holland, Ohio, Dec. 4-11. **Howard Witmer**, Manheim, Pa., at Strasburg, Pa., Dec. 11-22. **Richard Yordy**, Arthur, Ill., at Pleasant Valley, Harper, Kans., Nov. 10-15. **Rufus Jutzi**, Elmira, Ont., at New Hamburg, Ont., Nov. 17-24.

Aaron Shank, Myerstown, Pa., at Myerstown, Nov. 16-24. **Harlan Hoover**, Elizabethtown, Pa., at New Holland, Pa., Nov. 16-24. **Andrew Jantzi**, Williamsville, N.Y., at Elizabethtown, Pa., Dec. 1-15. **Richard Yoder**, Nappanee, Ind., at Clinton Frame, Goshen, Ind., Nov. 10-17. **Ben Lapp**, Watsontown, Pa., at Hershey, Kinzers, Pa., Dec. 7-15. **Noah Hershey**, Parkesburg, Pa., at Meadville, Gap, Pa., Nov. 17-27.

Willard Mayer, Pigeon, Mich., at Greenwood, Del., Nov. 20-27. **Henry Swartley**, Phillipsburg, N.J., at Bethany, East Earl, Pa., Nov. 29 to Dec. 1. **B. Charles Hostetter**, Harrisonburg, Va., at Stuarts Draft, Va., Nov. 24 to Dec. 1.

Calendar

South Pacific Conference annual sessions, Seventh Street Mennonite Church, Upland, Calif., Nov. 28-30.
Indiana-Michigan Winter Ministers' meeting, Hopewell, Kouts, Ind., Dec. 4-7.
Winter Bible School, at Rosedale, Ohio, Dec. 30 to Feb. 7.
Special Course for Ministers, E.M.C., Harrisonburg, Va., Jan. 6-17.
Ministers' Week Program, E.M.C., Harrisonburg, Va., Jan. 20-24.
Mennonite Publication Board annual meeting, Scottdale, Pa., March 20, 21, 1964.
Ontario Mennonite Bible Institute, 800 King St., Kitchener, Ont., Oct. 28 to March 27, 1964.
Illinois Mission Board, April 17, 18; place announced later.
Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.
Allegheny Conference, Blough Church, Hollsopple, Pa., July 31, Aug. 1.

LIVING CHRIST

(Continued from page 1012)

Local Church Active

There are weekly meetings of the local church. On Saturday nights as well as Sunday morning and evening, the whole congregation unites in singing, prayer, and testimony. The preaching is shared by a number of recognized persons who have shown appropriate ability.

Toba leaders may be called upon at any time of the day or night to minister to the sick and needy. Traditionally it was the witch doctor who filled this role. Today, the Tobas have turned to the living God and have found in Him sufficiency for their needs.

Pray that the Toba church leaders may make Christ the primary focus of attention as they build the church among their people. Pray that we missionaries may be given wisdom in relating ourselves to the Tobas in such a way as to reflect the love of Christ in our interpersonal relationships.

You Drive Like You Feel

By Menno Schrag

Although we've said this before, we're saying it again. Each week altogether too many accident reports appear in the *Review*. Stories of agony, sorrow, and death—and almost every one so unnecessary! This is not the kind of news we like to publish. But as a newspaper obligated to present facts as they are, we have no other choice.

What are the causes of all these tragedies? How do Mennonites rate if compared with the national average of accidents per one thousand people? Are we the responsible parties, or mostly innocent victims? Since most of us shun liquor, DUI (driving under the influence) is not one of the major causes.

According to the National Safety Council, speed is the No. 1 highway killer. The faster a vehicle travels, the smaller is the margin for error and the greater the difficulty for mind and muscle to react quickly enough to prevent the crash.

But there are also other factors. Since 90 per cent of all accidents are due to some element of human failure, the operator is our prime concern in accident prevention. Highways are only as safe as the drivers.

Safe driving studies have lately been slanted toward a psychological approach. The important discovery from this is that most people drive like they feel. A young "show-off" roaring down the street almost invariably has an insecure feeling inside. An irritated, nervous driver probably isn't getting along too well at the office or is having trouble with his wife. The calm, self-assured person is the most alert, avoids excessive speed, and observes traffic regulations best.

Young people have the most accidents, but the main responsibility still lies with adults and parents. Adults must first of all cultivate safe driving habits and proper attitudes among themselves. If you live a life of frustration, anger, and resentment, you are a much greater risk than the person who is at peace with himself and the world. But it is very important to also foster good safety attitudes among young people, and at an early age. Ten, twelve, and fourteen years is not too soon to emphasize to our children that the greatest personal hazard they will face in their years ahead is not disease, hunger, or even war. If present trends continue, they are most likely to die from an accident.

Safe driving and safe use of machinery, like every other part of our living, is a Christian responsibility. If it is true that we drive as we feel—and if we are well adjusted inside, which we ought to be—then surely our safety record should be better than average.

The accident rate among us simply must be reduced. We can do it if we try!

—*Mennonite Weekly Review.*

Immortal Money

By J. T. Stocking

The problem of immortality is a problem of exchange. Jesus teaches that a person lives in proportion as he invests himself in other lives. There is no promise of abiding forever made to the man who spends himself upon himself. A man is as immortal as he is useful. He lives as long as that in which he has invested lives.

Likewise, the immortality of one's money is a matter of exchange. A man cannot carry his money with him into "the better country." But he may exchange it for the coin of that spiritual realm.

And what is that coin but life? Money that is invested in the welfare of immortal lives becomes thereby immortal. Money that goes into the making of character, the shaping of destinies, money that gives men hope and spells opportunity, and lengthens days, and wipes away tears does not "pass away." Money that contributes to the onward sweep of truth is as imperishable as truth itself. Treasure that is spent for the kingdom of God is beyond the reach of moth and rust.

The money that helped Booker T. Washington on his way to an education is immortal money. The money that has been invested in the training of boys and girls, white or black or yellow or brown, who are today making good as forces for righteousness in the communities in which they live, is immortal money. There is, therefore, no reason why a man must leave his money behind him.

Like life, money may be mortal or immortal. Jesus called the rich farmer a fool, not because he had gathered together great possessions, but because of the short-sighted way in which he proposed to use them. In proposing to use his riches just for himself, he underestimated the potentiality of property.

Now, of course, it is true that when a man dies he does not gather up his unexpended cash and carry it away with him. What he carries away from this earth depends upon how he has invested himself and his money. How immortal he is depends upon the extent to which he has spent his physical and intellectual powers for spiritual ends.

We in America do not think enough of money, or about money. This is a land where the dollar is habitually undervalued. The current vocabulary in religious circles

contains many slighting references to money. We set it over against life greatly to its disparagement. We exhort people to give great attention to life, for that is eternal, and to set little value upon money, for that is temporal. We remind people that they cannot take their money with them when they leave this world. They are immortal but their silver and gold are dust.

This teaching is fundamentally wrong. We cannot separate life and money. All the value that money has is due to the amount of life that it stands for. It represents so much toil, skill, conscience, and character. The faithful laborer who holds his wage in his hand may truthfully say, "That is my life. This is part of me."

Money is life done up into convenient form for storage and use. It is that portion of a person which he can carry around in his pocket, pass over the counter, or put into the hand of somebody else. Attempts to separate it from life and put it on a lower level savor of unreality.

Through the spiritual use of one's money one can enjoy the taste of immortality now. Every man who invests himself generously in human happiness and human good knows now, without waiting until by-and-by, what the joys of immortality are. No one gets so much out of his money as he who translates it into somebody's vivid happiness, somebody's tears of joy, somebody's reborn soul.

The stupendous amount of money that the people of America are squandering on all forms of personal indulgence is clear evidence that we do not place a high enough value on money. This is a waste of ourselves and a throwing away of life and opportunity for others.

The world was never in more desperate need of the things that money can buy, and that cannot be furnished without money. Multitudes of the sick in many lands are asking for the enlightened physician, whom only money can provide. Hosts of handicapped, ignorant, and poverty-blighted lives are seeking for an education and a chance, which only money can give. Destitute communities are suffering from lack of ideals, which money could help foster and maintain. Money is health, money is opportunity, money is salvation.

Money is a very awesome thing. The bill you hold in your hand can be the admission price of some child into life, and some life into immortality. To every man with a margin, which he may spend as he will, selfishly or unselfishly, Jesus says as He said to Peter: "I will give unto thee the keys of the kingdom of heaven." With that money one may "bind" or "loose," one may open the gates, or close them, to souls who are seeking life.

A rumor is about as hard to unspread as butter.

YOUTH CAMP

(Continued from page 1011)

the cabin and school building. We were grateful for the kind co-operation and permission of the Mission Board to use the school facilities, which have proved to be ideal for this camp.

The get-acquainted procedure was rather undesirable by some even if it was educational! One thing is sure—we won't use the same newspaper for a club next year! By this time everyone was proudly displaying his self-decorated name plaque made out of oak wood.

Having "moved in," a ball game was announced. The laughter, cheering, and even the outs, all made the game exciting. A closing comment was heard: "I don't know who lost, but we won!"

When the whistle blew, no one asked the meaning of it. Somehow everyone seemed to recognize the call to supper. Supper was *good*, as were all other meals, planned by the cook, Amelia Miller. Brand-new dishwashers were selected; so the dishes were done within minutes.

Every camper involvement was emphasized for the softball game. Breezes were slim, due to the surrounding mountains. What a workout! The campfire on the rough and rocky bluff was started, the whistle heard, and the final score chorused as everyone trudged uphill to the campfire scene.

Inspiration through singing, instruction from the Word, and conviction by the Spirit were meaningful experiences for camper and staff alike at each campfire service. It was encouraging to see the fine interest as the camp pastor instructed us from Rom. 5–8 each evening.

Oh, no, the evening wasn't concluded yet! Either we had a lesson in astronomy, or saw a nature filmstrip or religious film, or slides and a game of "name the bird or animal," or maybe heard a lecture on rocks. Dr. Meryl Grasse and his brother John were excellent lecturers on nature, and helped us to rediscover outdoor life.

The early morning nature hike (beginning at 4:30) was most interesting, educational—and tiring! That seemingly late hobo breakfast (on the bluff cooked on gallon tin cans) was a new experience for many, but most pleasing to the taste. The sound of the whistle was heard. Oh, yes, chapel time. It was challenging to hear those youngsters repeat many Bible verses which they had memorized. We will long remember Dennis especially, for quoting by memory 50 verses in chapel one morning.

The crafts program had excellent success. The heart-shaped pin box made out of cedar wood really caught the eye. Almost everyone wanted to make one! Competitive archery utilized the dynamic energy of both boys and girls.

Everyone agreed that Barkshed Park was the ideal place for wiener roasts and swimming. But the distance over rugged and hilly "trails" traveled by half a dozen cars involves a great deal of time and runs into expense. (However, we had only three flats on our last trip this year!) It is hoped something else can be arranged for next year. We are pleased to report a fair increase of campers this year.

The biggest challenge is to fulfill the fourfold purpose of the camp program: to promote better health habits, to improve mental knowledge and interest through a planned program of classes and projects, to develop new friendships, and lastly, but primarily, to introduce and explore new spiritual horizons. We praise our Counselor and Chief for giving us the "best yet" camp this third year of this great camp program. We covet the prayers of the church in behalf of the campers' development and for the committee as we make plans to launch next year's program.

—Henry Helmuth.

WORLD TODAY

(Continued from page 1004)

from among them, and be ye separate," right in proper perspective, take precedence over "As my Father hath sent me [into the world], even so send I you." There is a premium put upon withdrawal. Isolation, "the heresy opposite worldliness," as Latourette says, takes over. So the church, saturated with the security of a separated life, becomes a self-admiration society loving and serving itself. You see it is possible to desire fellowship, as an excuse, for segregation from God-given responsibility to the world.

We spend our time feeding, protecting, and sheltering the one sheep in the fold, forgetting the 99 outside. We keep the statistics of the gathered church and not the scattered sheep. We keep the roll of the redeemed and forget the world of the damned. We keep the list of the saved and forget the larger list of the lost.

There are two alternatives to this threat. We may snuggle down in our shell of the past and persuade ourselves that the world is not near us. Primarily concerned with ourselves, we may lay plans to preserve for ourselves what in our estimation is good. But he that would "save his life shall lose it."

The other alternative is to take the Gospel into the world. The salt must be removed from the cellar. The faith is kept best, not by debating it or discussing it, but by declaring it. The church is built in purity and power, not so much by preservation as by proclamation. We live not by assimilation or isolation but by propagation and permeation.

IV. The Challenge

The world is real: the threat is real. If any facts are more real, they are these—that God is real; the challenge is real.

A. The Work of God Shall Win

Too long we have had the picture of the church with walls against which the forces of hell are beating. But this is not what Christ meant. He said the church will invade the dens of vice and greed and sin. The church will preach its message and every down-dragging iniquity and false ism will flee before it. Against all satanic or earthly power the church shall prevail.

"This is my Father's world,
O let me ne'er forget
That though the wrong seems oft so strong,
God is the Ruler yet."

In this light the church is called to move out among men, into the world. The most significant thing of the New Testament church was that it permeated the culture of its day. This was done without demonstrations, prestige, power, or gimmicks. It was done in the face of the severest opposition and ruthless persecution.

As Jesus came into the world in order to save the world, so we are sent into the world to live and give the message of salvation. As He could not fulfill His mission without going into the world, so we cannot fulfill our mission without going into the world.

Too long the church has tried to worship at the altar with its back toward the people. Says George MacLaud, "I am recovering the claims that Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves: on the town garbage heap: at a crossroad." Christ stands in the center of the crowds.

Jesus came into the *world* to save the *world*. "The Word was made flesh, and dwelt among us." "For God so loved the *world*, that he gave his only begotten Son." He says, "As my Father hath sent me [into the *world*], even so send I you." We say God loved the church and forget "For God so loved the world." It was the Master who met and ate with publicans and sinners. The priest and Levite passed by on the other side.

This is the challenge of the church today—the preaching begins after the sermon. Worship must result in witness. The field is the world. The seed is to be sown in the world.

To witness to publicans and sinners we must today eat with publicans and sinners, as Jesus did. What does this mean today? It will mean at least redemptive friendships.

A brother in Vermont went skiing with an unsaved friend; a brother in Virginia went fishing and hunting with an unsaved friend; a family in Indiana plans fellowship with other families of the community; a young couple at Princeton University invites other school families into their home regularly for opportunities to share Christ; a couple in Ohio went camping with an unsaved family.

At times we have conveyed the idea to members that to be regular in attendance, to teach a Sunday-school class and serve on committees, to attend revival meetings or prophetic conferences is the whole duty of man. But no, "the light is to shine in the darkness and the darkness cannot overcome it." We light our streets not with one big light at a central place but with thousands of lights scattered all through the city. So the church. There is no teaching in the Bible that we are to live "out of the world." We have eternity for that. "The effectiveness of the church is not the number of members gathered on a given day but the quality of life and witness in the world."

B. The Winds of God Are Moving

God is at work in the midst of crisis, problems, pessimism, disillusionment, and despair.

God is longing for men who are listening to the Spirit, who can see Him moving among men. Habakkuk the prophet cried out to God and said, "O God, why are these terrible evils coming upon the world?" God said, "Habakkuk, don't be discouraged. I am working a work in your day; if I told you what it was, you would not believe it."

Do you know that in the great moments and movements of the church and in history most of the so-called leaders were asleep? What they saw, they thought was contrary to what should be. They didn't discern the times or realize that God was at work. God was shaking the things that could be shaken so that the things which connot be shaken could be better seen. And they didn't see His working.

Here and there, everywhere, today, if one listens closely, he hears that God is at work. In many groups and places there is a strange surging forth of renewal. We are living right now in a time of spiritual hunger among many for greater spiritual reality.

C. The Witness of Man Is Needed

There is no place today for so-called prophets who cry against sin, yet do not weep for the sinner; who complain about the world, but do not deeply care for its redemption; who see the world only as a threat, but not as a challenge for the church of Jesus Christ.

This calls for men whose confidence is not in mere man or circumstances but in God's omnipotent working. This holds at arm's length the sniveling, whimpering pessimist with his despondency and hysteria.

As God's man in today's world you will believe that in spite of checks and oppositions the kingdom of God is indeed "in power." You believe in the resurrection of the dead—of dead hearts, dead wills, and dead faiths. In the midst of a society sodden and saturated with sin you will not despair. In the midst of all that is adverse and threatening you will be no "faint-heart." You will stand as one who has God at his side; the God who has the church as His care, who has the outcome fixed and Satan sentenced.

Today you stand before a skyful of opportunity. Lifting your eyes you see you are hedged in by fields white for harvest. Stepping out you find your feet placed in a large room. You will sense that this old world is coupled with heaven. The power of heaven is yours. God says so.

Said a great teacher of preachers, "But what of a day like ours, when Christianity is challenging the great roaring world as never before. . . ? Was there ever a period when sane, sinewy, valorous, resourceful men and women were more needed, large-hearted, large-thoughted men, men impatient with sham, men of iron purpose, of self-denial, men who would have stood the Gideonic water test and been joined to the sifted 300, men ready to lose their lives for Christ's sake, cross-bearing men resolved to follow with steady, sturdy step where the Lord leads?"

Our time is clamoring for such. To such is the victory. For hope will not come from the test tube of science, or the launch pads of rocket bases, or yet from the "beep-beep" of satellites. Hope comes from God and from those who will stand for God, life or death.

As servants serving, as lights revealing, as salt redeeming, as soldiers resisting, we move forward—not in fear but in faith, not bemoaning our time but with God discerning the time, not with requirement to succeed but to be faithful.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Schools of the Missouri Synod, by A. C. Stellhorn; Concordia; 1963; 507 pp.; $6.75.

This large volume is a history of almost two centuries of the Missouri Synod Church and parochial school. The first Missouri Synod Lutheran Church and school was organized in 1837 and the Synod was founded. This volume is a work of massive details, charts, and statistics. The material is presented in seven parts, four of which are histories of 25-year periods, and the last of the past 14 years.

Parochial schools have been an integral part of the development of the church. This volume describes the principles of operating church schools as they developed. The financing and staffing of the school system are discussed. There is a wealth of detail, names of persons, and statistics presented for each 25-year period. The book is of primary value, for other than Lutherans, as a resource volume for understanding what it means to have a church endeavor to provide Christian education for its children. The Missouri Synod school system is the largest church school system of American Protestantism and it has 35 per cent of all Protestant schools.

—Nelson E. Kauffman.

The Royal Way of the Cross, by Ray Cecil Carter; Fortress Press; 1963; 98 pp.; cloth, $2.00.

Here is an inspirational and a devotional book that speaks to everyday experience. It brings the cross experience into the daily realities and magnifies its power. He makes the cross central around the theme "man has no access to God except by way of the cross." The author takes his cue from Thomas à Kempis's *Imitation of Christ* and develops in eight chapters, titled after Kempis's, his application to the various phases of life. The titles are: In the cross is salvation, is life, is protection from enemies, is infusion of heavenly sweetness, is strength of mind, is joy of spirit, is height of virtue, is perfection of sanctity. Christ with His cross exemplified all these virtues; why should we hesitate to take up our cross and follow Him? In the chapter, "In the Cross Is Protection from Our Enemies," the author brings out unique enlightenment to peace. Page 26, "'Father, forgive them; for they know not what they do.' Enmity, like most other sins, and, indeed, most of our shortcomings and unhappy personal relations, is due to ignorance." Page 27, "Jesus asks us to love our enemies. . . . We are called upon to remove from the enemy's heart the fear of our own hateful intentions." A valuable meditation for the Easter season.

—C. J. Ramer.

Religion and the Schools, by Paul Blanshard; Beacon; 1963; 265 pp.; cloth, $4.95.

The decisions of the Supreme Court of the United States regarding prayer and Bible reading in public schools have aroused public opinion as few if any decisions in the history of the court have done. Much has been spoken and written that takes into account the total facts in the matter, and many sincere Christian people have become emotionalized and victimized by less than the whole truth presented by persons rising to prominence by sensationalism. For these reasons Paul Blanshard, lawyer, author, and journalist, has rendered a real service in this well-written volume, in which he has endeavored to report the facts in the cases.

We as a peace church should be sure we know the facts before we speak on such controversial subjects. This volume gives a historical review of all court actions on similar questions. The exact statements of the Supreme Court on both prayer and Bible reading are quoted. An extensive bibliography is also given. The Catholic, Protestant, Jewish, and nonreligious viewpoints are fairly presented in the discussions. The author also points up the liberal-conservative theological viewpoints on the Scriptures, and it becomes clear that he himself is of liberal religious opinion.

One of the real values of this volume for our people is that it shows us the complexity of the pluralistic society in which we live, and the real danger of our becoming involved in controversy to no good purpose. As nonresistant Christians we should remember we are "lambs among wolves," sent into the world to testify to it, and that we cannot expect the state to espouse the cause of Christ. Our position as "strangers and pilgrims" makes sense. The church must be God's people recognizing that they are called to be a suffering church. I would recommend that pastors and teachers who find their communities in turmoil over the public school religious issue should read this book.—Nelson E. Kauffman.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Basinger, Clarence and Karen (Martin), Dalton, Ohio, first child, Janice Kay, Oct. 11, 1963.

Bauman, Aden H. and Rebecca (Martin), Elmira, Ont., third child, first son, Leon Marcus, Oct. 8, 1963.

Beckler, Charles and Linda (Stauffer), Friend, Nebr., first child, Cynthia Ann, Oct. 8, 1963.

Brenneman, Keith and Mary Lavonne (Hochstetler), Somis, Calif., first child, Carol Jane, Sept. 22, 1963.

Christianson, Roy and Vera (Pfile), East Peoria, Ill., second son, Eric Lief, Sept. 24, 1963.

Collins, Charles and Mary Berniece (Neff), Goshen, Ind., third child, Ann Berniece, Oct. 10, 1963.

Cressman, Kenneth and Helen (Burkholder), Simcoe, Ont., second child, first daughter, Sheila Joan, Oct. 16, 1963.

Detweiler, Merrill M. and Thelma (Jamison), Silverdale, Pa., third child, first by adoption, a daughter, Diane Lynne, born July 23, 1963; received for adoption, Aug. 5, 1963. (Son and daughter not living.)

Driver, John D. and Virginia (Payne), Harrisonburg, Va., second daughter, Michelle Robin, Oct. 24, 1963.

Eby, Kenneth and Fannie (Martin), Big Spring, Md., first child, Jason Keth, Oct. 22, 1963.

Eby, Seth and Lorraine (Martin), Hagerstown, Md., first child, Michael Dean, Oct. 15, 1963.

Eichorn, Paul and Amanda (Yoder), Cochranton, Pa., tenth child, sixth son, Stephen, Oct. 16, 1963.

Frost, Emmitt and Pansy (Newton), Springville, Ala., twelfth child, eighth son, John Timothy, Oct. 23, 1963.

Geissinger, Willard and Ada (Hunsberger), Royersford, Pa., fourth daughter, Evelyn Irene, Oct. 7, 1963.

Ginder, Jay and Ruth Anne (Bender), East Petersburg, Pa., second child, first son, Barry Jay. Oct. 25, 1963.

Gingerich, Melvin and Mary Ellen (Schlegel), Zurich, Ont., first child, Darla Denise, Oct. 5, 1963.

Haarer, Dan and Twyla (Kauffman), Wadsworth, Ohio, first child, Bradley James, Oct. 18, 1963.

Herr, Earl S. and Ruth M. (Weaver), Lancaster, Pa., third child, first son, Douglas Alan, Oct. 6, 1963. (First child deceased.)

Histand, Arthur H. and Doris (Derstine), Athens, Pa., seventh child, third son, John Mark, Aug. 26, 1963.

Hostetter, Stanley and Alice (Hartzler), New Castle, Del., first child, Marie Gayle, Oct. 10, 1963.

Kolb, Robert C. and Gladys (Gehman), Spring City, Pa., fifth child, third son, Timothy, Oct. 5, 1963.

Kratz, Wayne and Delores (Moyer), Lebanon, Oreg., first child, Judith Ann, Oct. 18, 1963.

Leatherman, Clarence D. and Irene (Rice), Pipersville, Pa., sixth child, fifth daughter, Evelyn, Oct. 14, 1963.

Martin, Vernon and Eileen (Gingrich), Alma, Ont., fifth child, fourth son, Rodney Paul, Oct. 15, 1963.

Mishler, Harold and Gyneath (Leichty), Middlebury, Ind., fourth child, Karen Denise, Oct. 19, 1963.

Myers, Wilson and Bettie Lou (Graybill), Arthur, Ill., second child, first son, Carl Jon, Sept. 23, 1963.

Oberholzer, Richard E. and Lois (Miller), Washington, D.C., third daughter, Mary Beth, Oct. 8, 1963.

Roth, Arnold and Lucille (Shultz), Shipshewana, Ind., fourth child, Loren Scott, Oct. 18, 1963.

Schwartz, Joe H. and Frances (Coblentz), Berne, Ind., sixth child, fifth living son, Herbert Eugene, July 31, 1963.

Schwartzentruber, Glenn D. and Joyce B. (Leboldt), Elmira, Ont., first child, Donald Glenn, Oct. 14, 1963.

Sensenig, Robert and Rhoda (Boll), Gettysburg, Pa., eighth child, fourth son, Roland Matthew, Oct. 20, 1963.

Stutzman, David and Donna (Kauffman), Salem, Oreg., first child, Debra Lyn, Sept. 20, 1963. (Deceased Oct. 11.)

Weber, Richard L. and Barbara (Martin), Reinholds, Pa., third child, second daughter, Wanda Jean, Sept. 25, 1963.

Witmer, John David and Mabel (Zimmerman), Myerstown, Pa., second son, Dale Anthony, Oct. 13, 1963.

Yoder, Andrew and Betty (Coblentz), Geneva, Ind., first child, Elizabeth Jane, May 2, 1963.

Zehr, Richard and Eileen (Roggie), Croghan, N.Y., fifth daughter, Brenda Marie, Sept. 30, 1963.

Marriages

May the blessings of God be upon the homes establishad by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Elvins—Snyder.—David Edward Elvins, Kitchener, Ont., and Miriam Snyder, Waterloo (Ont.) cong., by J. B. Martin at Waterloo, Oct. 5, 1963.

Frakes—Nafziger.—Robert Frakes, Peoria, Ill., and Irene Nafziger, Hopedale, Ill., by Robert Hobbs at the Presbyterian Church, Sept. 7, 1963.

Goshow—Swartley.—John M. Goshow, Franconia, Pa., and Janet Landis Swartley, Souderton, Pa., both of the Franconia cong., by Henry M. Goshow at the Souderton Church, Sept. 14, 1963.

Hamilton—Kauffman. — James L. Hamilton, Akron, Pa., Mountain View, Ark., cong., and Viola Kauffman, Atwood, Ill., Arthur cong., by Richard Yordy at Arthur, Oct. 5, 1963.

Helmuth—Sommers.—Paul J. Helmuth and Lavera Ann Sommers, both of Louisville, Ohio, Beech cong., by Willis L. Breckbill at the church, June 30, 1963.

Keener—Stoltzfus.—Jay Clyde Keener, Lancaster, Pa., Erisman cong., and Vera Ellen Stoltzfus, Grayson, N.C., Big Laurel cong., by Aquila Stoltzfus at Big Laurel, June 8, 1963.

Keyser—Sprinkle.—Carl Keyser, Acme, Pa., Methodist cong., and Nancy Sprinkle, Scottdale, Pa., North Scottdale cong., by Edwin Alderfer at North Scottdale, Oct. 19, 1963.

Landis—Benner.—Gordon Lee Landis, Lancaster, Pa., Mellinger cong., and Marian Ann Benner, Bareville, Pa., Metzler cong., by Mahlon Witmer at Metzler's, Sept. 21, 1963.

McDivit—Mosemann. — David McDivit and Rhoda Mosemann, both of Lancaster, Pa., E. Chestnut Street cong., by Frank M. Enck at the church, Oct. 12, 1963.

Rittenhouse—Beyer.—Abram R. Rittenhouse, Lansdale, Pa., Plains cong., and Mildred Ruth Beyer, Souderton (Pa.) cong., by Henry L. Ruth at Souderton, Oct. 5, 1963.

Sommers—Miller.—Donald K. Sommers and Janet S. Miller, both of Louisville, Ohio, Beech cong., by O. N. Johns at the home of the bride, Oct. 25, 1963.

Stauffer—Miller. — Roger Stauffer, Milford, Nebr., Bellwood cong., and Clarice Miller, Fairview (Mich.) cong., by Harold E. Bauman at the Goshen College Seminary Chapel, Oct. 12, 1963.

Widrick—Noftsier.—Gary Widrick, Croghan, N.Y., and Carol Noftsier, Castorland, N.Y., by Richard J. Zehr at the Croghan C.M. Church, Sept. 21, 1963.

Zehr—Zehr.—Jonathan Zehr, Carthage, N.Y., and Elsie Zehr, Croghan, N.Y., by Richard J. Zehr at the Croghan C.M. Church, Oct. 19, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Archie, John Lawrence, son of James and Maggie Archie, was born at Rainy River, Ont., Sept. 29, 1903; died at Baudette, Minn., Oct. 21, 1963; aged 22 d. Surviving are his parents, 2 brothers (Perry and James Willard), 3 sisters (Sally, Virginia, and Margaret), and his maternal grandparents. One sister and one brother preceded him in death. Funeral services were held at the Grassy River Indian Mission, Oct. 22, in charge of Irvin Grabill and Willard Marner.

Brubacher, Lucinda, daughter of Mr. and Mrs. Jacob Heer, was born in Peel Twp., Ont., April 23, 1892; died at the K-W Hospital, Kitchener, Ont., after a lengthy illness, Oct. 20, 1963, aged 71 y. 5 m. 27 d. She was married to Amos M. Brubacher, who survives. Also surviving are 5 sons (Wesley, Albert, and Clarence), 4 daughters (Salema—Mrs. Mose Baer, Edna—Mrs. Allen Baer, Alice—Mrs. Edwin Martin, and Mabel—Mrs. Martin Baer), 2 brothers (Albert and Simon), 3 sisters (Mrs. Catherine Rupert, Mrs. Barbara Rainy, and Mrs. Lydia Reist), 47 grandchildren, and one great-grandson. Two brothers and 3 sisters preceded her in death. She was a member of the Hawkesville Church. Funeral services were held at the Elmira Church, Oct. 23, in charge of Howard S. Bauman and Clifford Snider.

Heebner, Albert L., son of Daniel G. and Sara (Landis) Heebner, was born at Lansdale, Pa., May 23, 1895; died at the Grand View Hospital, Sellersville, Pa., Sept. 26, 1963; aged 70 y. 4 m. 3 d. On June 6, 1914, he was married to Alice Rittenhouse, who survives. Also surviving are 2 sons and 2 daughters (Grace—Mrs. Kenneth Seitz, Sara—Mrs. Merrill Benner, Norman, and Albert, Jr.), 2 brothers (Jacob L. and Abram L.), one half sister (Sara —Mrs. Paul Halladay), and one half brother (Daniel C. Heebner). He was a member of the Plains Church, where funeral services were held Sept. 29, in charge of John E. Lapp and Wayne Kratz.

Hershey, Maggie D., daughter of Elias B. and Elizabeth (Weaver) Denlinger, was born at Spring Garden, Pa., Aug. 11, 1875; died at her home, Intercourse, Pa., June 11, 1963; aged 89 y. 10 m. She was married to Amos W. Hershey, who preceded her in death. Surviving are 4 children (Alice—Mrs. Benjamin Kanck, Ivan W., Elva E.—Mrs. Frank Martin, and Elsie M.—Mrs. Noah Martin), 12 grandchildren, and 10 great-grandchildren. She was a member of the Hershey Church, where funeral services were held June 15, in charge of Clair Eby, Sanford Hershey, and Amos Weaver.

Hochstetler, Emma Rebecca, daughter of Daniel C. and Elizabeth (Liechty) Witmer, was born near Fort Wayne, Ind., March 13, 1894; died at the Good Samaritan Hospital, Rugby, N. Dak., Oct. 9, 1963; aged 69 y. 6 m. 26 d. On Dec. 9, 1917, she was married to Thomas Yoder. To this union 7 children were born. Her husband and 5 children preceded her in death. Surviving are one son and one daughter (Richard and Violet—Mrs. Ottis Yoder). On July 17, 1955, she was married to Eli G. Hochstetler, who survives. Also surviving are 9 grandchildren, 3 brothers (Ezra, Noah, and Harley), and 5 sisters (Priscilla Bacher, Marian—Mrs. Perry Kistler, Lillian—Mrs. Clayton Zimmerman, Mrs. Matilda Grogg, and Mabel—Mrs. Emmet Erwin). She was a member of the Lake View Church, where funeral services were held Oct. 12, in charge of Elmer Hershberger and Amos Graber.

Landis, Ethel Leta, oldest daughter of C. J. and Cora Garber, was born near Alpha, Minn., July 29, 1896; died after a lingering illness at her home in Wellman, Iowa, Oct. 20, 1963; aged 67 y. 2 m. 21 d. On Aug. 22, 1917, she was married to Noah Landis, who survives. Also surviving are 3 sons (Elmer, Eldon, and Fred), 4 daughters (Bernice—Mrs. Joseph Nafziger and Bonita—Mrs. John Driver, both of Pucrto Rico, Vivian—Mrs. Franklin Murray, Lockport, N.Y., and Ruth—Mrs. Delbert Erb, Argentina), 20 grandchildren, her father, 3 brothers (Lewis, Fred, and Charles), and one sister (Mary—Mrs. Harold Ely). Three children and one sister preceded her in death. She was a member of the Alpha Church until she and her husband moved to Wellman, Iowa, where he is serving the church as bishop and pastor. Funeral services were held at the Wellman Church, Oct. 23, in charge of Paul T. Guengerich and A. Lloyd Swartzendruber, and at the Alpha Church, Oct. 24, in charge of Nicholas Stoltzfus and Fred Gingerich. Interment in Riverside Cemetery, Jackson, Minn.

Schrock, Arden LeRoy, son of Orrin and Margaret (Rohrer) Schrock, was born at Orrville, Ohio, June 15, 1915; died at the Orrville Osteopathic Hospital of a heart attack, Oct. 23, 1963, aged 48 y. 4 m. 8 d. On June 2, 1946, he was married to Dorothy Hindman, who survives. Also surviving are 3 children (Michael, Susan, and Carmen), 2 brothers (Carroll and Arthur), one sister (Alma—Mrs. Charles Porter), and his mother. He was employed as manager of the Ashland Oil Service station. He was a member of the Oak Grove Church. Funeral services were held at the McIntyre Funeral Home, Wooster, Ohio, Oct. 26, in charge of Robert W. Otto.

Shank, Jacob David, son of Peter D. and Susan (Hostetter) Shank, was born near Mummasburg, Pa., March 19, 1884; died after a long illness at his home near Hanover, Pa., Sept. 15, 1963; aged 79 y. 5 m. 27 d. On April 6, 1905, he was married to Clara M. Yoke, who survives. Also surviving are 3 sons and 3 daughters (Grace A., Melvin J., Virgie E. Burkholder, Amos D., John H., and Anna—Mrs. Aaron Bange), 24 grandchildren, 15 great-grandchildren, one brother (John D.), and one sister (Mary S. Shank). He was a member of the Mennonite Church. Funeral services were held at Bairs Church, Sept. 18, in charge of Richard Danner, Harvey Grove, and James Danner.

Stutzman, Debra Lyn, daughter of David and Donna (Kauffman) Stutzman, was born at Salem, Oreg., Sept. 20, 1963; died en route to the Salem Children's Clinic, Oct. 11, 1963; aged 21 d. Surviving are her parents and grandparents (Mr. and Mrs. Clifford Kauffman and Mr. and Mrs. David Stutzman, Sr.). Graveside services were held at the Fairview Church Cemetery, Oct. 14, in charge of Wilbert Nafziger and Millard Osborne.

Weaver, Elmer M., son of Lydia and the late William Weaver, was born in Lancaster Co., Pa., Aug. 6, 1907; died at the Osteopathic Hospital, Lancaster, Pa., Oct. 4, 1963; aged 56 y. 1 m. 28 d. On June 15, 1929, he was married to Minnie Sauder, who survives. Also surviving are one son and one daughter (Leon and Anna Mae—Mrs. Edward Weber), 6 grandchildren, his mother, 3 brothers and one sister (Ivan, Benjamin, Paul, and Anna—Mrs. George Reed). Three sisters preceded him in death. He was a member of the Metzler Church, where funeral services were held Oct. 7, in charge of Mahlon Witmer, John Martin, and Paul Wenger.

ITEMS AND COMMENTS

BY THE EDITOR

A bill to provide parents of school children with larger personal exemptions under income tax laws, so that they can better afford to educate them, has been introduced by Rep. John P. Saylor (R.-Pa.). Mr. Saylor, a layman of the United Church of Christ, said he believes his proposal would help parents who send their children to parochial schools and to private colleges. His bill (H.R. 5680) would increase the $600 exemption allowed for dependents to $800 if the child is a student in an elementary or high school and to $1,000 if in attendance at a college or university.

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According to a U.S. Public Health Service survey, 240,200 illegitimate children were born in the U.S. in 1962—an all-time record in both the number and rate of such births. There were 91,100 white children born to unmarried mothers, the report showed, and 149,100 to nonwhite mothers. The illegitimacy rate was 25.3 per 1,000 live births for white mothers and 223.4 per 1,000 for nonwhite mothers. The over-all rate is 56.3 per 1,000 births—or about one child of every 19 born.

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The Minnesota Baptist Convention (Conservative) has called for an "intensive investigation to discover the depths of

communist activity" at the University of Minnesota. A resolution unanimously approved at the convention's 104th assembly at Lake Koronis assembly grounds requested the Minnesota legislature and the U.S. House of Representatives Committee on Un-American Activities to make the investigation. It quoted a 1961 report of the U.S. committee as saying that "a type of communism declared to be 'more openly revolutionary than those who are in complete accord with Khrushchev and his policy' has been discovered on the University of Minnesota campus involving both professors and students."

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While spiritual values are attributed to life close to the soil, there is a greater spirituality in the modern city than in rural areas today, the United Church of Christ's second quadrennial Town and Country Convocation was told in Tiffin, Ohio. Dr. Martin E. Marty of Chicago, a Lutheran pastor and associate editor of the *Christian Century*, an ecumenical weekly, asserted that town and country churches are not making the proper use of the human relationships and fellowships to be found in agricultural society. "The apartment dweller with two flower pots may be as sensitive to the creativity of God in the earth as is today's organization farmer in a technological society," he said.

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The Mennonite, Pentecostal, and Roman Catholic churches have the youngest age distribution in relation to Canada's total population. Census statistics released by the Bureau of Statistics show that 38.1 per cent of Mennonites are 14 or under, as are 37.6 per cent of Pentecostals and 37.2 per cent of Roman Catholics. Presbyterians, Anglicans, and Baptists have the oldest age distribution. Listed as 75 or older are 14.2 per cent of Presbyterians, 10.5 per cent of Anglicans, and 10.3 per cent of Baptists.

• • •

The Christian communities in Israel numbered 50,543 in 1961, comprising 2.3 per cent of the general population of Israel at that time, according to recently released census figures. The largest single Christian community—the Greek Catholics—numbers 20,313; the Greek Orthodox, 15,473; the Roman Catholics, 7,048; Maronites, 2,644; and Protestant denominations, 1,704. Sixty-one per cent of the Christians live in cities, compared to 17 per cent of Israel's Moslems and 10 per cent of the Druse.

• • •

At the 13th General Assembly of the Kyushu District of the Kyodan held May 14, 15, at the Chubu Church in Fukoka, Japan, it was decided to send a statement to Colonel W. E. Beck, commander of combat and strategy force, the base commander, J. R. Roche, and Ambassador Reischauer to protest against the stationing of F-105 fighter bombers at the Itasuke Air Force Base and nuclear submarines at Saseho harbor. The statement said that Christians, looking toward world peace, cannot allow the United States to promote these plans; the General Assembly of the Kyushu District of the United Church of Christ in Japan wishes to go on record as being strongly opposed to these plans.

• • •

A Lutheran Church in America evangelism strategy conference in Cleveland, Ohio, urged the denomination to expand its ministry among Negroes, Mexicans, and Puerto Ricans. As a first step, the conference asked the denomination's Commission on Evangelism to assign a person to represent the LCA in community outreach, especially among minority groups. The commission was to act on the recommendation at its next meeting in New York. Norberth H. Stracker, Jr., of New York said there must be a "mass conversion" among LCA members who have "never experienced rebirth, conversion, or made the great decision of life dedication to Jesus Christ.

"We have no alternative," he said, "but to conclude that what the church needs so desperately is a new Pentecost, a new baptism of the Spirit . . . not outside but within its own ranks, which will bring into a living reality a new brand of totally committed discipleship."

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Brooks Hays, former Arkansas congressman, says he believes the results of the recent civil rights march on Washington will be felt in the moral realm and in altered attitudes by the white majority toward their Negro friends and neighbors.

• • •

Bishop Fulton J. Sheen, noted Roman Catholic television preacher, author, and columnist, has written a series of miniature "essays" on the spiritual significance of Christmas for publication this fall on Christmas cards. A spokesman for Hallmark Cards said Bishop Sheen, who is national director of the Society for the Propagation of the Faith, had contracted with the firm to provide a series of original prose messages for Christmas cards.

• • •

With President Kennedy's nomination of Dr. John Austin Gronouski of Madison, Wis., as Postmaster General, the U.S. for the first time in history has three members of the Cabinet who are Roman Catholics. Other Catholics currently holding Cabinet posts are Attorney General Robert F. Kennedy and Secretary of Health, Education, and Welfare Anthony J. Celebrezze.

• • •

Time ran out at the Billy Graham Southern California Crusade on Sunday night, Sept. 8. It ran out for nearly 150,000 persons who heard the evangelist voice his warning that "we may never again see a moment like this in Los Angeles." During the 21 services, referral cards showed that 36,486 persons accepted Dr. Graham's invitation to repent, receive Christ "as your personal Saviour and commit your life to Him."

• • •

Psychology and psychiatry are becoming a "secular religion," and their practitioners a "new class of policemen" in society, a professor of psychiatry told the American Psychological Association convention in Philadelphia, Pa. Dr. Thomas S. Szasz of the Upstate Medical Center of the State University of New York, at Syracuse, expressed apprehension over what he called the trend of the behavioral sciences "to replace traditional legal and religious distinctions of 'good' and 'evil' with an ideology of 'mentally well' or 'mentally sick.'

"The functions of the policeman and the clergyman," he said, "are being relegated to the psychologist and psychiatrist. Society is relinquishing them and the behavioral scientist is grasping for them. But . . . as social groups, the courts, schools, and churches find the psychologist and psychiatrist going more deeply into their fields, they will offer increased resistance. I think there will be a reaction to the pandering of the belief that 'the good life' is a life of mental health."

• • •

Evangelist Billy Graham outlined several ways in Los Angeles for "spiritually mature Christians" to live according to Christ's teachings. Addressing a crowd of some 31,000 at the 17th session of his Los Angeles Crusade, he said that while instruction is given to live as Christians, "we have not been told how." Dr. Graham suggested these ways to lead a Christian life:

"1. Learn the secret of prayer. The disciples asked Jesus to teach them to pray. We have learned to harness the power of the atom, but very few of us have learned how to develop fully the power of prayer.

"2. We are to read the Bible. The Bible is the most modern book in the world. It has been the anvil upon which the critics have worn out their hammers.

"3. We need to learn Christian discipline. We need to have our minds disciplined. Our tongues must be disciplined so that we bless, not waste valuable time."

• • •

Fourteen hundred East German soldiers managed to flee to the West since the erection of the infamous Berlin Wall.

GOSPEL HERALD
Tuesday, November 19, 1963
Volume LVI, Number 46

Life's only prop,
For him to lean upon—
A knotty, twisted staff.

Lines drawn deep,
Too early for his years—
Carved by care and struggle.
—D.

A Christian Philosophy of Change

(Third in the series of condensed General Conference messages.)

By Paul Erb

Our topic calls for a description and evaluation of the process of social change from the Christian viewpoint. It assumes that there is change, and that there is a definable Christian attitude toward it.

The discussion of a philosophy deals with general principles rather than with specific instances of change. Illustrations only illuminate the principles.

I. Scriptural Background

The Scriptures tell us of certain unchangeable absolutes, which cannot be shaken. There is the eternal God, who changes not (Mal. 3:6), with whom is no variableness (Jas. 1:17), who inhabiteth eternity (Isa. 57:15), who remains forever (Lam. 5:19), whose mercy endureth forever (Psalm 136).

There is Christ our Lord, the image of the invisible God (Col. 1:15), the beginning and the end (Rev. 1:8), a high priest forever (Heb. 7:17), the same yesterday, today, and forever (Heb. 13:8).

There is the Word of God, the God who cannot lie (Titus 1:2). This Word shall not pass away (Matt. 24:35), shall stand forever (Isa. 40:8), is settled forever in heaven (Psalm 119:89). It should not be added to nor taken from (Rev. 22:19). The Golden Rule has not been replaced, nor the Ten Commandments repealed.

There is the kingdom of God, whose King is eternal (I Tim. 1:17), sitting on a throne which is forever (Dan. 7:27). This kingdom is everlasting (Psalm 145:13); it cannot be moved (Heb. 12:28).

Thank God, there are things which do not change!

But the Scriptures also picture the dynamic, changing relationships of these absolutes to man in his current situations. The unchanging God calls men in a changing world to change and to bring about changes.

Change is inherent in a temporal order. Man's days are a shadow that passes (Psalm 144:4). History moves from age to age (Acts 14:16; 17:30). God's administration changes with new situations (Heb. 7:12).

(Continued on page 1028)

FIELD NOTES

Annual Sunday School meeting, Chambersburg, Pa., Nov. 27, 28. Speakers include Paul W. Smith, Elida, Ohio, Aaron M. Shank, Myerstown, Pa., and Clarence Y. Fretz, Hagerstown, Md.

Ben and **Leah Birky** of the Hopewell congregation, Kouts, Ind., observed their 53rd wedding anniversary on Nov. 1.

Give the Gospel Herald for Christmas gifts and your friends will receive 50 gifts throughout the year. Send the names and addresses soon so that the gift cards can be sent before Christmas. The annual subscription rate is $4.25. (Canadian subscribers add for the exchange.) Payment may be sent with the order or the charge can be billed. The gift subscriptions should be for new subscribers and not for persons already getting the **Gospel Herald.**

Don Gehman, Gap, Pa., was director of a Music Conference held at Sandy Hill, Sadsburyville, Pa., on Nov. 17.

Allen Shirks, Bihar, India, plan to show their pictures of India at the Conestoga Valley High School auditorium, Conestoga, Pa., Saturday, Dec. 7.

Bible Conference at Slate Hill, Shirmanstown, Pa., Nov. 27, 28. Speakers include Norman Yutzy, Broadway, Va., and Kenneth Seitz, Mexico City, Mexico.

New Every-Home-Plan churches for the **Gospel Herald** are University Mennonite Church, State College, Pa.; Glenwood Springs, Colo.; and Blenheim, New Hamburg, Ont.

MYF Leadership Workshop, Laurelville Camp, Mt. Pleasant, Pa., Friday noon to Sunday noon, Nov. 29 to Dec. 1. Workshop personnel include Gene Herr, chairman; Reid Carpenter, director of "Young Life," Pittsburgh, Pa.; Victor Stoltzfus, North Lima, Ohio; Terry Burkholder, recreation director; and Ron Hostetler, music director.

Board of Education executive committee: Paul Erb, president; Nelson E. Kauffman, vice president; J. Forrest Kanagy, secretary; Melvin H. Lauver, treasurer; A. P. Hallman, financial agent; new member—John M. Drescher, sixth member, succeeding Milo Kauffman.

Thanksgiving and Bible meeting, Buffalo, Lewisburg, Pa., Nov. 28. Speakers include Isaac K. Sensenig, Ephrata, Pa., and Erie Renno, Belleville, Pa.

John R. Mumaw, Harrisonburg, Va., will be guest speaker at the Ministers' Meeting and Mission Board meeting at Zion, Hubbard, Oreg., Dec. 9-13.

Christian Life and Evangelism Week at East Bend, Fisher, Ill., Nov. 17-21, with E. M. Yost, Denver, Colo., as speaker.

D. J. and Ida Fisher, Kalona, Iowa, celebrated their 60th wedding anniversary on Nov. 5. Three other friends who had been guests at their wedding also attended this celebration.

Franconia Mennonite Historical Society annual meeting, Line Lexington Mennonite Church, Line Lexington, Pa., afternoon and evening of Nov. 24. Speakers include Willard Ruth, Chalfont, Pa., Melvin Gingerich, Goshen, Ind., and John A. Hostetler, Willow Grove, Pa.

Elizabeth Showalter, former editor of **Words of Cheer,** will address the college faculty and student body at Eastern Mennonite College on Graduate Alumni Day, Nov. 20. The theme of the program is "E.M.C. Alumni in Writing and Editorial Work." There will also be recorded accounts by Mrs. Loren J. Lind, editor of **Story Friends,** John M. Drescher, editor of **Gospel Herald,** and Ellrose Zook, executive editor at the Mennonite Publishing House, concerning their work.

Milton Schwartzentruber is serving as the pastor of the Vineland (Ont.) Mennonite Church on a one-year assignment. He was formerly a member of the Steinman Mennonite Church, and is a graduate of E.M.C. and Goshen Biblical Seminary.

The London Rescue Mission, London, Ont., served 309 different men during October, 1963. From Jan. 1 to Oct. 31, 1963, 1,234 different men were registered.

Dr. Oswald Smith, Toronto, Ont., is scheduled as the Convention speaker at the International Union of Gospel Missions' Convention, May 23-27, 1964, at London Rescue Mission, London, Ont. Only once before has the Convention been held in Canada.

Harold Christophel, Battle Creek, Mich., was speaker for the missions emphasis at Midland, Mich., Nov. 17.

Thanksgiving and Missionary Program at 12th and Windsor, Reading, Pa., with David Thomas and H. Raymond Charles of Lancaster, Pa., and James H. Hess, Willow Street, Pa., as speakers.

Simon Gingerich and wife, Wayland, Iowa, observed their 59th wedding anniversary on Oct. 26. He is retired bishop of the Sugar Creek congregation, Wayland, Iowa.

(Continued on page 1045)

Nov. 24 has been designated "Every Teen in Church Sunday" by the National Youth for Christ. Carl J. Bihl, president of YFC, is urging all pastors and church officials to espouse this goal and strive to win many thousands of teen-agers to Jesus Christ. We commend this emphasis and encourage all our congregations to redouble their efforts to reach the teen-agers on that Sunday.—Roy S. Koch, Moderator of Mennonite General Conference.

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GOSPEL HERALD

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EDITORIAL

Board of Education Meeting

The sixtieth annual meeting of the Mennonite Board of Education was held Oct. 31 to Nov. 2 at Goshen College. A Teachers' Convention of Mennonite high schools was held during the same days at Bethany Christian High School, Goshen, Ind.

The Board took considerable time for discussion on a philosophy of education. The subject was opened with a panel discussion on issues involved in a philosophy of Christian schools for the Mennonite Church.

In a later session guest speaker Edgar M. Carlson, president of Gustavus Adolphus College, spoke on the subject, "Determining a Christian Philosophy of Education." Following this address board members, administrators, and faculty members of Mennonite colleges and high schools were divided into small discussion groups. These groups discussed the same subject the early panel considered. Reports or summaries from these groups were brought together, digested, and then reported to the entire body in the following morning session.

A recommendation was adopted which called for the study of a philosophy of education. Clear objectives and methodology for Christian education ought to grow out of such a philosophy.

During the past year Goshen College enrolled 913 full-time students in the college. Total full-time and part-time students was 1,119. A policy on extramural athletics was drawn up.

There was a major increase in the Biblical Seminary enrollment. Last year full-time seminary students totaled sixty-three. Up to this date the appointment of a new dean for the seminary has not been made. Construction of the Clayton Kratz Hall is begun.

Hesston College made real progress toward accreditation in the North Central Association. A 160-page self-study was submitted to the association and a committee of examiners is planning to visit the college.

The Board took action to proceed with the building of the new Mary Miller Library at Hesston College as stipulated funds are available.

A courtesy report from Eastern Mennonite College indicated a 523 full-time enrollment during the 1962-63 year. Program improvements in self-studies and provisions for additional improved and new facilities are under way.

In universities throughout the United States and Canada 29 Mennonite student fellowships are meeting regularly. Most of these fellowships involve primarily graduate students and are inter-Mennonite. A total of 30 Mennonite faculty members are found in fourteen different university locations.

Thorough studies were made on government aid to education. Much information concerning involvements in such aid was collected. More study must be given to this. It continues to be a difficult area to appraise or come to a common agreement on.

The Christian education of youth continues to be a real concern of the church. From this Christian concern and the growing responsibility of the church in education because of many influences and growing interest, enrollment, and need, we must have a growing concern. We desire and need to develop a clear philosophy of education. This is one of the primary immediate goals of the Board of Education. The education of young people is a necessary and particular concern of the church.—D.

Fear or Faith

There was a day the map makers, not knowing the other side of the sea, wrote strange statements on their maps. On one part of the map they wrote, "Here be dragons." A little farther the map maker marked, "Here be demons that devour men." Strange imaginations and fears created strange demons.

Ralph Waldo Emerson wrote:

"Some of your hurts you have cured
And the sharpest you still have survived,
But what torrents of grief you endured
From evils which never arrived."

Most of us can say this speaks to us. Fear instead of faith takes over. When this happens, our fear causes fierce inventions of our imagination to take over. These intrude whenever faith fades.

In the individual life worry becomes an obsession when the objects of real importance take second place; when the God who rules over all is made in our minds like unto ourselves; when we too much wonder how *we* can do it and fail to see the omnipotent God we have.

In the family and individual life many false fears confront us when our faith becomes weak. And as Lowell wrote, "The misfortunes hardest to bear are those which never come."

Jesus' words give real comfort. "So don't worry and don't keep saying, 'What shall we eat, what shall we drink, or what shall we wear?' That is what pagans are always looking for; your Heavenly Father knows that you need them all. Set your heart on his kingdom and his goodness, and all these things will come to you as a matter of course. Don't worry at all then about tomorrow. Tomorrow can take care of itself! One day's trouble is enough for one day" (Matt. 6:31-34).*

—D.

* From **The New Testament in Modern English.** © J. B. Phillips, 1958. Used by permission of The Macmillan Company and Geoffrey Bles.

Think on This

You've heard of the man who spent so much time tuning up, lubricating, and polishing his machine that he never did get it on the road. Then too there was the steamboat with such a large and beautiful whistle that every time it blew its whistle it used so much steam that the boat had no power to move. Sometimes one gets the feeling that we spend so much time keeping our organization in shape that we never get going. Or we have so much pride in our whistle and in blowing it that we lose the power for doing.

Change in itself is neutral. It may be either good or bad.

A Christian Philosophy of Change

(Continued from first page)

The temporal order yields to the eternal (1 Cor. 7:31; Rev. 21:4). There will be change until time shall be no more (Rev. 10:6).

Man has changed. He has turned away from God and refused His sovereignty. He has changed the truth of God into a lie (Rom. 1:25), has turned away from God (Num. 20:21), has refused to hear Him (Heb. 12:25), and has gone his own sinful way (Isa. 53:6; Eph. 2:2).

But man must change again and keep on changing. God invites man to return to Him in repentance (Acts 26:20), to forsake his evil ways (Isa. 1:16), to learn the ways of righteousness (Isa. 1:17), and to follow Christ in obedient discipleship (Luke 14:27, 33).

God commands His people to preach the everlasting Gospel (Matt. 28:19), to teach men to do His will (Matt. 28:20), and in the fellowship of the church to grow in grace and the knowledge of Christ. This whole process involves endless change.

II. These Changing Times

Christ's church finds itself today in the midst of a rapidly changing world. Both the tempo and the scope of these changes are increasing. Radical change is the most obvious constant of our time. The change is more than a slight rearrangement of elements; it is a great upheaval.

What is causing these changes in the world? One cause is the increase of learning, especially in scientific knowledge. This has brought a technological revolution, which makes former levels of culture obsolete. Another cause is improved means of communication, which has made the world one big neighborhood. The controlling power of the smaller closely knit community is breaking down.

Another cause is the growing economic and social interdependence. This has increased contact and challenged the separateness of the church as its members have found their places in a great variety of callings. A concomitant of this is urbanization, with a breakdown of family life, morality, and mental health. There is also higher income, resulting in a higher standard of living, tending toward economic stratification. This has introduced also the element of vacation and play to occupy the non-work, non-worship time that our fathers did not have.

These causes are producing changes, both in the world and in the church. A church-dominated culture has largely yielded to a secular, state-dominated culture. Forms of order and discipline coming out of religious sanctions have less power in the lives of church members. Older hierarchies of values and authorities are being challenged.

The older generation has a sense of bewilderment in the presence of changes that they do not understand and cannot control. "As our feet tread the earth of a new world, our heads continue to dwell in a world that is gone." There is a sickening feeling of a stable world cracking up.

The younger generation is attempting to reassemble a scale of values that seems to make sense under the new conditions. Many are confused and distressed in the process.

Tensions have increased between the bewildered oldsters and the confused youngsters. The unity of the church is under strain and some schism has resulted. For the groups which are in tension do not always divide according to chronological age. Some young people think old, and some old people think young.

Some of the changes we are seeing have unquestionably made the church more relevant in its society, and better able to witness for truth and right. It is possible to be so fixated on the past as to be unable to deal with present reality.

III. The Nature of Change

Not everything in the world order is evil. Culture in itself is neutral. One may sing God's praises in many languages and in many garbs. We do not have missions in order to change culture. Culture may be brought under the sovereignty of Christ, or it may be used by the powers of the Antichrist.

Therefore, change in itself is neutral. It may be either good or bad. Or it may be without religious or moral significance. Most of us smile at the suggestion that Daylight Saving is interfering with "God's time," because we remember how recently the standard time belts were created by the railroads.

Change need not be thought of as degeneration and departure from the right. It may also be healthy growth and development toward the right.

But some change is bad. Desire for change is often an accommodation to pressure from an ungodly society. It may arise from a basic worldliness of spirit which listens to the siren call of a sinful world rather than the command of a holy God. We are in great danger of accepting all change, and so blessing that which is evil.

Since life is dynamic, change may be considered inevitable. An inebriate stopped a man on the street and asked him what time it was. Being informed, he said, "All day long I keep getting different answers." Yes, the clock cannot be stopped, and every minute has a different answer. Change cannot be impeded.

But change can be guided. This keeps us from being fatalistic, and makes us responsible. The Christian and the Christian Church can guide the process of change.

IV. The Christian Attitude Toward Change

The Christian Church need have only incidental concern about changes that have no implications concerning her faith and life. She should recognize that a faithful church can exist and function within many varieties of culture, and should refuse to waste her energies in dealing with details that have no importance.

The church should frankly recognize the changes which are taking place. Taboos against talking about known conditions for fear of conflict only cause festering underneath. Finding scapegoats for our problems does not produce solutions, only hostility.

To assail change is futile. Even the Roman Catholics are recognizing this, and are ready to consider changes in age-old practices. Cardinal Cushing has said, "We can imagine fewer illusions of more potential danger to the church than the notion that what was successful at one moment in church history must be, for that reason, institutionalized in a permanent and unchanging fashion."

There should therefore be honest diagnosis, clear distinction between right and wrong, and genuine effort to guide the process of change. Change should be a carefully considered process, not a blind and helpless yielding to forces.

For the Christian, circumstances are neither determinative, making him a victim, nor irrelevant, making him an impractical idealist. Every circumstance is a situation

(Continued on page 1045)

Our Readers Say—

The article on the graduate student by Leo Driedger (Oct. 22 issue) strikes home. Thanks for printing it. Leo calls his observations subjective, but I'm sure he speaks for most serious Christian students at one point or another in their search. The questions he asks are basic, and are questions the church should ask with the student.—Loren Lind, Scottdale, Pa.

It is not through critical contemplation as spectators but by sharing the benefits of Christ's work that we confess His deity.

Jesus, the Incomparable Son

By Howard H. Charles

As Jesus' Galilean ministry drew to a conclusion, He retired with His disciples to northern Palestine. During those days, according to our Gospel records, Jesus put to His followers the question, "Who do you say that I am?" Peter's answer on that occasion, while significant, did not embody all that the church subsequently came to see in Jesus. As to His genuine humanity the disciples had no doubt. But increasingly it became clear that there were elements in Jesus that were more than human. The church much later gave formal expression to this conviction in the well-known Chalcedonian Creed in which it declared, "We all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ . . . truly God and truly man."

What is the evidence that the early church saw in Jesus more than mere humanity? We may begin with the witness of the Apostle Paul. It is a matter of dispute among Bible scholars whether Paul ever actually called Jesus God. The crucial passage is Rom. 9:5 where the problem is one of punctuation. Since punctuation is editorial and was not part of the original Greek text, there will always be room for differences of opinion because the syntax is ambiguous (compare RSV and AV). But Paul did apply two other titles to Jesus which are full of significance for understanding how he thought of Him.

An Old Title Reapplied

The first of these is the term "Lord." This is Paul's usual designation for Jesus. In one form or another it occurs more than two hundred times in his letters. It is commonly recognized today that Paul is applying to Christ a title which in the Septuagint (the Greek translation of the O.T.) was used for God. In the application of this title to Jesus, Paul is expressing his belief that Jesus is more than a mere man.

The second title is that of Son or the Son of God. In the O.T. this terminology was used to refer to angels (Job 1:6), to Israel (Hos. 11:1), and to the king in Israel (II Sam. 7:14). The title in the O.T., therefore, does not describe a divine being but "groups or individuals who stand in a peculiarly close religious relationship with God." But in Paul's letters Jesus is God's Son in a unique and unshared sense. That this is so may be seen in a passage such as Col. 1:13-20. The one who is described here as Son is no less than "the image of the invisible God." He existed before creation. Indeed, "all things were created through him and for him." And what is more, "in him all the fullness of God was pleased to dwell" (cf. Col. 2:9).

Although Paul clearly locates Jesus within the sphere of deity, he does not displace God with Jesus. Jesus remains the Son of God and therefore subordinate to the Father. This point is made in a number of passages, one of the most interesting of which is I Cor. 15:24-28. Here Paul contemplates the eternal subjection of the Son to the Father "that God may be everything to every one."

Paul and the Primitive Church

The high view of the person of Christ in Paul's letters was not a creation of Paul's fertile imagination. Certainly Paul made his own contribution to the church's thinking about Christ, but his contribution was largely a matter of drawing out the implications and developing more clearly what was already implicit in the primitive church's understanding of Jesus.

We may gather something of what the earliest Christians thought and said about Christ from the early chapters in Acts. There is no elaborate doctrine set out in the sermons and incidents recorded in them, but there is one detail that is especially interesting. Peter in his sermon on the day of Pentecost is represented as climaxing his message with the declaration that God made the Jesus whom they had crucified "both Lord and Christ" (Acts 2:36).

We have already noted the significance of the term "Lord." At the beginning of this century it was suggested by certain N.T. scholars that the occurrence of the term "Lord" in the early chapters of Acts was a throwback of Pauline theology. It was argued that the term "Lord" was first applied to Jesus in the Gentile Christian church and not in the primitive Jewish Christian community. Interestingly enough, however, the term in its Aramaic form (the language of the primitive Jerusalem church) occurs in Paul's letter to the Corinthians (16:22b).

It is translated in the RSV as a prayer, "Our Lord, come!" It is now generally admitted that this is a fragment of liturgical language used in the worship of the primitive Aramaic-speaking Christian church. Thus in the earliest days of the Christian movement Jesus was known and honored as Lord. The germ of Paul's view of Christ was already present in the theology of the Jewish Christian church in Jerusalem.

Why Did They Do It?

But how did it happen that the earliest Christians called Jesus Lord? They were not content merely to call Him the Messiah, but they prayed to Him. They invoked His name in healing, in the casting out of demons, and in baptism. Again, as in the case of Paul, their thought about Jesus was not without its antecedents. The convictions arrived at during those early days of the church had their roots in previous facts and experiences.

What did Jesus think about Himself during the days of His earthly ministry? What claims did He make for Himself and what are the implications of His ministry for an understanding of His person? Into this large and difficult problem we cannot go in detail. But a few observations may be made. One of the facts to which the Synoptic Gospels bear clear witness is the consciousness on the part of Jesus of a unique relationship to God as His Son.

The term "Father" for God was not a new title, but Jesus' use of it was distinctive. He distinguished between the sense in which God was His Father and the way in which God was the Father of His disciples (*e.g.*, Matt. 10:29, 32 f.). He never used the phrase "Our Father" to include Himself and His disciples in a common sonship in the family of God. There are various passages that bear witness to the

Hymn of Thanksgiving

By Edna E. King

Lord God, by whom is all life graced,
To Thee Thanksgiving's hymn be raised
As, pausing, we make of this day
A hallowed time in which to pray,
Nor let our souls so craven be
But that we note Thy majesty,
Lifting our voices unto Thee
With one accord, exultantly,
In thanks for gifts Thy hand bestows,
Thou source from which each blessing flows,
Thou giver of the Living Bread
By which our souls, as well, are fed.

Sunday School Milestones Memorialized

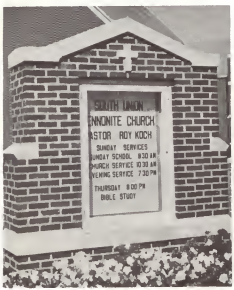
By Paul M. Schrock

The dedication of the marker and its unveiling (right) by direct descendants of early Amish Mennonite preachers of the area climaxed the Ohio observance. Representatives of South Union, the West Liberty Ministerial Fellowship, the Logan County Historical Society, and the Mennonite Historical and Research Committee spoke from a platform improvised from two farm wagons. *The Church Nurtures Faith*, the story of three centuries of Mennonite Christian education, was released during the conference and autographed by Author J. C. Wenger.

The importance of the Sunday school to the Mennonite Church was underscored this fall by special programs and the dedication of historical plaques at South Union, West Liberty, Ohio, Oct. 12 and 13, Masontown, Pa., Oct. 27, and Wanner, near Hespeler, Ont., Nov. 3. The Ohio meeting commemorated the first permanent Sunday school in the Mennonite Church, begun by Preacher David Plank on June 7, 1863. Addresses on the history and future of Christian nurture in our church were presented by Paul Lederach, Ellrose Zook, Arnold Cressman, J. C. Wenger, and others.

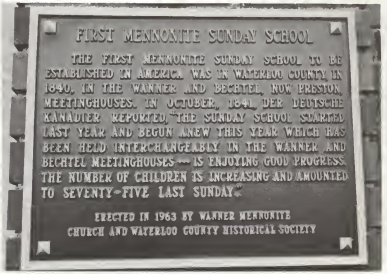
Descendants of Bishops King and Yoder and Preachers Headings and Plank unveiled the plaque: Linda Yoder, Tilman Headings, John Hostetler, and Beatrice Krabill.

Top: South Union Historian Ira Thut, holding a stool made by Plank, prepared a fascinating display of early Sunday-school literature, century-old bonnets, diaries, deeds, etc. *Bottom:* John L. Yoder, chairman of the unveiling ceremony, directed a two-hour historical bus tour of the area.



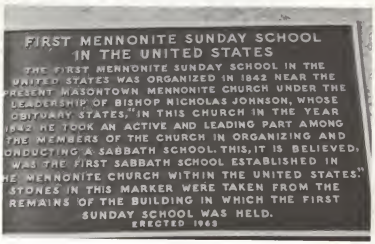
The first Mennonite Sunday school in America met in 1840 in a white brick building where the Wanner Church now stands (left). Because of division among church leaders, it was discontinued for a time. Taking part in the plaque dedication were Waterloo County Historical Society President Wilson Hunsperger, J. J. Hostetler, Leslie Witmer, Nelson Bechtel, and Melvin Gingerich.

The three Sunday-school observances were sponsored jointly by the Mennonite Commission for Christian Education, the Historical and Research Committee of the Mennonite Church, and the local congregations. Members of the general planning committee were Secretary of Sunday Schools J. J. Hostetler, J. C. Wenger, Russell Krabill, Ellrose Zook, and Melvin Gingerich.



Sanford G. Shetler (left) dedicates the memorial marker at Masontown as Pastor Paul M. Roth looks on. The stones in the monument were gathered from the remains of the building in which the first Sunday school in the United States was held in 1842. The candleholders on the left and right flanked the speakers' stand during the program inside the church. They were used in the early meetinghouse which stood near the present building.

The anniversary program at Masontown on Oct. 27 included addresses by J. J. Hostetler, Paul Erb, Paul M. Lederach, and Paul M. Roth. Also participating were a former Masontown Sunday-school superintendent, Ralph Berkshire, now living at Harrisonburg, Va., the Townsend Quartet, Ellrose Zook, and the vice-president of the Fayette-Westmoreland County Historical Society.



Mennonite Graduate Fellowship Meeting

The sixth annual meeting of the Mennonite Graduate Fellowship will take place at Harvard University, Cambridge, Mass., Dec. 30 through Jan. 1. All Mennonite graduate students and interested persons are invited. A special mailing giving further information has been sent to many of the four hundred Mennonite graduate students now studying in universities.

What Is MGF?

Those who are interested in Mennonite Graduate Fellowship may order a fourteen-page paper entitled "Mennonite Graduate Fellowship: Its History, Purpose, and Future," for the price of twenty-five cents, from Mary Martin, 1711 Prairie St., Elkhart, Ind. This paper has been written by Leo Driedger, chairman of MYF, for information and discussion purposes at the Harvard meetings. It includes a listing of all past papers presented, how MGF began, what it seeks to do, and what plans for the future are. Meetings in the past have been held at Columbus, Chicago, Philadelphia, Iowa City, and Waterloo, on themes such as evolution, psychology, fine arts, and vocations.

The Program

The theme of the meetings is "The Meaning and Relevance of the Bible for the Modern Scholar." Papers will be presented by graduate students and professors who represent thirteen different disciplines, including sociology, theology, astronomy, New Testament, social work, medicine, Old Testament, ethics, engineering, history, social psychology, philosophy, and biochemistry. The following papers will be read:

The Irrelevance of the Bible for the Modern Scholar—Marlin Jeschke (Goshen College Biblical Seminary)

Responses to Jeschke Paper—Owen Gingerich Smithsonian Astro-Physical Observatory). Ed Riddick (University of Chicago). David Garber (Princeton Theological Seminary)

The Bible as a Source of Spiritual Sustenance and Inspiration for the Scholar—W. Shellenberger (Indiana University)

The Biblical World View—G. Ernest Wright (Harvard Divinity School)

The Authority of the Bible in the Context of Pragmatic Relativism—J. Lawrence Burkholder (Harvard Divinity School)

The Relevance of the Bible for a Crucial Professional Decision—Jon Clemens (Massachusetts Institute of Technology)

Scholars at Boston Create Christian Church Fellowship—Robert Jungas (Harvard Medical School)

What Biblical Authority in a Power World Means—Gordon Kaufman (Harvard Divinity School)

Faith of a Heretic—Theron Schlabach (University of Wisconsin)
—Harry LaFever (Eastern Mennonite College)
—Joe Smucker (Michigan State University)
—Paul Shenk (Boston University)

Mennonite Graduate Fellowship: Its History, Purpose, and Future—Leo Driedger (Michigan State University)

Campus Discussions

A panel of four will discuss Walter Kaufmann's *The Faith of a Heretic* at the meetings. The book is a fine discussion stimulator. Kaufmann attacks some of the basic presuppositions that Christians hold dear, and it forces us to think through our faith again. This $1.45 paperback book is being discussed on several campuses in preparation for the meetings. We would encourage you to discuss it on your campus also, and bring your thoughts and contributions to Harvard.

Who Is Coming?

Two months before the meetings, we already had word that carloads of students were gathering in Kansas, Wisconsin, Michigan State, Cornell, Goshen, and Virginia. Up to one hundred, from as many as fifteen states and provinces representing twenty-five schools, have been present at some meetings. Thirteen disciplines are represented on the program alone; so there should be scores of disciplines represented.

Travel Help Available

It is estimated that lodging, food, and registration expenses at Harvard for the three days will not exceed ten dollars per person. At least seven and possibly more travel scholarships of twenty and thirty dollars are available for those who need money to help pay for some gas expenses. Travel scholarship inquiries should be directed to Leo Driedger, 1403 G Spartan Village, East Lansing, Mich.

Goshen College

One of the essential purposes of education at Goshen College was particularly demonstrated in two chapel services this fall.

The speakers were two Goshen professors who were openly sharing their "spiritual pilgrimages" with students.

Dr. John Oyer, professor of history, and Dr. C. Franklin Bishop, professor of biology, are among many faculty members who believe they occupy a responsible position in advancing the student's Christian growth. They are able to contribute significantly to one of the basic purposes of Christian education at Goshen College.

This is to help the student recognize his own responsibility to develop a mature Christian faith—one which will result in more meaningful service to Christ, and a deeper understanding of God and self.

Dr. Oyer recognized the problem of searching for a balance between: (1) the Mennonite ethical tradition which can lead to the belief that works determine man's salvation, and (2) the strong emphasis in revival meetings on an emotional experience of salvation.

The difficulty which confronted Dr. Oyer is one facing many college students as they find their religious concepts not fully adequate to meet the rigors of academic challenges.

Because this kind of Mennonite Christianity was the only Christianity he knew, Oyer found the Christian faith to be an unsatisfactory religion of "don'ts." How then does one "find and know" God, he asked.

Oyer spoke of his relief work in Germany during the second world war as the medium through which God worked in his life. He came to the realization that God was speaking to him through this experience. God made clear the relevance of the ethical tradition of Mennonitism in today's world. Through close adherence to living the principles of Christianity, Mennonites do have a genuine witness and place in contemporary society.

Realizing the awesome power of God to work, regardless of circumstance or activity, Oyer was directed to the necessity of searching for Christ. As one recognizes the supreme power of God, he finds a balance between the two extremes of only works or only emotionalism, he told the students.

Dr. Bishop spoke also of God's use of circumstance in the life of man. His experience was one of acknowledging the necessity of God for a fruitful life, after finding life without God hopeless.

Referring to John 10:23 and 24, Bishop compared himself and many men to the soldiers beneath the cross of Jesus. They were deeply concerned about determining their rights to a shabby piece of clothing, while just above their heads was available the priceless gift of God to all men.

Too many Christians have little close contact with God because their eyes are only on things of this world, he said.

Drawing from his own experience, Dr. Bishop related how God, using other persons, and certain circumstances, led him to lift up his eyes from the material world and the sin into which he had fallen.

Dr. Bishop expressed his desire to help students understand and experience God's answer to problems in Christ. He expressed also the willingness of faculty members to share their past steps in Christ with those students who are now at the point of taking similar steps in their Christian experience.

By frankly relating their own experiences of difficulty with the Christian faith and making them relevant to young adults today, instructors provide a source of strength and perspective for the student who comes to realize that spiritual growth is not easy and automatic.

Faculty aid, in understanding and maturity, is particularly beneficial since it is given in the same academic community from which many of the students' questions arise.

"The Fright Peddlers"

Some Congressmen are beginning to express open alarm over a flood of mail from people who are afraid the government will be turned over to communists. Many writers center their attack on the United Nations and the Arms Control and Disarmament Agency.

In a major speech on the Senate floor, May 2, Sen. Thomas H. Kuchel of California accused the John Birch Society and others of inspiring these letters by "fabricating hoaxes" which "frighten Americans and divert their attention from the real menace. They sow suspicion and hatred. They attempt to undermine faith in government, its institutions and its leaders." He urged the "cruelly swindled victims of the fright peddlers" to reappraise "their swindlers."

The Senator estimated that 10 per cent of the 60,000 letters he receives monthly is "fright" mail which has little or no basis in fact. He has received:

Several thousand letters expressing alarm over an allegation that the Army is training foreigners to take over the country for the United Nations.

More than 2,000 letters demanding abolition of the Arms Control and Disarmament Agency on the basis of unsupported charges that under the U.S. plan for general and complete disarmament, the ACDA would turn U.S. Armed Forces over to a Soviet colonel at the United Nations.

Other letters and leaflets calling for abolition of ACDA on the grounds that its director is a dictator who gives orders to the President and receives orders from a Russian at the U.N.

Letters asserting that outstanding Americans such as Dwight D. Eisenhower are communist agents. (Copies of "The Fright Peddlers" are available from Sen. Kuchel, Senate Office Building, Washington 25, D.C.)

Reactions. Sens. Mansfield, Kefauver, Keating, McGee, Javits, and Allott have praised the Senator's speech. Sen. Gordon Allott, Colo., has estimated that "never a mail goes by that a letter of the type that he [Kuchel] has read is not received by us."

According to Marquis Childs, the Senator "brought into the open a phenomenon that has caused a great deal of backstage talk on Capitol Hill. . . . What he had documented is the work of the professional peddlers of hate and the wide range of crackpots who through the printed word and on radio and television spread fantastic charges. . . . These hate peddlers are contributing to an atmosphere of growing hysteria reflecting far beyond the lunatic fringe. . . ."

But to some extent the letters received by Congress are only an exaggerated expression of the fears of many Americans who are confused and bitter over the difficult problems that face us in the nuclear age.

These fears are reflected in Congress. They can be found in the fact that the Senate today might, in the words of Sen. Proxmire, be "an almost certain graveyard" for a comprehensive nuclear test ban treaty.

They can be seen in the introduction of resolutions indicating Congressional opposition to the President's taking any unilateral action which might alter the present arms ratio between the United States and the Soviet bloc.

They are behind the distinct possibility that Congress will not make the Arms Control and Disarmament Agency a permanent branch of the U.S. government.

They are reflected in the statement of Rep. James B. Utt, Calif., that the American flag and the United Nations flag "are incompatible, and cannot coexist."—*FCNL Washington Newsletter,* June, 1963.

Methodist Church on Fallout Shelters

(The following statement was adopted recently by the General Board of Christian Social Concerns of the Methodist Church and reported in the Feb. 5, 1963, issue of *Concern*, the official publication of the Board issued twice each month from the Methodist Building, 100 Marilyn Ave., N.E., Washington 2, D.C.)

This message is in response to the request from the office of Civil Defense of the District of Columbia that space be made available in the Methodist Building for a fallout shelter, stocked with supplies and publicly designated.

Our Board has previously taken action declaring: (1) our readiness to minister to victims of all kinds of disaster; (2) our awareness of the tendency of certain civil defense programs to lead us into thinking that there is a reasonable way to protect us from fallout when there is not; (3) that certain civil defense programs frequently encourage fear and can be interpreted by an enemy as evidence of a readiness to initiate war.

Recent developments have confirmed these convictions.

The Methodist Church must always be an "arm of compassion." Any building with the name "Methodist" upon it should be a sanctuary. We will always minister to victims of any disaster.

The creation of fallout shelters as proposed by the civil defense officials will not prevent a nuclear disaster, will not provide protection in an area destroyed by nuclear explosion or incinerated by firestorm, will not give adequate minimum fallout protection with all of the complex problems of group life in confined areas. This type of program lulls an unsuspecting public into a false sense of security.

Furthermore, we are convinced that our participation in this type of civil defense program would help to make nuclear war sound reasonable, make the unthinkable seem thinkable. In this hour of world history, the church must be a sanctuary protecting us from false hopes and from narrow loyalties that make war more likely. Let us declare that our urgent concern is for defense—the defense, not of a few, but of all mankind, from war.

We are therefore directing our General Secretary to decline the request of the District of Columbia civil defense officials to designate our building as a fallout shelter.

♣

Marquis Childs reported in the March 20 *Washington Post* that "With each succeeding election, so long as defense budgets run at $55 or $60 billion, the game of contract promise and grab will become more deeply entrenched in the political system. As this system prevails, any meaningful disarmament is bound to become more difficult. Each member of Congress will have a stake in keeping the home plant going. This has already been demonstrated in areas where aircraft contracts have been cut back as missiles have begun to dominate."—*FCNL Washington Newsletter*, April, 1963.

♣

A group of students in a Soviet Army Academy has condemned as "propaganda of militarism" an official speech about "the beauty of military service," according to an article in the *New York Post* last month. A letter expressing their objection was sent to a Russian Marshal pointing out that "there cannot be any beauty where people are preparing to kill other people." The students also observed: "the very harshness and severity of military service, the need for constant subordination, the limitation of freedom, and the strict regime make any beauty impossible."

—*Fellowship*, April 1, 1963.

♣

I cannot—I dare not go up to judgment till I have done the utmost God enables me to do to diffuse His glory through the world.—Asahel Grant.

NURTURE LOOKOUT

Teaching for Mission

By Arnold W. Cressman

This is an advance word for early schedulers. The 1964 Sunday School Convention will be held at Eastern Mennonite College, Aug. 6-9. It may be good to get this in your date book now. Plan your vacation around it. Take that trip to Virginia. See old Jamestown, Monticello, Natural Bridge, and Luray Caverns. But don't count on Convention for part of the vacation. It is being set up for business—the business of getting on with the task of Christian nurture in our congregations.

"Teaching for Mission" is the selected theme. It will be seen quickly that this line really carries a thrust.

First, it puts purpose into teaching. The Sunday-school teacher, the leadership training person, the midweek discussion leader gathers his group around him with purpose. He is briefing them for a job that must be done immediately when the group is scattered in the community through the coming week. He helps them find answers to the problems faced in mission during the previous week. He is "teaching for mission."

Second, it links nurture with evangelism. These were never meant to be separated. Jesus puts them into the same sentence in the Great Commission, "go" and "teach." Somewhere we have been thrown off on this one. Perhaps the institutional separateness of our mission and Christian education agencies carries the image of two completely separate entities. But they must never be separated on the local, practical level. Every nurture experience must be seen in the context of mission. Every teacher should be aware that what he does is not an end but a beginning. He is getting individuals ready for mission whether they are children or adults.

The hope is that this motif, "Teaching for Mission," will catch fire at the 1964 Sunday School Convention. Pray that it may.

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.

—E. E. Hale.

Our Mennonite Churches: Blough

The Blough Church was the first Mennonite church established in Conemaugh Twp., Somerset Co., Pa. It is located near Davidsville, and was organized after Jacob Blough was ordained to the ministry in 1804. This is the fourth building, the third to be on the present grounds. Harry C. Blough is retired bishop; Paul M. Lederach is acting bishop; Elvin Holsopple was ordained as minister on Nov. 3, 1963. Membership is 169.

Prayer Requests

(Requests for this column must be signed)

Pray for our workers—missionaries, Pax men, I-W's, and others—who are working in many difficult places.

Thank God for opening new ways to share the living Christ—in Ghana, in India, in many places at home and abroad.

Pray for a spiritual awakening in the Creek Indian community, Poarch, Ala., and for the evangelistic meetings there, Nov. 20-27.

Pray for the speakers listed under "Deputation Schedule," that they may have the guidance of the Holy Spirit as they serve in various parts of the church.

Pray for the MYF Leadership Workshop, Laurelville Camp, Friday, Nov. 29 to Sunday, Dec. 1.

Money will buy a bed, but not sleep;
Money will buy books, but not brains;
Money will buy food, but not an appetite;
Money will buy finery, but not beauty;
Money will buy a house, but not a home;
Money will buy medicine, but not health;
Money will buy luxuries, but not culture;
Money will buy amusements, but not happiness;
Money will buy a crucifix, but not a Saviour;
Money will buy a church, but not heaven.

—Anonymous.

A Prayer

FOR THIS WEEK

Our Father, we acknowledge Thee as our Maker; we thank Thee for having breathed into us the breath of Thy living beings.

We acknowledge Thee as our Redeemer; we thank Thee for having sent us Thy Son as our Saviour.

We acknowledge Thee as our Lord; we thank Thee for counting us worthy to serve Thee.

We acknowledge Thee as our Guide; we thank Thee for leading us in Thy "own right way."

We acknowledge Thee as our Sustainer of life; we thank Thee for nourishing both our physical and spiritual being.

We acknowledge Thee as our mighty God; we thank Thee for working out Thy purposes even in our lives and times.

We acknowledge Thee as our Hope; we thank Thee for assuring us that we shall dwell in Thy house forever.

We pray that by Thy Spirit our living may continually reflect this gratitude. Amen.

—Lois Gunden Clemens.

If this generation had more respect for divine guidance, it might have less need for guided missiles.

—Chilton, Wis., *Times Journal.*

A Live Issue

By Daniel Kauffman

The Problem

We laymen have a difficult time understanding the church. We believe in the church and we are committed to Christ and His mission in the world. But what or who is the church? Is it my local congregation? Is it the district conference? Is it the Board of Missions and Charities? Is it the Board of Education? Is it the homes for the aged? Is it the district campground associations? Is it an MCC mental hospital? Is it broadcasting? Is it relief to the hungry?

One could list dozens of other types of services the church renders. But the question always arises, "With which one do I place my loyalties?" "Is one service more important than another?" "Which voice do I listen to?" "How shall I distribute my gifts?" "How do I determine when an agency speaks that it is the church speaking rather than a personal ambition of a leader?"

The Mennonite Church is a brotherhood of people which has organized a series of independent boards and agencies to assist in the witness to the Gospel on many fronts. Each of these organized efforts is nearly independent of the others—they are autonomous.

We employ competent, trained, and dedicated men to staff each of these autonomous works of the church. We tell them to have a creative vision and to promote the cause for which they have been hired. Each of these men has vested interests in the cause they represent. To them, their work is about the most important in the church. There must be an element of expansion each year, we say or think, or else the men are not doing their job. If the ones in charge do not challenge enough people for service or do not raise enough money to support the people they hire, we change administrators to find ones more skilled in organization and the communication arts so that the organization can continue forward. Of course this is all done under the direction of the Holy Spirit and we say God has led us here.

A partial listing of these independent agencies working within the church looks something like this:

1. Local congregation
2. District conference
3. District mission board
4. District Christian Workers' Conference
5. Church camping (most associations are independent)
6. Elementary and secondary schools
7. Homes for the aged
8. Mental hospitals
9. General Conference
   —Ten functional working committees including the Commission, Peace, Welfare, Historical, Worship, Economic and Social Relations, Mutual Aid, Stewardship, and Ministerial
10. Mennonite Board of Missions and Charities
    —Missions
    —Relief and Service
    —Broadcasting
11. Board of Education
    —Goshen and Hesston Colleges
12. Eastern Mennonite College
13. Publication Board

Each agency is organized with a responsible board and in many cases there are sub-boards responsible to the parent board. For instance, the Relief and Service Committee is responsible to the Board of Missions and Charities and the Commission for Christian Education is responsible to the General Conference. But each of the thirteen agencies above is independent and is free to promote its cause at will throughout the church. Some of the problems arising from these independent boards are illustrated in the paragraphs which follow.

The Problem Illustrated

Several weeks ago I spent several hours with the General Mission Board staff. They related to me very effectively how I might be of greater service to them in interpreting the Mission Board's program. I became convinced again of the high sense of dedication of these Mission Board personnel. I felt the General Mission Board was an extension of the local congregation. They related the many areas which need to be strengthened but cannot because of the shortage of funds. Missions Week should be a real financial boost for them. I felt the pulse of world missions as I never felt it before. If I had had $1,000, I would have wanted to leave it here to assist the Mission Board's work.

The next day I had the same kind of meeting with the Goshen College administration. Here was a group of men wholly dedicated to their task of operating a Christian college. They related to me their educational mission and the difficulty of keeping abreast with basic needs because of the shortage of funds. It took me back to the days when I was a college administrator. I felt the true pulse of these administrators. This work is also an extension of the local congregation. I left the meeting feeling we must do more for our colleges. The $1,000 I desired to give to Elkhart now needed to be shared with Goshen College.

That afternoon I met with the Stewardship Committee of the Indiana-Michigan Conference. They invited in to the meeting a representative of each of the district conference's independent agencies—the district conference mission board, Christian Workers, Camp Amigo, Bethany High School, Oaklawn Psychiatric Hospital, and Hope Rescue Mission. Each representative outlined his agency's present program and projected several years in advance the needs for money. The district mission board wants to increase allowances and begin a retirement fund for its workers. Camp Amigo needs more adequate buildings to meet state minimum standards. Bethany High School needs more space to meet the secondary education requests. Oaklawn's three-year pledges from congregations need to be completed.

As the representatives of these district conference agencies related their vision, I again felt the pulse of these boards. Certainly these were legitimate requests. But all these financial plans with the existing debt load of the conference approximated a quarter of a million dollars for the Indiana-Michigan Conference.

Now what should I do with my $1,000? I felt a competition among all these agencies, and there was really no way to coordinate one need with the other. Many laymen are caught just that way. So the wheel that squeaks the loudest and tells the most winsome story gets the money. There ought to be some way to integrate all these needs into a unified plan.

I left these three meetings deeply moved. In each meeting there was vision, dedicated personnel, and willingness to work. There was evidence of tremendous shortage of funds to do the assigned task. Have our members given to their limit? How much does it cost per member to operate our church? How much are we giving per member? What is our potential giving per member? Do we say, "The church has expanded too much," because we don't want to meet the Bible standard of giving? These are the kinds of questions that went through my mind.

Inferior to Other Groups?

When I got home from these three days, a report was on my desk giving the annual per member giving of forty-two denominations of America for 1962. Here are a few denominations picked at random.

	per member per year
Free Methodist	$312.58
Wesleyan Methodist	246.40
Evangelical Free Church	222.49
Brethren in Christ	202.92
Ohio Yearly Meeting of Friends	164.22
Evangelical Mennonite	160.77
Church of the Nazarene	147.78
Church of God (Anderson)	133.27
General Conference Mennonite	117.42

(Continued on page 1046)

MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

What's New in Saigon?

The Mennonite Good News Center

By Arlene Stauffer

A Quest Begins

The bus lurched and came to an abrupt halt after two short toots of the conductor's whistle. Phong fumbled for his book bag and allowed himself to be half pushed and half carried from the bus in the press of commuters at evening rush hours. Once on the sidewalk, he noted absent-mindedly in the dusk that some signs had been erected before a newly remodeled residence directly behind the bus stop.

A billboard announcing English classes caught his eye first. Glancing above the trellised gate, he read: TRUNG-TAM TIN-LANH (Good News Center). He puzzled a while over the word "Mennonite." The gate was open and students on bicycles, motorbikes, and scooters seemed to be converging upon the pebbled driveway from the noisy main thoroughfare.

Lights glowed invitingly from the second floor and roof of the residence. Several American children were swinging behind a white picket fence on the lawn below. A few students loitered to chat or relax on benches under the trees. Others were climbing the outside stairs to their classroom or looking out over the street from the walled-in rooftop. Whether it was the approach of a sudden tropical storm or mere curiosity, Phong could not resist an urge to enter.

Centers of various kinds mushroom in a capital city like Saigon. Places where one can improve one's English, read current magazines and books, or study lessons in relative quiet are attractive to the Saigonese youth. Many come from small crowded quarters unsuitable for quiet study and reflection. Here, too, are places to recreate around a ping-pong table or badminton court.

Let us follow Phong to a free literature tract rack where he becomes absorbed in answers to questions not infrequently entertained among students who freely compare and discuss religions. Later, Phong becomes a member of an English Bible class where he raises valid questions concerning life and truth. He feels rising within himself a need for something beyond himself. Can life bring satisfaction?

The Saigon, Viet Nam, mission center invites people in. Last summer reinforced pillars were built in the old house and the center was remodeled.

Phong finds posted on the bulletin board a notice of Sunday services and makes a mental note of the time. Sunday morning Bible study in Vietnamese is informal and gives him a chance to meet and talk further with Americans as well as fellow students. In the evening service Phong listens attentively to testimonies of others not unlike himself who on a quest for truth made an experiment in faith which revolutionized their lives. He decides to borrow a Bible from the bookroom and study more carefully the teachings of One named Jesus. At a friend's suggestion, he also enrolls in a Bible correspondence course.

This will not be a halfhearted search. Where will it lead? Much depends on those who reveal Christ to him and aid him through personal friendship and prayer in his quest.

A Center Evolves

If you have followed Phong to this point, you may be interested in knowing how our center came into being and what are its purposes.

Several years ago after language study, Everett Metzler and James Stauffer canvassed Saigon on a motorscooter, noting locations of schools and churches and anything significant relative to a possible witness center. This resulted in the Eastern Board mission purchasing a property in the populous area of Ban Co (appropriately named "Checkerboard"). It included a commodious one-story villa surrounded by lawn and driveway with dependencies in back.

At this place Everett and Margaret Metzler set up a weekday English teaching program and reading room, and a Sunday evening Bible study in their living room. Every day people came to inquire about English classes or to chat with the Metzlers or browse through periodicals and books.

At the same time, James and Arlene Stauffer rented a smaller house in Dakao and set up a similar program of teaching and witnessing. These two areas chosen at that time had no evangelical church work.

As time developed and furloughs came due, we decided it would be more advantageous to combine and concentrate our efforts at one center rather than two. Then as a larger group of believers would be formed to assist us, we could open centers in other parts of Saigon, which is one of the most unevangelized cities in the world. (Population about 3,000,000 and only 12 or 15 churches.)

Permission was obtained to build a second floor on the villa at the mission headquarters property. So on April 17, 1963, construction began with prayer, at the suggestion of Mr. Bang, the Christian contractor in charge. Thanks to this man's dedicated effort and his co-operative corps of workers, as well as Everett Metzler's careful supervision, the work proceeded

without incident and the roof was on before July's heavy rains set in.

In August the Everett Metzler family moved back to the renovated first floor of the center and Sunday services resumed there again, this time on the second floor. The open house, evangelistic meetings, and dedication services planned for Sept. 1 had to be postponed until Sept. 21 because of the political crisis and martial law restrictions at that time.

On the second floor of the new center is an assembly room to be used primarily for worship services but also for classes and a study area as the need arises. Two smaller rooms facing the main street will be used for classes and a reading room. The flat roof is planned to serve as a social and recreational area.

We are very well pleased with this physical plant and especially grateful to God and all those who shared in making it possible.

A Program Develops

As 336 Phan Thanh Gian becomes the scene of many activities, we pray that above all it may become a center of new life for many—life that will be centered in our Lord Jesus Christ.

Because of a great demand for English teaching and the service rendered in this way, we have, but not without reservations, used this method more than any other to make friendly contacts and witness for Christ. We have not intended that our work be only among students, although this approach may suggest that, as well as the youthful group of believers. We look forward to beginning a Sunday school and eventually having classes for all ages which we hope may promote attendance by whole families.

The new believers participate actively in our Sunday worship services and a weekly prayer fellowship. A few of these young men are particularly interested in more intensive Bible training. They have been distributing tracts at a large hospital across from our center and each week conduct children's meetings at our former center in Dakao.

For the past year this place has served as a residence for two couples in the "throes" of language study—Rachel and James Metzler and Mary and Luke Martin. In September, Doris and Donald Sensenig also arrived in Saigon to join us. Most of our missionary group are located in different areas of the city. As God leads we are eager to see groups of believers emerge in each of these communities perhaps through Bible study fellowships in our homes.

Do pray that: God may show us how best the enlarged facilities at the center can be utilized for His greatest glory.

We, as His servants, may live Spirit-filled lives, boldly preaching Jesus Christ.

Peace and freedom may come to this troubled nation.

The language barrier, present for us all in varying degrees, may be greatly diminished.

Many will find new life at our center and that each believer may be a stalwart disciple and courageous witness.

Saigon, Vietnam.

These Too Are the Men We Need

"When I left the Air Force, the Lord spoke to me, but. . . ."

"After thirty-five years of running away from Him, I found the Lord two years ago. . . ."

"I have just been reading *Jungle Pilot* and the Lord has spoken to my heart."

We receive many letters, beginning like these, which have several things in common: a regret for wasted years, a renewed dedication to Christ, and a passionate desire to serve Him. Very frequently these letters contain another common denominator: the writer has reached an age and family situation where full-time service—particularly abroad—is impracticable. This fact is not easy to accept.

It is natural that the Missionary Aviation Fellowship should receive many such letters, for we appoint technicians rather than preachers. Still, we've found, in common with older missions, that we must be realistic about the appointment of over-age candidates.

In the light of considerable correspondence on this subject, we would like to offer a few practical suggestions which we trust might be helpful.

First, and certainly most important, we must remind ourselves that dedication is unto the Lord and His will—not to an activity. The place and manner of service is a matter of guidance, which follows dedication. Normally, this guidance is progressive and takes place over a period of time; more often than not the counsel of mature Christians plays a significant part.

It is hardly surprising that the Lord burdens with the tremendous challenge of foreign missions those who meet Him in their thirties and forties or belatedly experience real dedication. It is not even surprising that He challenges many of these with a potentiality of full-time participation. For many this may be an indispensable further step in the development of their dedication; but it is not necessarily the final objective of divine guidance.

In our present day we have unfortunately put a halo on "full-time Christian service." This no doubt has contributed to the confusion between dedication and guidance . . . causing many to dedicate themselves to the Lord's service rather than to the Lord Himself. This trend has led some of us to prefer an emphasis upon the need for "full-time Christians."

And it's about this matter of being a full-time Christian—at any age or stage of life—that we would like to make our practical suggestions.

Let's start with an actual example. Larry was a frustrated preacher-at-heart. He knew he did not belong in the ministry. He became experienced in servicing major appliances and later opened a small business with his brother Ed. Then one day he discovered our need for periodic service on the used appliances which folk give us for our candidate and furlough apartments. Larry and Ed just "took over." Whenever we offer a word of thanks, Larry will reply: "This is what I've dreamed of all my life—to be able to serve the Lord through my business."

Bob is a subcontractor in the building trades. When we try to thank him for his help, he replies, "This is what I live for."

Harry flies with a major airline. On his at-home days you'll usually find him working around his local church—that's his "real" occupation. And when he heard that we had a reoccurring need for some light hauling, he immediately volunteered to do this with his own Ranchero.

Did you notice in the above examples that two of these men are serving the Lord right within the context of their own small businesses? We could go on to mention professional men who are doing the same: doctors, dentists, attorneys, an architect. There's hardly any limit to the types of voluntary services that are needed by churches and Christian organizations in our modern complex world.

And did you notice that the one airman mentioned volunteered for a relatively menial task? It's usually the case that volunteers can help most by freeing the hands of the full-time staff who in turn can concentrate on the principal function for which the organization exists.

Harry isn't the only volunteer who gives a lot of time to his church. This is a fairly large congregation with a Sunday school of nearly 700. Until recently this group had no paid staff except the pastor. (Now, as his responsibilities have grown, he has a

secretary.) Everything else, including custodial work and much of the building, is being done by dependable volunteers who have caught a vision of putting both their businesses and their leisure to work for the Lord—a vision of being full-time Christians.

Obviously there are jobs in churches, in missions, and in other Christian organizations which can be done well only by full-time staff who can give continuity and accumulated experience to the task. But there are other jobs which can be done far better by men and women who are specialists in these functions: building maintenance, ground maintenance, painting, plumbing, and other such services. Imagine, if you can, the money that would be saved by churches and missions if evangelical Christianity throughout America could get a real vision of maintaining necessary facilities by "donated contracts," and correspondingly reducing our paid staffs. Just think what this could do for real Gospel outreach! Beyond that, think of the blessing it might bring YOU!

Have you ever listened to a missionary message and said, "I wish there were some way I could do more besides giving and praying"? Maybe there is. Maybe your church has a relatively menial responsibility you could take over and do regularly. Maybe the church needs the service of your business or profession. If not the church, then perhaps a Christian organization in your area.

One suggestion: in inquiring about this make it your goal to determine whether and where you can genuinely "fit" . . . where there is a real need to which you can make a meaningful contribution . . . in an organization in which you have real confidence . . . this rather than just finding a place of service. And then when you find your niche, take it as a very firm responsibility. You'll want to be realistic as to how much time you can give. Then men most needed are those who will "take over" a specific task and carry it at least as faithfully as they would for an employer or client.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies . . . your reasonable service . . . think soberly, according as God hath dealt to every man the measure of faith . . . having then gifts differing according to the grace that is given to us . . . ministry, let us wait on our ministering . . . in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord . . . distributing to the necessity of saints" (Rom. 12).

—From *Missionary Aviation*, July-August, 1963, published by Missionary Aviation Fellowship, a nonprofit corporation, which serves, among others, the missionaries in the Amazon Valley hinterlands at Araguacema, Brazil.

Tradition Shows Need for Christ

By Thelma Book

This evening just at suppertime I stood before the sink making a sandwich for Chari. She was tired and hungry, sitting at the table, chin cupped in hands, waiting. Just then we heard lusty voices of a dozen or so young men chanting in unison as they bore the *omikoshi* (a small portable shrine housing the spirit of the deity) of Hachiman, the local guardian of our section of town. Then, just beneath my kitchen window on the public path, so close I could have touched them had there been no screen, came first the senior priest dressed in gray and white, followed by two neophytes in saffron robes.

Next came the shrine bearers. I recognized among them the friendly younger son of one of our neighbors. The young men placed the shrine before the house to the rear of us with a flourish, and the brief ceremony began. The priests, seated inside the house which had sliding doors wide open across the entire front, faced the shrine which symbolized the presence of their god and bowed deeply. They chanted an ancient formula and bowed again. I could see it all from my window.

And try as I might to stop them, the tears would come, "My Lord Jesus, they do not know who you are. O God, that it were you they worship instead of this no-god. Father, except you open their hearts to receive your relevation in Jesus Christ, they will never know you." I prayed silently and then I sobbed.

The priests had finished their part of the ritual. The house of our neighbor was placed under the protection of Hachiman Samma for another year, and the young men with a shout heaved the gay *omikoshi* into the air causing it to careen from side to side, each movement marked in perfect timing by their vigorous chant. I turned, filled with heartache, to place the sandwich before Chari and became aware of a quivering chin and two little eyes brimming with tears.

"Why, precious," I swept her into my arms, "why do you cry?" I was still crying myself.

"Mommy, are they bad men? Will they hurt me?"

"No, no, darling, they are very nice men. They are always very kind to us. But they do not know our Jesus, and that is why I am crying."

"But, Mommy, will they make that noise in the nighttime, too?"

"No, dear, they will sleep tonight. There's no need to be afraid."

But her little arms gripped my neck tightly and we both sobbed together, she because the strange, vigorous chant had frightened her, and I because of a burden and sense of responsibility for these lost, our parish.

As I recorded the above experience, evening fell and with it rain in torrents accompanied by thunder and lightning the likes of which we had never before seen in Japan. Lightning was everywhere and the house fairly shook with the thunder reverberations. Doyle and I sat before the open study window conscious that Nagato houses have no lightning rods and feeling our absolute helplessness before such a display of power. After each tremendous crash we went to check Chari. Incredibly, she slept peacefully through it all.

From our window we could see hastily returning fishing boats twinkling their lights in the dark bay when suddenly all outdoors was illumined by white light and a deafening crash that left our senses reeling. "That was a close one," Doyle commented when we finally had our breath back. The next day we learned just how close it had been. A car had been struck several corners away, and the new driving school which we can see from the road before our house was also struck, we were told, although in neither case did any serious damage result.

Since it was far too exciting an evening to settle down to letter writing and sermon preparation by candlelight, we sat before the window, watching the display and praying to the Lord of hosts for a time of salvation for Nagato. There was a judgment day atmosphere about the storm as we thought of our neighbors, our townspeople, outside of Jesus Christ. Will you not add your prayers to ours? "Behold, now is the accepted time; behold, now is the day of salvation."

Editor's Note: Don D. Reber, missionary to Japan, saw this story from Thelma Book's journal and asked her permission to print it. He writes, "I thought it . . . expresses quite well the experience of many missionaries in this godless nation. . . . May God guide and bless . . . the church, U.S.A., in rallying to the growing world need for Christ. Oh, that we may wake up to our opportunity before it no longer exists. Recent sessions with other missionaries as well as our own have given us a new incentive to labor while it is yet day at the direct task of evangelism."

MISSION NEWS

Wanted: "Letter" Ambassadors

Wanted: thirty ambassadors (via letter) to Japan.

Missionary Arletta Selzer writes, "Today a phone call came to our school, the Hokkaido International School. It was a Japanese student. He said he had asked for a pen pal about one year ago and still had not gotten one."

Here's how Gospel Herald readers can help.

"The number of requests which come for pen pals in North America has exceeded the number of my nieces and nephews. I need," writes Arletta, "the names and addresses of about thirty young people between the ages of 14 and 17 who would like to have a pen friend in Japan.

"There is a file in the school office for the requests with names, ages, hobbies, and schools of those wanting to begin this type of international friendship. Now I'm ready for any number of requests from teen-agers in North America to match with those of similar age and interests here.

"If you are interested in promoting international good will and friendship, plus broadening your own interests and knowledge of people in another area of the world, I highly recommend this experience for you. If you are interested in sharing your Christian faith, the values of letter writing cannot be measured. One Japanese man who has been corresponding with Christians in America said, 'I had never thought much about religion until all my pen pals started telling me I should be a Christian. Maybe someday I will be one too.'

"Can you help me with my problem? If 15 boys and 15 girls from North America would write to tell me of their interest, it would certainly make thirty boys and girls here in Japan happy to receive their names and addresses."

Write, using an air letter form (only 11¢), to Arletta Selzer, Nishi 2 Jo, 8 Chome, Tsukisappu, Sapporo, Hokkaido, Japan.

Vietnam Missionaries Safe

James Stauffer cabled the Eastern Mission Board office on Nov. 2 that all missionary personnel were well and safe during the recent revolution in Saigon.

I-W Board Accepts New Plan

The I-W Co-ordinating Board decided in August on a new plan, effective Oct. 1, on co-ordination of I-W.

The Lansdale, Pa., office of the board closed as of Oct. 1. And the services of Paul Moyer, much appreciated, also came to an end.

As of Oct. 1 the peace section of Mennonite Central Committee began to publish the "I-W Mirror," a monthly publication for Mennonite and Brethren in Christ I-W's, make contacts with Selective Service, and publish periodic lists of names of I-W's in service.

Four times a year conference I-W administrators will meet to clear with each other on programs and to share ideas.

Prior to Oct. 1 various Mennonite conference offices administered the I-W program. Individuals carried on the program for other groups within the Mennonite brotherhood.

According to the new plan, over-all coordination of I-W will be the responsibility of MCC, the inter-Mennonite relief and service agency.

Brussels Congregation Has Special Meetings

Daniel Campderros, a Baptist pastor from Tarras, Spain, who knew many of the first Mennonite missionaries to Argentina, held special Bible study meetings for the Brussels, Belgium, Spanish congregation Oct. 13-18.

In other news, Belgium missionary David Shank reports that a pastor is needed for this Brussels congregation. He requests prayer that one may be found.

New York Church Plans Building

The Mennonite House of Friendship in the Bronx, New York City, is working on a $60,000 building project.

Pastor John I. Smucker reports, "We have made a six-month study of our needs. We have approval of the General Mission Board and of the congregation to move ahead.

"We have $17,000 pledged or in cash to date. We need to raise $43,000 more in cash and pledges and bonds."

The congregation belongs to the Ohio district conference. It has also pledged interest.

Pastor Smucker says the church will raise all it can in cash and pledges until April, 1964. In April and May, then, they hope to sell bonds to raise the remainder, or a maximum of $20,000. The congregation wants to start to build next summer.

Team Hurries Skopje Houses Before Cold Weather

Skopje, Yugoslavia, is struggling back to its feet after the earthquake that wrecked it three months ago. But authorities estimate that between 50,000 and 70,000 persons still need better shelter if they are to withstand the cold winter which is just weeks away.

The government and other agencies are building satellite communities of prefabricated houses on the outskirts of the city to meet this urgent need.

The houses in one of the satellite communities were donated by the World Council of Churches. Six Mennonite and Brethren electricians, plumbers, and carpenters from the United States and Canada went to Yugoslavia early in October to help with the erection of these buildings. They reported that 55 of the houses had been framed up and 15 had roofs on at the end of October.

Chester Steffy, a Mennonite volunteer from Millersville, Pa., described the homes as "small but nice." They have two bedrooms, a living room, kitchen, and bathroom. They are insulated and will be plastered.

On Sunday, Oct. 27, the team participated in its first church service. The informal service was held in the ruins of a Methodist church. Twenty people attended. Serbian, English, and Macedonian languages were used during the course of the service.

For Villa Adelina Prayers Needed

Missionaries to Argentina solicit prayers for a new effort in extension, close to Villa Adelina. A lay preacher, the Comas family, from Bragado, Argentina, has located there.

J. Carlos Acosta, pastor from Carlos Casares, is holding tent meetings near Villa Adelina, Nov. 15-25.

Pray for the preaching of the Word, that a new fellowship may be established in this community near Villa Adelina, and the church extended.

National Pastors Take Over from Missionaries

On Nov. 3 the church at Floresta (near Buenos Aires, Argentina) received the Dan Nuesch family into its fellowship. Bro. Nuesch, who served earlier with the Salvation Army, will serve as pastor at Floresta when the Lawrence Brunks leave for North American furlough on Nov. 21.

On Nov. 17 the Floresta congregation had a farewell meeting for Pastor Brunk and his family and a welcome for its new pastor.

On Nov. 10 the Ramos Mejia congregation installed Agustin Darino as its pastor. Clyde Mosemann has served here for the past three years.

The Ramos Mejia church inaugurated on Nov. 17 its chapel, a revamped and remodeled streetcar, in Moron, a suburb, three miles farther west, where already members work and fellowship. Bro. Mosemann has had the privilege of helping develop two annex ministries—one in Haedo and the other in Moron.

Negro River Valley Investigated

Four men—Earl Schwartzentruber, Agustin Darino, Floyd Sieber, and N. Comas—visited the valley of the Negro River in Argentina recently to investigate the possibility of utilizing missionary associates from North America and lay missionaries from Argentina in an agricultural ministry.

They returned from the area with favor-

able reports. Apart from the migrant Chilean workers, some of whom are evangelical believers, who engage in the fruit harvest, there is an open door for evangelical witness there.

Pray for the opening of this new frontier for the Mennonite Church in Argentina. Currently Argentine Christians are also interested in beginning work south of Rio Negro in Patagonia, in southern Argentina.

Radio Opens Office in Spain

An office is being set up in Spain to aid in processing mail from listeners and Bible course students in that country.

Lester Hershey, director of the **Luz y Verdad** broadcast, announces that Daniel Campderros will be in charge of the office with Angel Abrodos assisting when Campderros cannot be there.

The purpose of this office is to speed mail delivery for listeners and Bible course students in Spain and to keep the program as local as possible.

The confidence of a listener must be won before he will write. A recent letter from Spain alludes to this problem. "Overcoming my timidity I summed up enough courage to write and tell you that I was very much pleased and satisfied with the program I heard on Tuesday. It was somewhat by accident that I tuned in, but now I will be an ardent listener. I extend my favorable opinion to whoever wrote the program for its clear and simple style."

Lebanon Villa Gets over One Third of Applicants

More than one third of the necessary applicants have signed up to allow construction of Lebanon Villa, Lebanon, Oreg., according to Laurence Morley, speaking for its board of directors.

FHA financing requires 25 signed applicants before arrangements can be completed. J. H. Irvine, manager of the First National Bank, Lebanon, says the project is financially sound and has experienced people behind it.

Gene Kanagy, administrator of Lebanon Community Hospital, says that the hospital would co-operate with occupants who became ill, and special reduced rates would be allowed in the convalescent wing of the hospital.

Kanagy will serve as administrator of the Villa, and Larry Welty, as its director. The hospital and villa are a complex managed by a team made available to the Lebanon community by the Mennonite Board of Missions and Charities.

Youth Conference Held in Argentina

The congregation at America, Argentina, was host to a youth conference Sept. 21, 22. Pastor Floyd Sieber, his wife Alice, and assistant pastor Lucio Casas and his wife Tita together with several young people prepared the program for the weekend.

At the conference were ten young people from Trenque Lauquen, with guest speaker Mario O. Snyder, twelve from Gral. Villegas, with their pastor Heriberto Palomeque, and another twelve from the Christian Missionary Church of Gral. Pico.

Saturday morning the group met for Bible study. In the afternoon they enjoyed group games, and a volleyball and basketball tournament.

The visiting group from Gral. Pico presented a cultural program and a devotional program.

Saturday evening Bro. Snyder challenged them to be "partners with God" in his message on the task of evangelization.

Sunday activities were a Bible study on "The Way of Love," a visit to the local hospital, fellowship at the Siebers' chicken farm, and an evening meeting.

Youth conferences held periodically in the various zones of the provinces of Argentina bring the Argentine young people together for fellowship, inspiration, and preparation for Christian service.

Listener Understands God's Love

A Japanese listener to the "Mennonite Hour" wrote recently, "I clearly understood for the first time that God loves us so much that He sent His only Son to us to make Him the Peacemaker.

"We must obey Him by all means, and this is our ultimate hope."

In Seven Kindergartens 188 Enrolled

One hundred and eighty-eight preschoolers have enrolled this fall in seven kindergartens served by VS-ers.

The teachers work with Anglo, Latin, Negro, and Indian children, depending on their location. The purpose of the kindergartens is to teach the children social skills (good manners, how to work and play with other children), motor skills (how to use scissors and crayons), spiritual values (how to learn to love and thank God), and how to speak and understand English. The children, coming from homes with a background different from most American children, need a transition year in kindergarten so that they can be on equal footing as much as possible with Anglo children in their first year of public school.

Of the seven kindergartens—Mathis, Texas, enrollment—51, teacher—Ruth Zimmerly; Marlboro, Alta., 15, Doris Lauterbach; Robstown, Texas, 32, Emma Metzler; Molina, Texas, 19, Miriam Valido; Peoria, Ariz., 31, Bertha Ruby; Stanfield, Ariz., 21, Martha Brubacher and Michael Ruckert; Alice, Texas, 19, Edith Jantzi—the largest increase in enrollment reported as this went to press was at Molina. Last year the enrollment was five; this year's is an increase of 280 per cent.

Besides the children's activities, VS-ers attempt to meet parents in PTA or community meetings. VS-ers at many of the locations also have clubs for older children in the same community; they attempt to meet as many of the community's needs as possible.

Annual MDS Meeting to Be in February

The Mennonite Disaster Service units of the Eastern United States (Region I) at their annual meeting in Harrisonburg, Va., on Oct. 31, made plans for MDS's all-region annual meeting in February.

The all-region meeting, which will draw MDS men from all over the United States and Canada, is scheduled to be held on Feb. 13 and 14 in eastern Pennsylvania. The meeting place will be announced later.

With People in Service

Ruth and **Rhoda Ressler** arrived safely in Tokyo, Japan, on Nov. 8. They will begin their third term of missionary service in Hokkaido.

Albert and **Lois Buckwalter**, missionaries to the Argentine Chaco, in a letter dated Oct. 15 request prayer that the delay of their literacy typewriter, needed for their translation activities, in customs in Buenos Aires may not be long.

Richard and **Dorothy Weaver**, Elkhart, Ind., joined the staff of the new Huerfano County Hospital, Walsenburg, Colo., on Nov. 1. Richard heads the maintenance department; his wife is the hospital's bookkeeper.

Lloyd Fisher, missionary to Nigeria, preached at the Enugu Presbyterian Church on Oct. 13. Sir Francis Ibiam, governor of East Nigeria (and also president of the World Council of Churches), read the Scripture lesson.

The new address for **Carl Becks**, missionaries to Japan, is 352 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan. Their old address was 428 Honan-cho, Suginami-ku, Tokyo.

Dr. John and **Betty Grasse** and family plan to arrive in Philadelphia, Pa., on Dec. 12 after their first three-year term as medical missionaries to Nigeria. Prior to going to Nigeria, the Grasses served six years in Puerto Rico.

Ernest E. Miller, missionary to India, preached the conference sermon on Nov. 14 at Madhya Pradesh, India, area church conference. The following day he spoke on "Achieving Working Relationships Between Institutions and the Church." Other speakers at the conference, which closed Nov. 16, were Puran Chand and O. P. Lall, "Achieving Successful Pastoral Ministry in Our Congregations," and J. Harishchandra and John Haider, "The Necessity for Every Member's Participation in the Whole Program of the Church."

Marian Hostetler, missionary in Constantine, Algeria, teaches four groups of students each day—two of girls and two of boys.

Mr. and Mrs. Russell Grove, a semi-retired farmer couple from Markham, Ont., began a short-term of VS as the unit couple at Hannibal, Mo., on Nov. 1. They will serve there until the middle of January.

R. Wayne Clemens, executive co-ordina-

tor of North American Mennonite Disaster Service, was the main speaker at the Eastern Ohio MDS organization's ninth annual meeting on Nov. 2.

Stanley Arner, Louisville, Ohio, joined the staff of the Mennonite Board of Missions and Charities on Sept. 3. A I-W, he will serve his two years as an accountant in its business office.

Darrel Hostetlers' new address is Box 148, Uyo, East Nigeria. Their former address was Box 109 at Uyo.

Peter Burbank, member at the Black Mountain Mission church, Chinle, Ariz., and a student at Cortez, Colo., Navaho Bible Institute, has accepted the call to serve at the new Blue Gap Mission upon his graduation next spring. He is a brother of Naswood Burbank, pastor at Black Mountain.

John and Dorothy Blough and son, John Stephen, arrived in the States on Nov. 1 after 9½ years of overseas VS at Araguacema, Brazil.

Mary Byer, who completed her third term of missionary service in Ethiopia, arrived in the States on Oct. 29. Mary had served 13 years under the Eastern Mission Board. Previous to this assignment she had served in the hospital and clinic established in 1946. After spending several weeks in Lancaster County, Pa., she plans to join her mother, Mrs. Anna Byer, in Florida.

Alta Zimmerman and Mary Jane Zimmerman, missionary nurses in Ethiopia, arrived in the States on Oct. 29. They had left Ethiopia on Oct. 3 and traveled in Israel, Jordan, and Europe en route home. Their addresses are R. 2, Lititz, Pa., and R. 3, Elizabethtown, Pa., respectively.

The Chester Kurtz family returned to Mogadiscio, Somalia, from Nairobi, Kenya, via Missionary Aviation Fellowship plane service on Oct. 28. Catherine is gradually recovering from her head injury sustained when a giraffe crashed into the car in which the Kurtzes were riding in late September.

Deputation Schedule

Sunday, Nov. 24, to Sunday, Dec. 1

Illinois

Frank Bishop
Delavan (Dillon), Sun., Nov. 24. a.m./p.m.

Indiana

Roy Kreiders
Benton, Sun., Nov. 24, a.m.
Jamestown (Olive), Sun., Nov. 24, p.m.

David Leatherman
South Bend (Kern Road Chapel), Sun., Nov. 24, p.m.

J. G. Yoder
Indianapolis (First Mennonite), Sun., Nov. 24, a.m./p.m.

Ohio

Lester Eshleman
Rittman (Crown Hill), Sun., Dec. 1, 10:30 a.m.
Smithville, Thurs., Nov. 28, p.m., and Sat. Nov. 30, p.m.
Smithville (Pleasant Hill), Fri. Nov. 29, p.m.
Wadsworth (Bethel), Sun., Dec. 1, p.m.
Wooster, Wed., Nov. 27, p.m.
Wooster (Salem), Sun., Dec. 1, 9:30 a.m.

Milo Kauffman
Rittman (Crown Hill), Thurs., Nov. 28, p.m.
Smithville, Sat., Nov. 30, p.m., and Sun. Dec. 1, p.m.
Smithville (Pleasant Hill), Wed., Nov. 27, p.m.
Wadsworth (Bethel), Fri., Nov. 29, p.m.
Wooster, Sun., Dec. 1, 9:30 a.m.
Wooster (Salem), Sun., Dec. 1, 10:30 a.m.

Mark Lehman
Rittman (Crown Hill), Wed., Nov. 27, p.m.
Smithville, Sat., Nov. 30, p.m., and Sun., Dec. 1, 9:30 a.m.
Smithville (Pleasant Hill), Sun., Dec. 1, p.m.
Wadsworth (Bethel), Thurs., Nov. 28, p.m.
Wooster, Fri., Nov. 29, p.m.

Elmer Miller
Rittman (Crown Hill), Fri., Nov. 29, p.m.
Smithville, Sat., Nov. 30, p.m., and Sun., Dec. 1, 10:30 a.m.
Smithville (Pleasant Hill), Thurs., Nov. 28, p.m.
Wadsworth (Bethel), Sun., Dec. 1, 9:30 a.m.
Wooster, Sun., Dec. 1, p.m.

S. Paul Miller
Archbold (Central), Sun., Nov. 24, to Sun., Dec. 1.

Delvin Nussbaum
West Liberty (Bethel), Sun., Nov. 24, a.m.
West Liberty (Oak Grove), Sun., Nov. 24, a.m.
West Liberty (South Union), Sun., Nov. 24, p.m.

Lewis Strite
Rittman (Crown Hill), Sun., Dec. 1, p.m.
Smithville, Fri., Nov. 29, p.m., and Sat., Nov. 30, p.m.
Smithville (Pleasant Hill), Sun., Dec. 1, a.m.
Wadsworth (Bethel), Wed., Nov. 27, p.m.
Wooster, Thurs., Nov. 28, p.m.

Ontario

Carson Moyers
London (Valleyview), Sun., Dec. 1, a.m., and 4:30 p.m.
Moorefield, Sun., Nov. 24, p.m.

Pennsylvania

Paul Erb
Bowmansville, Sat., Nov. 30, p.m., and Sun., Dec. 1, a.m.
East Petersburg, Fri., Nov. 29.
Springs, Sun., Nov. 24, p.m.

J. D. Graber
Neffsville, Sun., Nov. 24, a.m./p.m.

Norman Hockman
Scottdale (North Scottdale), Sun., Nov. 24, a.m.

Lee Kanagy
Scottdale (Market Street), Sun., Nov. 24, a.m.

Roy Kreider
Bart, Sun., Dec. 1, a.m.

Nelson Kauffman
Scottdale (Kingview), Sun., Nov. 24, a.m.

Lewis Strite
Harleysville (Salford), Sun., Nov. 24, a.m./p.m.

Virginia

B. Charles Hostetter
Stuarts Draft, Sun., Nov. 24, to Sun., Dec. 1.

Your Overseas Missionaries of the Week

Ruth and Rhoda Ressler

Ruth and Rhoda Ressler, originally from Scottdale, Pa., flew from South Bend, Ind., on Nov. 1 to Japan for their third term of missionary service under the Mennonite Board of Missions and Charities.

During their three-year term, the Resslers will engage in home visitation and literature evangelism in the Shihoro district of the northern island of Hokkaido.

The Ressler sisters, both daughters of the late Mr. and Mrs. Jacob A. Ressler (missionaries to India), first went to Japan as missionaries in 1953. Prior to their appointment as missionaries both served three years as relief workers in Japan under MCC.

Ruth Ressler received her B.S. degree from Goshen College. She has done graduate work in special education at Pennsylvania State University and at the University of Pittsburgh. In addition to her schooling, she taught elementary school at South Huntington Township, near Scottdale, Pa.

Rhoda also received her B.S. degree from Goshen College. She has done graduate work in speech correction and the teaching of the deaf at the University of Pittsburgh. In addition she taught for 22 years at the Western Pennsylvania School for Deaf, Pittsburgh, Pa.

The Mobile Milk Unit

As the sliding doors of the warehouse in Algiers at 92, rue du 8 Novembre open, a smart white Citroen truck comes into view—a sharp contrast to the background of dark ashes and twisted beams which bring forth unhappy memories of the fire so recently put out. The large green letters painted on the sides of this vehicle immediately attract the eye and reveal, as they do, its function: "CCSA GOUTTES DE LAIT."

The attention is quickly drawn to the activity in a nearby room, revealed by the sounds of milk cans being handled and moved around. Here, Mohand, Lakdar, and Said—up and about since the early hours—are busy weighing out the appropriate quantities of milk and sugar, mixing them together with hot water, filling the 20-liter milk cans and then the biscuit supplies are taken on board (at least one per child) and the mixing room is hosed down and cleaned. For Mohand and Lakdar, Fontaine Fraiche is the destination, while Said can be seen during the course of the morning in many different corners of town delivering supplies to the "immobile" stations.

The arrival of the mobile milk unit at Fontaine Fraiche is not unexpected. Despite the early hour, many young and eager faces are discovered crowding around

the door which leads to the courtyard of the house put at the disposition of CCSA for this milk station by the local authorities. Used in the past as a dispensary, some work was needed to put it in order and to change its function.

As the doors open, Mohand, together with some of the older boys who have volunteered their services to help in the operation of this station, attempt to organize the energetic children and to impose some semblance of order. Once inside, the queue forms along the string barriers so neatly installed and the children pass by and receive their milk one by one. For the youngsters, those who have a mother, elder sister, or even a grandmother in tow, a special area has been reserved where they can drink their milk in peace, away from the jostling queue. On departing, the children hand back their cups and in return receive their biscuit ration. However, no biscuit if there is no cup!

About half an hour later the game begins, for those who have had their ration start coming back for more. Nobody minds how much milk they drink, usually the more the better; but it is really the biscuit that provides the incentive. However, since the station has been in operation for quite a while even the cunning ones are finding it more and more difficult to get that little extra.

Inside the unit itself the activity is almost as great as outside. Though everything is near at hand and arranged to the best advantage, space is at a premium. With the washing up and the distribution of milk and biscuits being done at the same time, it is advantageous to have some local boys as volunteers. . . . As the morning advances so the work becomes more and more sporadic and by around 10:00 a.m. either the milk has run out or all the children are satisfied. Over a thousand cups of milk have been served and it is tiring work to see that all is running smoothly; moreover, there is much to be done elsewhere. The team is not sorry, therefore, when the warehouse comes into view and they can leave the Citroen for another day.

(From Christian Committee for Service in Algeria; MCC co-operates with CCSA)

●

Our young men go into the professional fields because they don't feel called to the mission field! We don't need a call; we need a kick in the pants! We must begin to think in terms of going out, and stop our yelping because they won't come in! Who wants to step into an igloo? The tombs themselves are no colder than are some of the churches. May God send us forth.—Taken from Jim Elliot, diary, one of the martyred missionaries to the Aucas.

Four Prayer Steps

By Chloe Holt Glessner

What constitutes a good prayer? Mrs. Harper Sibley, that great Episcopalian laywoman, says there are four steps to efficient prayer—Adoration, Confession, Thanksgiving, and Supplication. If we take the first letter of each of these words, we have the word ACTS, which is a wonderful formula for remembering the steps.

doration—profound reverence, the utmost love, so Mr. Webster tells us. Do we pray with utmost love? Can it be that insidious pride gets in our way? That kind of pride would surely short-circuit our prayers. "O come, let us worship and bow down: let us kneel before the Lord our maker" (Ps. 95:6). This is excellent advice. Of course, we can adore the Lord in any position, but I wonder sometimes, if we would kneel before Him often, as this Scripture suggests, if we wouldn't become more worshipful. Our Lord is a great God, and how important that we reverence and love Him!

onfession doesn't need the dictionary to tell us the meaning, but how we do need to confess our pettiness. Are we willing to look into our own hearts, and face the flaws we find there? Do we confess how we cheat God on our time? Most people think of the tithe as being the money they owe or don't owe to God. Don't we owe Him our time as well as our money? Yet few of us confess this as a fault. Do we really forgive? It is a frightening thing to consider that part of the Lord's Prayer which says, "Forgive us our trespasses as we forgive those who trespass against us." When we pray this part of the prayer, we are really saying, "God, forgive me, if I forgive others." Truly we receive the fruits of the Spirit if we forgive others, no matter what the involvement. *We must learn the art of confession.*

hanksgiving is a very American word. Do we thank God in the right way? Perhaps we Americans are like the Pharisees—maybe if we don't actually say it, we are thinking, "I'm thankful I'm not an African, or an Asian, or a Polynesian." Thanksgiving must come from heart—it must have a redemptive quality, and it must not be just an expression of words. It is an attitude, an inner expression of the soul, which gives radiance of countenance.

upplication—the act of entreating or asking humbly is one way of defining the word. Oh, yes, we ask plenty—in fact, the most of us are real proficient in asking God for things. How proficient are we at praising, thanking, and adoring Him? Do we ask God to make us responsible, as often as we ask Him for things? What about the humility part of this definition? I wonder if we ask in humility, or do we demand certain things? If we asked God for humility, for love, for gentleness, for a kind spirit, for strength of character, and for a genuine sacrificial spirit, then I am thinking the answer of our prayers would almost always be *Yes*, instead of *No*.

Oklahoma City, Okla.

Strangely Silent

By Vernon Leis

Today's church is strangely silent. Martin Luther King, Jr., President of the Southern Christian Leadership Conference, says, "I fear the silence of the churches more than the shouts of the angry multitudes." Elton Trueblood, the author of *The Company of the Committed*, writes "The condemnation of most of us arises not from what we have said, but from what we have failed to say."

Already in Acts 4:18 certain rulers commanded the church to keep quiet and to avoid the public mention of the name of Jesus. It is true that most of us are not being threatened by the authorities as were Peter and John, but through subtle suggestion society has succeeded in getting us to be quiet. Peter and John replied, "We cannot but speak . . . ," but we agreeably conclude, "We cannot speak."

The leaders of the Anabaptist movement were vigorously missionary and very vocal in their witness. They were noted lay preachers; they loved to debate and even to steal a pulpit. Perhaps one of the saddest sentences ever penned by the late Harold S. Bender is the one which describes the waning of the evangelistic fires of Anabaptism. He writes. "Those who were once flaming evangels and courageous missioners now became the *Stille im Lande* happy to be permitted merely to exist."

With the passing of time we began to glory in our quietness. "Speech is like silver but silence is golden," was one of our favorite quotations until the Negro preachers said, "Sometimes silence is not golden but it is yellow!" Very fittingly Abraham Lincoln said, "To sin by silence, when they should protest, makes cowards of men." Such silence is a very tragic silence. Peter and John realized for them to remain silent would have been a denial of their firsthand knowledge of Jesus Christ.

It is most encouraging to note that the Mennonite Church is again learning to speak. Too long we have listened to the worldly wisdom which said that it is better to be quiet and be thought a fool than to speak and remove all doubt. Some of us who are otherwise talkative have been inconsistent in that we have said so little about the Lord. That inner compulsion, a requisite of witnessing, was somehow lacking.

Perhaps the explanation of Theodore Ferris is helpful. He said, "A man talks about the weather because he has nothing else to talk about. He talks about Jesus because nothing else is worth talking about." It is our vocation to bear witness to Christ. His divine command must be obeyed at all costs. Jesus Himself was a witness as John 18:37, RSV, states: "For this I was born, and for this I have come into the world, to bear witness to the truth." We cannot stop telling what we have "seen and heard" should always be the testimony of the church.

Upon their release Peter and John went to a remarkable prayer meeting. Acts 4:29 reports on their surprising reactions to the threats of the authorities. One would expect them to pray for protection. Would shelter on a quiet farm have appealed to them? Did they long to be understood? Were they concerned about avoiding extremes? No, they prayed for courage to speak boldly. "Grant to thy servants to speak thy word with all boldness," would certainly be a good prayer request for the Christians to pray in Mississippi and in Georgia in 1963. It seems to be a fitting request for Mennonites in Ontario for we, too, have been strangely silent.—*Ontario Mennonite Evangel.*

Under God We Spend

By Ralph W. Sockman

More than a generation ago, Professor Stephen Babcock of the University of Wisconsin made the discovery that cattle might be eating prodigious amounts of food, and at the same time be starving. Extended investigation revealed the fact that life-giving food contains a strange element called "vitamins" which furnish the vitality necessary for maintaining life. Now food values are measured by their vitamin content.

Can we apply this vitamin principle to all life? That is what Jesus would have us do. He bids us study the time and money which we have to spend with an eye to their life-building content. He recognized that money has a rightful place in life, but it must be kept in its place. If it becomes our master, then it is a rival of God, and Jesus said, "You cannot serve God and mammon." But we can use money to serve God and then it becomes a measure of our fitness to receive what Jesus called "the true riches." The test of a man is not how much money he makes, but how much he makes with his money.

Avoid Trifles

Shall we spend our time and money for the essential things that create life, or for the trifles which merely clutter up our lives? In seeking to catch Christ's scale of values, we must beware of being shortsighted. Jesus measured things in terms of future fertility rather than of immediate utility. On the basis of quick returns, Jesus' life looks like a series of bad bargains. He gave up His secure job as a carpenter to take up the precarious work of a traveling teacher. What a waste of money! He left Galilee where He was popular to go to Jerusalem where He was persecuted. What a waste of time! He clung to His course until it led to the cross. What a waste of life! But what seemed a waste at the time was our Lord's way of spending His life so that it might bring forth the life that is life indeed.

Our American dollars carry the words, "In God we trust." In handling them we should add "Under God we spend."—Department of Stewardship, The Mennonite Church.

Could This Be Your Church?

By Ruth Zimmerman

The Boy knew there was something missing. He felt a strange yearning, an emptiness somewhere inside. It was not for *things*, he knew that. He had a nice home, parents who could, and did, give him everything he wanted, and friends. But still the feeling persisted. At night, sometimes, he woke and thought of his life. What was he here for? Where was he going? And no one he knew could give him a satisfying answer.

On this particular Sunday morning, he rose early and dressed in his best. He very seldom went to church, but decided if he would go, perhaps there he could find something satisfying. He knew the church down the street was well attended. If so many folks worshiped there every Sunday, surely they must be receiving something, he reasoned. He walked slowly down the street, watching people, singly or in groups of twos and threes, or whole families, coming to the house of worship. He made his way along with the others up the steps and into the building. He had hoped someone would notice him, perhaps ask his name, or at least say hello. But other than a few curious stares, no one seemed to see him at all. Inside, the church was almost filled. He slid into an empty seat near the back and looked around him. He was surprised to see quite a number of young people and even two or three fellows and girls he knew from school. Did they have the Answer he was looking for?

The opening songs held his interest. Was there really a God and could He satisfy?

The devotional period that followed proved rather disappointing. Of course, he didn't have a Bible, and if he had, he wouldn't have known where to find anything in it. He listened to what the man was reading, but he couldn't seem to understand much of it at all. In fact, he wondered if the man himself was familiar with

it, the way he stumbled over the words. The prayer that followed seemed rather meaningless, not at all as though the man thought Anyone was listening.

The lesson title for the Sunday school was "Man in Today's World." Ah, perhaps here was what he wanted to hear. He would listen carefully. It soon became apparent, however, that he was the only one who was interested in what the teacher had to say. The fellows in the same row as he were writing notes. Several of the girls were whispering and evidently finding the conversation quite amusing. One girl was busy tucking in stray wisps of hair. Altogether, listening was rather difficult, and the class period passed before he realized that he hadn't even heard anything that had been said.

When the minister began to preach, the Boy sat up straight, determined not to miss anything this time. The sermon was on "Love to Our Fellow Men." But, although he heard every word the minister said, it did not satisfy him. He *did* love his friends and neighbors, but that wasn't the answer, he knew. It was easy to love those who loved him. Surely there must be something else. But what?

After the benediction, the Boy looked around, hoping someone would be friendly. As he turned toward the back of the church, he saw the minister standing at the door. Ah, here was his chance. Surely he would be able to answer his questions. He approached him hopefully, hesitatingly. The minister extended his hand, gave him a brief smile, and turned to the person next to him.

The Boy went down the steps and turned slowly toward home. He sighed deeply. The emptiness was still there, gnawing like a hunger within him.

Mechanicsburg, Pa.

The Christian and Self

By A. Don Augsburger

(Chapel talk given at Eastern Mennonite College.)

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.–II Pet. 3:18.

Tension can be constructive and wholesome. Tension presupposes opposing forces. Opposing forces sharpen issues. Issues help real men take sides. Taking sides precludes stagnation. Stagnation is satisfied with the good, and worries little about the best. The best presupposes positive criteria. Positive criteria are the result of divine revelation, the Christian community, and individual consciences. The self must always be weighed against these criteria.

Tension results from things that matter, things that make a difference. A returned watch. A "no" when invited to accompany one of the opposite sex to a social function. When a social relationship is terminated because of a "more glamorous than thou." Disproving an opinion that matters. Threatening a vested interest. We do care about certain things–all of us do.

To each of us there are things that matter. Things worth living for and some worth dying for. But what are they? How do we determine? Locate your tension points and you can construct your value system. Your values either make life worth living or a mad ride on a merry-go-round. Tension areas can be basically relegated to two areas: the Christian and self, and the Christian community. Let us look at the Christian and self.

I. The Self that one wants to be may be in tension with the Self one ought to be.

How is an "ought" established? We can no doubt conclude that an "ought" cannot be established by an "is." Science would establish behavior norms by what is; theology by a revelation of what ought to be. The inner self which, if not controlled by a power beyond itself, desires to respond to the "is" rather than to the "ought." Tension is the result. This tension must be settled by an arbitrator–the Christian conscience. It has been said that the most neglected teaching on campuses is "the care and feeding of conscience."

College President Dickey once said, "to see men made whole in both competence and conscience" is the function of a liberal arts college. In egocentricity the "is" is in tension with the "ought" within self. In self-expression the same is true. In conformity there is no difference. We tend to measure "right" by "isness" rather than "oughtness." The result is a confused self, a self in tension, a personal dichotomy.

Do I cheat because it is the norm? Do I use foul language because it is popular? Do I exploit the person of another sexually because it seems to be society's norm? Do I prize grades or scholarship above virtue and character? Do I address myself with the idea of what I can get away with rather than by what is right? Tension can be resolved in commitment, a commitment which aligns a "self" with the "ought" through a power not one's own.

II. The Self one ought to be may be in tension with the Self one is intended to be.

Direction for the self may originate from at least three sources. David Reisman mentions three dominant character types: the tradition directed, the inner directed, and the other directed. All three are present on college campuses, but Waldo Beach says the last two, inner directed and other directed, are especially prevalent. The inner directed is the principled man or lady of character and conviction.

The other directed operates by a "social radar," getting his signals as they bounce off other people. He or she dresses, adorns, speaks, acts, relates, lives not by inner controls, but by the crowd. Nonconformity must be viewed at times not only from the stance of the world and myself in tension–but it may resolve itself in breaking from the norms of a so-called Christian group. What others intend for you to be may not be the highest, the best, and the most noble for you.

Conformity to Christ develops inner controls that transcend mere "other directedness." The crowd also wants people to be submissive, directed, patterned, carrying less than a full length spine. The major question resolves itself to, "Where do I get my cues? Who do I take directions from?' If from Christ, you assist in their integration. If from the crowd, they are thrust upon you–you become a slave to them.

III. The Self you ought to be is simply the Self you ought to be.

There is a mode of representation which is sane and simple. There is a modesty and consistency which is commendable. What is it? It comes not from an outer motivation but from an inner orientation, a relationship, a conformity, conformity to a person, Jesus Christ. One who fluctuates with the group–who listens to voices, who sees how far he can go–rather than "what is right" is simply not what he "ought" to be. He is an "is." All of this brings tension–tension with the self. But the self oriented in Christ transfers the tension to the opposite end of the pole. It is no longer between himself and right but between himself and wrong. The new self in Christ is God's ideal.

The self under authority is divine intention. But if the self is not under divine authority, it is in tension–tension that cannot be resolved by the outer-other directedness in human existence.

In conclusion, E.M.C., asks little, but asks wisely and in accord with principles of truth. Biblical modesty in simplicity. The result of inner directedness. Do you have a voice in your standards? Or are you other directed, and alone?

CHRISTIAN PHILOSOPHY

(Continued from page 1028)

in which the God of history wants to continue to work.

The cross and the resurrection must be for the Christian a present, dynamic reality, through which God forms His "new man" for this new time.

The church must seek for a synthesis between the law and order of Christian revelation and tradition and the free and

abundant life in the individual which is no less a part of the Christian message.

What is being changed may be less important than what is happening to the church in the process. Is the church more truly being the church without the change or with it?

V. The Process of Change in the Church

In the methodology of change, communication is all-important. Open channels of communication can bring together various facets of conviction, and lead through true dialogue to finding the mind of the Spirit.

People cannot be forced to go ways they do not want to go. Coercion gives short answers, but seldom permanent ones. Collaboration is a necessary ingredient in the change process. We must do things *with* people, not to them.

The shock of change can be cushioned by a sincere attitude of love and understanding consideration of the rights, backgrounds, and feelings of others. Changes are easier when there is a strong feeling of togetherness in a group.

Changes are also easier when members of a group share in sensing the need of change. Information concerning this need must be fully shared. Many changes require much co-operative study.

The time and situation wherein a church decides to part from a past pattern or method should be decided by a consensus within the congregation rather than by the arbitrary ruling of one or a few. The process of change can be helpful or harmful to Christian brotherhood, depending on how it is conducted.

VI. The Goals of Change

Oneness in Christ rather than cultural uniformity must be seen as the basic requirement of the church. More important than making or preventing change is the maintenance of the loving fellowship of the church. Even when his preferences are disregarded, the Christian must refuse to become embittered, or to have his fellowship broken.

The achievement of New Testament standards for the church must be accepted as a fundamental goal. The clear Word of God permits no contradiction. But also, the universal values that the Lord has given us in every era of our history must not be sacrificed by change. The voice of tradition must be heard in our discussions.

Changes should help, not hinder, the church in doing her proper task of evangelization in the world. Our experience here should give us counsel.

VII. Conclusion

Many changes have come about through the initiative of the church. The Christian Church must continue to be that kind of stimulant to godliness and righteousness. It is the responsibility of the church to point the directions of change, to set up the targets of reform or action.

Field Notes ——— CONTINUED

A study of homeless unemployable men recently undertaken by the United Community Services (Planning Division) of Greater London, Ont., was prompted by some discoveries the London Rescue Mission made while ministering to homeless men. The results were as follows:

1. 1963 registration showed 12.4 per cent of men over 60 years of age.
2. A study of 28 unemployable men by an M.D. and a social worker from City Welfare revealed that 17 out of the 28 had a mental problem.
3. The mission's 78 beds are filled, with men sleeping on the floor, partly due to an accumulation of more or less permanent registrations.
4. The first 6 months of 1963, registrations showed about 150 individual men unemployable because of age, physical or mental disability.
5. There is an urgent need for a home that will accept this type of old, unemployable men. Physical facilities would not be as important as its being a place of kindness, acceptance, and patient care.

"Man of Distinction," a set of 52 colored slides, with sound narration, is available. This is an original and unique presentation, a positive answer to the current liquor advertising. A reclaimed ex-actor, writer, and radio commentator produced this set for the mission. Contact London Rescue Mission, London, Ont.—Roger Smith.

John H. Rudy, Biglerville, Pa., is scheduled to conduct a Christian Estate Planning Conference at Metamora, Ill., Nov. 25, 26. He will be with the Willow Springs congregation, Tiskilwa, Ill., from Nov. 27 to Dec. 1, for their annual missionary rally.

Hubert Swartzentruber, St. Louis, Mo., spoke on the problems and challenges of building the church in the city at Sycamore Grove, Garden City, Mo., on Nov. 3.

Urie A. Bender, Elkhart, Ind., met with the Christian Writers' Fellowship at Iowa Mennonite School, Kalona, Iowa, on Nov. 9.

Eleven young people accepted Christ during the revival meetings at Mechanic Grove, Quarryville, Pa.

Elvin Sommers was licensed and installed as pastor of the Stoner Heights Church, Louisville, Ohio, on Nov. 17. Delvin Nussbaum, former pastor, brought the message, and John F. Garber, overseer, gave the charge. At the same time Ralph Krabill was installed as elder.

Warner Jackson, Cleveland, Ohio, at Burton, Ohio, Dec. 1.

Twenty-two members of the Crown Hill Church, Rittman, Ohio, are presently serving in some area of the church away from home.

Change of address: Roy D. Roth from Logsden, Oreg. to bei Frau Windfuhr 29 Oldenburg i.O., Elsässerstrasse 5, Germany.

A quartet who formerly sang together at E.M.C. as a faculty quartet gave a program at Weavers, Harrisonburg, Va., on Nov. 10. The members of the quartet were Ernest Gehman, Chester K. Lehman, Daniel Lehman, and Henry Weaver.

New members: three by baptism at Smithville, Ohio; six by baptism at Trissels, Broadway, Va.; one by baptism at Lyon St., Hannibal, Mo.; three by baptism at Chestnut Ridge, Orrville, Ohio; one by baptism at Line Lexington, Pa.

Witnessing at county, state, and national fairs and exhibitions will be studied at a meeting being called at the Wabash YMCA in Chicago, Ill., Dec. 17. All persons who are interested in this type of Christian witness are invited. For further information and copy of the agenda, please write to Nelson E. Kauffman, Secretary for Home Missions, 1711 Prairie St., Elkhart, Ind.

The Mennonite World Conference Presidium met at Basel, Switzerland, Nov. 13-15. J. C. Wenger, Goshen, Ind., and J. B. Martin, Waterloo, Ont., appointed by Mennonite General Conference to serve on this committee, both attended the meeting.

Evangelistic Meetings

Joe Esh, Mt. Union, Pa., at South Seventh St., Reading, Pa., Dec. 1-8. **Alvin Martin**, Terre Hill, Pa., at Creek Indian Community, Poarch, Ala., Nov. 20-27. Richard Yordy, Arthur, Ill., at Erb Street, Waterloo, Ont., Nov. 27 to Dec. 1. **Harry Sheller**, Davidsville, Pa., at Oley, Pa., Dec. 8-15.

Harold Zehr, Normal, Ill., at Bethel, Wayland, Iowa, Nov. 24 to Dec. 1. **William R. Miller**, North Liberty, Ind., at Beemer, Nebr., Nov. 17-24. Fred **Augsburger**, Youngstown, Ohio, at West Clinton, Pettisville, Ohio, Dec. 2-8.

Nelson E. Kauffman, Elkhart, Ind., at Holdeman, Wakarusa, Ind., Nov. 24 to Dec. 1. **Aaron Shank**, Myerstown, Pa., at Chambersburg, Pa., Nov. 27 to Dec. 8. **Harold Fly**, Schwenksville, Pa., at Berea, Alma, Ont., Dec. 1-8.

Melville Nafziger, Wilmington, Del., at Bart, Pa., Nov. 17-24. **James Detweiler**, Harper, Kans., at Yoder, Kans., Dec. 1-8. **John F. Garber**, Burton, Ohio, at Lake Region, Detroit Lakes, Minn., Nov. 24 to Dec. 1. **Paul King**, East Peoria, Ill., at Midway, Pekin, Ill., Dec. 6-8.

Frank Zeager, Middletown, Pa., at Stumptown, Bird in Hand, Pa., Nov. 13-24. **Clarence Troyer**, Engadine, Mich., at Rich Valley, Kokomo, Ind., Nov. 21 to

Dec. 1. Earl H. Wissler, Reinholds, Pa., at 12th and Windsor, Reading, Pa., Nov. 17-24.

Calendar

South Pacific Conference annual sessions, Seventh Street Mennonite Church, Upland, Calif., Nov. 28-30.

Indiana-Michigan Winter Ministers' meeting, Hopewell, Kouts, Ind., Dec. 4-7.

Millwood Winter Bible School, Gap, Pa., Dec. 30 to Jan. 10.

Winter Bible School, at Rosedale, Ohio, Dec. 30 to Feb. 7.

Special Course for Ministers, E.M.C., Harrisonburg, Va., Jan. 6-17.

Argentine Mennonite Conference, Jan. 10-14. Place undetermined.

Ministers' Week Program, E.M.C., Harrisonburg, Va., Jan. 20-24.

School for Ministers, Goshen College Biblical Seminary, Feb. 4-21.

Mennonite Publication Board annual meeting, Scottdale, Pa., March 20, 21, 1964.

Ontario Mennonite Bible Institute, 800 King St., Kitchener, Ont., Oct. 28 to March 27, 1964.

Illinois Mission Board, April 17, 18; place announced later.

Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.

Allegheny Conference, Blough Church, Hollsopple, Pa., July 31, Aug. 1.

Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.

Sunday School Convention, Harrisonburg, Va., Aug. 6-9, 1964.

A LIVE ISSUE

(Continued from page 1035)

Baptist (North)	113.67
Reformed Church	110.16
Presbyterian U.S.	106.96
Lutheran (Missouri)	100.66
Mennonite (old)	?

There are twenty-three denominations giving more per member than our own church (we think). The question mark is at our church because we don't know for certain. Our 1963 *Yearbook* attempted to gather this information for the first time. It reports $80.72 for 1961. We know this is not correct because it is the first year for a report and some congregations did not co-operate. But we are so decentralized and independent that I am not certain we can ever get enough co-operation to arrive at a comparable figure.

If we believe what we say we do in the area of commitment and dedication, then our giving ought to be around the $200 per member bracket. This is a realistic statement. We have this resource and potential in our church. Are we willing to believe it? Are we willing to back our words with our money?

A Plan for Solution

This article began by saying laymen are confused. They don't know when the church is speaking — there are so many voices. Should we give only to missions? Or are the other agencies of the church also a part of the church's mission—and equally important? When each agency promotes its own bailiwick in competition to the other agencies, doesn't it appear as if we are not a unity in purpose but really at cross purposes? Every agency wants the same dollar!

There is a way to resolve this dilemma—a way which helps laymen to see the church as one body but many members working in harmony with one another. This way helps our members to see our church's mission as one. We call it "Stewardship for Mission." It is a year-round stewardship plan for a congregation to follow. It assists a pastor and his congregation in stewardship education, interpretation of the church's mission, program building, budget planning, and enlistment for personal responsibility.

If you and your members have difficulty in knowing how to listen to all these church agency voices at one time, then you will want to try the "Stewardship for Mission" plan. It co-ordinates all the requests into one plan. If you'll try it, you'll like it. Write to your conference stewardship chairman for more details or to the Department of Stewardship, Mennonite Building, Scottdale, Pa., 15683.

INCOMPARABLE SON

(Continued from page 1029)

awareness of a unique sonship on the part of Jesus. One of the most striking is Matt. 11:27: "All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him."

Another passage is the parable of the wicked husbandmen (Mark 12:1-9). Jesus is not merely a son of the Father but the one beloved Son, the heir—all that the Father has is His. The witness of the Synoptic Gospels on this matter is abundantly supported by the Fourth Gospel.

In addition, however, to the sayings of Jesus which bear witness to an unshared filial consciousness, there are other indications of the uniqueness of His person. Attention may be called to His claim to forgive sin (Mark 2:1-12); His demand for utter loyalty to Himself (Matt. 10:32, 37 f., 40); the "I sayings" of Jesus with their ring of sovereignty and uniqueness of role (Luke 11:20; Matt. 5:17; 10:34; 11:28).

The Confirmation of Experience

Startling as these claims are, it is a remarkable fact that men who were deeply committed to belief in and the worship of one God recognized their validity. Professing monotheists were convinced that Jesus was the Son of God in a unique sense worthy of their worship and loyalty. What was it that brought them to this conviction?

The answer to this question is to be found in their experiential involvement with Jesus. They knew Him to be more than mere man because in Him they experienced the presence, power, and grace of God in a special and unprecedented way. The full significance of Jesus' person was borne home to them when after the resurrection and the coming of the Holy Spirit they knew themselves to be the recipients of a work and participants in a fellowship which was none other than divine.

Here, too, is the answer to our quest for the understanding of the uniqueness of Jesus. It is not through critical contemplation as spectators but by sharing in the benefits of His work that we are moved to confess the truth of Jesus' statement to Philip, "He who has seen me has seen the Father" (John 14:9).

Goshen, Ind.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Baer, Glenn E. and Lucille (Risser), Elizabethtown, Pa., second child, first son, Carlton Philip, Oct. 24, 1963.

Beidler, Murray and Joanna (Mast), Woodstock, Vt., second son, Brent, Oct. 31, 1963.

Brubacher, Raymond and Emma (Horst), St. Jacobs, Ont., fifth child, third son, Mark Elroy, Oct. 31, 1963.

Burkholder, Leonard and Evelyn (Byer), Markham, Ont., eighth child, second son, Charles Lester, Oct. 1, 1963.

Earnest, Donald D. and Elaine (Miller), Wellman, Iowa, third child, second daughter, Beth Ann, Sept. 29, 1963.

Gingerich, Edwin and Janice (Schlabach), Salem, Oreg., third child, second son, Jerry Lynn, Oct. 11, 1963.

Helmuth, Harlan and Grace (Troyer), Aurora, Ohio, fourth child, second daughter, Jennifer Diane, Oct. 18, 1963.

Hunsberger, Wilson and Edith (Byer), Waterloo, Ont., fifth child, fourth daughter, Elise Joy, Sept. 18, 1963.

Kamp, Kenneth and Norma Jean (Philladaum), Smithville, Ohio, second child, first son, Philip Brian, Oct. 31, 1963.

Kuhns, Raymond and Clara (Bontrager), Bremen, Ind., fourth child, third daughter, Susan Elaine, Oct. 16, 1963.

Litwiller, Stanley and Edna (Hertzler), Parnell, Iowa, third child, second daughter, Lori Renee, Sept. 1, 1963.

Miller, Darrell and Viola (Helmuth), Akron, Ohio, first child, LaMar Keith, Oct. 26, 1963.

Miller, LaVern and Serena (Gerber), Wolcottville, Ind., first child, Theresa Lynn, Sept. 22, 1963.

Miller, Lawrence J. and Marjora (Short), Archbold, Ohio, sixth child, second daughter, La Rita Kay, Aug. 20, 1963.

Miller, Paul and Martha (Yoder), Sioux Lookout, Ont., third child, second daughter, Margaret Ann, Sept. 27, 1963.

Nolt, M. Luke and Dorothy (Hoover), Portland, Maine, first child, Brian Dean, Oct. 10, 1963.

Schmucker, Dennis and Pat (Grove), Milliken, Ont., third daughter, Sandra Dawn, Oct. 22, 1963.

Stutzman, David and Donna (Yoder), Shipshewana, Ind., second daughter, Beverly Ann, Oct. 13, 1963.

Troyer, Jonas and Betty, Uniontown, Ohio,

second child, first daughter, Adene Sue, Oct. 28, 1963.

Wadel, Glenn and Rachel (Shank), Washington, D.C., first child, Glynnette Rae, Oct. 22, 1963.

Wenger, Herbert C. and Marian (Smith), Perkasie, Pa., fourth child, second son, John David, June 11, 1963.

Yoder, Daniel and Alice (Espigh), Lewistown, Pa., second son, Harold Ambrose, Oct. 24, 1963.

Yoder, Wayne and Mary (Gerber), St. Anne, Ill., first child, Dean Wesley, Oct. 16, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Beadles—Castillo.—Herbert Beadles, Colorado Springs, Colo., Argyle Presbyterian Church, and Anita Castillo, Emmanuel Mennonite Church, La Junta, Colo., by Darrel D. Otto at the Emmanuel Church, Aug. 17, 1963.

Burkholder—Hoffman.—James Rex Burkholder and Jeraldine Rae Hoffman, both of the North Goshen cong., Goshen, Ind., by Russell Krabill at the Eighth Street Church, Nov. 2, 1963.

Detweiler—Wismer.—Dennis Detweiler, Telford, Pa., Salford cong., and Dorothy Wismer, Souderton, Pa., Franconia cong., by Ivins Steinhauer at Salford, Oct. 19, 1963.

Harshbarne—Stoltzfus.—Lawrence N. Hartshorne, Bath, N.Y., and Katie Stoltzfus, Peach Bottom, Pa., both of the West Chester cong., by Mahlon Witmer at the Weavertown A.M. Church, Nov. 2, 1963.

Hostetler—Massie.—John E. Hostetler and Rose Massie, both of the Sharon cong., Plain City, Ohio, by Joe Kauffman at the home of the groom's parents, Oct. 12, 1963.

Keim—Miller.—Simon Keim and Janet Sue Miller, both of Virginia Beach, Va., Deep Creek cong., by Amos D. Wenger, Jr., at the Mt. Pleasant Church, Chesapeake, Va., Aug. 17, 1963.

Kulp—Mover.—James D. Kulp, Franconia, Pa., and Thermia Joyce Moyer, Harleysville, Pa., both of the Ambler cong., by Norman A. Hunsberger at the church, Oct. 26, 1963.

Mantel—Shantz.—William L. Mantel, Tofield, Alta., and Patricia Shantz, Sharon cong., Guernsey, Sask., by Frey at the United Church, Lanigan, Sask., Oct. 5, 1963.

Martin — Martin. — Leonard J. Martin, Brownstown, Pa., and Miriam Louise Martin, New Holland, Pa., both of the Groffdale cong., by John S. Martin at the church, Oct. 19, 1963.

Polzin—Cressman.—Alfred Polzin and Noreen Cressman, both of the Sharon cong., Guernsey, Sask., by Stanley D. Shantz, Aug. 17, 1963.

Roth—Buschert.—Donald L. Roth, Ryley, Alta., Salem cong., and Dolores Jean Buschert, Carstairs, Alta., West Zion cong., by Gordon Buschert at West Zion, Oct. 14, 1963.

Smoker—Denlinger.—Paul Kurtz Smoker and Judith Faye Denlinger, both of Gap, Pa., Ridgeview cong., by Aaron F. Stoltzfus at the church, Oct. 26, 1963.

Yoder—Orendorf.—Herman Samuel Yoder, Grantsville, Md., and Thelma Jean Orendorf, Accident, Md., both of the Casselman River C.M. cong., by Ivan J. Miller at the Maple Glen Church, Oct. 16, 1963.

Yoder—Yutzy.—Perry Yoder, Sharon cong., Plain City, Ohio, and Viola Yutzy, Conservative Mennonite cong., by Joe Kauffman at Sharon, Oct. 27, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Cressman, Mary Ann, daughter of Christian and Barbara Allemang, was born at Bloomingdale, Ont., Nov. 15, 1885; died at Breslau, Ont., Oct. 23, 1963; aged 77 y. 11 m. 8 d. On Dec. 22, 1909, she was married to Herbert Cressman, who survives. Also surviving are 5 children (Myrrel, Lloyd, Mabel, Verna—Mrs. Tilman Horst, and Eunice—Mrs. Roy Burkhart), one brother (Anson), and one sister (Mrs. Robert Mueller). One son preceded her in death. She was a member of the Cressman Church, where funeral services were held Oct. 25, in charge of Albert Martin and Horace Cressman.

Driver, Fred Abraham, son of Joseph N. and Fannie Driver, was born at Mt. Clinton, Va., Aug. 3, 1871, died at the Waynesboro (Va.) Community Hospital, Oct. 22, 1963; aged 92 y. 2 m. 19 d. In April, 1906, he was married to Daisy Elizabeth Karicofe, who died July 17, 1957. On Aug. 6, 1905, he was ordained as deacon and served the Springdale and Hildebrand congregations. Surviving are 2 daughters (Frances—Mrs. B. L. Jennings and Thelma—Mrs. W. L. Russell). He was a member of the Springdale Church, where funeral services were held Oct. 24, in charge of Paul L. Wenger, assisted by Franklin E. Weaver.

Grieser, Catherine (Hubert), was born at Pingree, N. Dak., April 5, 1903; died at her home near Frazee, Minn., after a lingering illness, Oct. 30, 1963; aged 60 y. 6 m. 25 d. On June 2, 1926, she was married to Chris Grieser, who survives. Also surviving are 2 sons (Joel and Donavan), 2 daughters (Joanne —Mrs. Glen Stehman and Marion Marlene), 9 grandchildren, 2 brothers (Dave B. and John C.), and 3 sisters (Mrs. Pete Gade, Mrs. Joe Eichelberger, and Mrs. Sam Oswald). One brother also preceded her in death. She was a member of the Lake Region Mennonite Church, where funeral services were held Nov. 3, in charge of E. D. Hershberger and Glen Birky.

Hertzler, Fanny Y., daughter of Abram and Susanna (Yoder) Kurtz, was born at Morgantown, Pa., June 7, 1879; died at the Ephrata (Pa.) Community Hospital, Oct. 4, 1963; aged 84 y. 3 m. 27 d. On Jan. 6, 1903, she was married to Daniel Hertzler, who died Feb. 9, 1941. Surviving are one daughter (Ada—Mrs. William Beam), 9 grandchildren, 19 great-grandchildren, and 2 sisters (Susan—Mrs. Amos Hartz and Mrs. Ida Kennel). She was a member of the Conestoga Church, where funeral services were held Oct. 7, in charge of Omar Kurtz and Ira Kurtz.

Roth, James, was born at Lagrange, Ind., March 3, 1881; died at Filer, Idaho, Oct. 2, 1963; aged 82 y. 6 m. 29 d. On Oct. 20, 1905, he was married to Maude Ernst, who preceded him in death. Also preceding him were one infant daughter, 2 sisters, and 3 brothers. Surviving are one son (Herman), 10 daughters (Florence—Mrs. Jay Houser, Mrs. Ethel Nice, Lola—Mrs. Robert Snelson, Elma—Mrs. Bert Stutzman, Marie—Mrs. Jay Schweitzer, Verda—Mrs. Alva Powers, Helen—Mrs. Floyd Shetler, Fern—Mrs. LaVern Mohn, Dorothy—Mrs. Lawrence Johnson, Jr., and Marjorie—Mrs. Charles Reeser), one sister (Mrs. Emma Lehman), 50 grandchildren, and 50 great-grandchildren. He was a member of the Filer Mennonite Church, where funeral services were held Oct. 7, in charge of Royden Schweitzer and Eldon Stutzman interment in Sunset Memorial Park.

Rychener, Samuel, son of Gideon and Mary (Schmucker) Rychener, was born near Archbold, Ohio, Aug. 22, 1878; died at the Fulton County Home, Oct. 27, 1963; aged 85 y. 2 m. 5 d. Surviving are one sister-in-law (Mrs. Lena Rychener) and nieces and nephews. He was a member of the Central Church, where funeral services were held Oct. 30, in charge of Charles H. Gautsche and Walter Stuckey; interment in Pettisville Cemetery.

Whitaker, Lovina, daughter of John and Elizabeth (Schrag) Kennel, was born near Beaver Crossing, Nebr., July 11, 1883; died at Burbank, Calif., Oct. 14, 1963; aged 80 y. 3 m. 3 d. On March 4, 1904, she was married to Benjamin Whitaker, who died Aug. 16, 1960. Surviving are 3 sons (Fred, Elbert, and Alvin), 2 daugthers (Doris Mickelson and Nell Rediger), 9 grandchildren, one great-grandson, 2 brothers (Saul and Eli), and one sister (Nancy Whitaker). She was a member of the Four Square Church. Funeral services were held at the Eckerman Chapel, Oct. 18, in charge of C. E. Baldwin.

Anniversaries

Schlabach. Lorenzo Schlabach and Polly Miller were married Oct. 30, 1913. They observed their golden wedding anniversary on Aug. 23 and 24, 1963, when a family reunion was held in their honor at the home of their oldest daughter, Mrs. Clayton Bender, Greenwood, Del. All of their 35 grandchildren, 10 children, and 10 sons- and daughters-in-law were present except one son-in-law. There has never been a death in this family. They moved to Greenwood, Del., from Thomas, Okla., in 1929 and have lived there since that time. Their ten children are as follows: Walter and Paul, Luray, Va.; Loyd, Mary—Mrs. Clayton Bender, Timothy, Titus, and Evangel, all of Greenwood, Del.; Frederick, Williamsburg, Va.; Martha—Mrs. Gerald Tucher, Delphos, Ohio; and Pollyanna—Mrs. Elvey Carson City, Mich. All of the ten children and their companions are professing Christians and members of the Mennonite Church.

ITEMS AND COMMENTS

BY THE EDITOR

A $2,000,000 bequest has been left to the Roman Catholic Church of St. Francis of Assisi in Mount Kisco by Mrs. Jennie A. Peters, a member of the parish, who died Aug. 12 at the age of 86. The widow of Frank M. Peters, a Chicago industrialist, she left her entire estate to the suburban church. There were no immediate survivors.

• • •

George Washington University announced plans in Washington, D.C., for a weekly Bible course offering college credit to adults. The Greater Washington Council of Churches will co-sponsor the course. The university's College of General Studies called it an experiment in providing "at the university level opportunity for adult, nonsectarian religious education in the community."

"Introduction to Old Testament," providing two hours of college credit, will be taught by Dr. Robert G. Jones, chairman of the university's Department of Religion. George Washington University was originally founded as a Baptist institution but has long been independent of church affiliation.

• • •

Bolivians are following closely the racial situation in the U.S. because they expect similar difficulties in their country, Joseph Cardinal Ritter, Archbishop of St. Louis, said in St. Louis on his return from a week's visit to two missionary parishes in Bolivia sponsored by his archdiocese. He said the majority of Bolivia's population is native Indian, but the ruling class is of Spanish descent. The Indians do not have full equality and will soon cease to accept that position, the cardinal said. The potential racial friction is one of the greatest problems facing Bolivia, he said.

• • •

Today 70 per cent of the physicians and teachers in Russia are women as well as about 30 per cent of the scientists and engineers. Half of the government-employed labor force are women, 25 per cent of the transport workers and 86 per cent of the public health force. These statistics can be explained in part by the decimation of the male population in World War II, which left a surplus 10 million women in the Soviet Union.

• • •

Divorce in Russia has become increasingly difficult. A couple must first present their problems in court. If reconciliation is not possible, they must pay $44 to publish a newspaper announcement—a half month's wages for most. When the ad has appeared, the couple must return to court for their divorce. The procedure takes about six months. Formerly it was merely a matter of $3 for the announcement and no delay.

• • •

Devotion to the Virgin Mary is one of the most "authentic and fecund signs of Catholic spirituality," Pope Paul VI declared in Rome in a sermon to some 5,000 participants in the European Congress of Marian Congregations. "It is an inexhaustible and magnificent source of moral values, capable of giving today's man the energies and experiences which can give his life incomparable fullness," the pontiff said.

• • •

Late-rising tourists seldom see them, but thousands of government employees regularly do, every payday. They are Roman Catholic nuns who, despite clear laws to the contrary, solicit funds for their church in Federal buildings in Washington, D.C. —*Action.*

• • •

Christmas cards having a religious theme and designed by the nation's First Lady will be sold this year to raise money for the National Cultural Center. Mrs. Kennedy made the two water-color paintings last July at Squaw Island on Cape Cod.

Assistant Press Secretary Andrew Hatcher said at the White House that the cards would be moderately priced and would be distributed for the Cultural Center by Hallmark Cards.

Both paintings, Mr. Hatcher said, are initialed JBK—Jacqueline Bouvier Kennedy. The Cultural Center hopes to raise $30 million to construct a building in Washington, D.C., which would house a symphony hall, theater, and opera house.

• • •

The new school act in the Province of Quebec has been shelved, for the time being, in order to give both Roman Catholic and Protestant authorities a good opportunity to study it. The act sets up a central school authority in the province for the first time. This authority will have complete control of the teaching syllabus, apart from the religious element. Religion in the schools will still be controlled by the Roman Catholic Church or the Protestant committee. An informal committee is now functioning to study the whole matter of French Protestant education. There is a great opportunity for Christian teachers who will learn French and equip themselves to teach in Quebec. The government is setting up a course at MacDonald College to instruct French-speaking Protestant teachers, for the first time. So far there are few applications.

The new school act, *News of Quebec* a quarterly missionary news publication, Assemblies of Christians in French Canada.

• • •

A Lutheran leader warned in Chicago against using the church to promote causes, however noble, other than the "kingdom of God." Dr. Franklin Clark Fry of New York, president of the Lutheran Church in America, told a conference of the denomination's top executives and its 14 Negro clergymen that the church exists specifically "to raise frail men up to the stature of sons of God."

"Once we seek the kingdom of God and righteousness first, many of these other things will be added," he said. Dr. Fry pointed out that social justice will naturally follow. "When I see the church used as a means even for law and order, which is a noble purpose, I cringe," he said. "This is a distortion and misuse of the Word of God."

• • •

A resolution supporting the U.S. Supreme Court ban against devotional prayers and Bible reading in public schools was adopted by the New Jersey Baptist Convention in Ocean City, N.J., following a lengthy debate. While reaffirming the Baptist belief that prayers and religious practices "should not be prescribed by law or by a teacher or public school official," the American Baptist state convention urged "exploration of ways in which our belief in God can be recognized by growing children in public schools."

• • •

Harrisburg, Pa., and suburban New Cumberland have barred Bible reading in school-backed clubs—such as the Hi-Y and Tri-Hi-Y organizations—which meet on public school property after hours. Dr. Fred E. Bryan, Harrisburg school superintendent, said the ban also includes recitation of prayers, although invocations in the form of non-Bible "inspirational reading" and silent meditation are permitted. In New Cumberland, in addition to the ban against Bible reading by Y groups, the school-sponsored Youth for Christ and Bible clubs were denied use of public school facilities.

• • •

A national fund drive to rebuild the bombed Baptist church in Birmingham, Ala., and other structures damaged in racial incidents was launched in Washington, D.C., by a group of prominent citizens. Sponsors of the campaign, called "America's Conscience Fund," expressed hope that "the awakening of America's conscience will be so great that (the fund) . . . can help rebuild not only churches but the human relations of Birmingham."

• • •

Although the U.N. General Assembly opened its 18th session with the customary "moment of silent prayer or meditation," its newly elected president, Dr. Carlos Sosa Rodriguez, began and ended his acceptance speech with a prayer for divine aid. The noted Roman Catholic jurist, Venezuela's representative in the U.N. since 1958, told delegates from 110 nations he prayed that "the Almighty will make me worthy of the confidence you have placed in me." In closing, he invoked "divine providence to enlighten our minds and to unify our efforts so that, thus inspired and united, we may bring to a happy conclusion our appointed task of maintaining peace among nations and promoting the progress and well-being of mankind."

• • •

A year-long observance of the 100th anniversary of Baptist work in this country was launched by the Baptist Union of Italy at its annual meeting near Rome. The Union established its first Sunday School Board and named as chairman Vincent Coacci of Pordenone. It also formed a Ministers' Association for "mutual strengthening in fellowship and service."

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GOSPEL HERALD
Tuesday, November 26, 1963
Volume LVI, Number 47

Spare us, O Lord,
From full hands and empty hearts,
The one without the other.

Give us, O Lord,
Just enough to call forth praise
And share with one another.
—D.

God's Thanksgiving Plan

By Robert S. Peterson

The average American thinks of Thanksgiving Day as a custom which began with the Pilgrims in 1621. We are glad that the Pilgrims saw the importance of assembling to give thanks to God for His bountiful blessings. To them the day meant much more than a day of feasting and frolic, a meal of stuffed turkey followed by bicarbonate of soda and a football game. Thanksgiving Day was centered in the Lord, in singing hymns, reading the Scripture, and giving thanks to God, and enjoying the food God had provided.

Our official observance of Thanksgiving Day was begun in 1864 by the proclamation of Abraham Lincoln. However, the plan for a regular season of thanksgiving actually originated some 3,400 years ago.

The Feast of Tabernacles was a seven-day thanksgiving festival, established by the Lord. In the autumn, when all the chief fruits of the ground were gathered in, God planned that the people stop and give thanks to Him for these material blessings. Deut. 16:13-17. In the mind of God, thanksgiving was to be more than lip service. It was to be the voluntary expression of their heartfelt gratitude for benefits they had received. Real thanksgiving comes from the heart. David expressed this attitude with the words: "Bless the Lord, O my soul: and all that is within me, bless his holy name" (Psalm 103:1).

God says, "Be ye thankful" (Col. 3:15). Is it not strange that God would have to command us to give thanks? The Lord pours out His blessings of sunshine and rain, health and happiness, and yet must wait for our expression of gratitude. The psalmist says, "Forget not all his benefits" (Psalm 103:2). God knew that we would tend to forget His benefits and blessings and remember instead the bitter experiences of life. God must teach us to be thankful, just as we must teach our children to say "Thank you."

Someone has said, "To be thankful means to be thinkful." As we think upon the blessings of God, our hearts will overflow with thanksgiving and love to Him. Jesus said, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh" (Luke 6:45). While the ungrateful person is complaining about all of his misfortunes and disappointments, the child (Continued on 1052)

FIELD NOTES

L. S. Weber, former missionary to Argentina and, since his retirement, editor of the Spanish material at the Mennonite Publishing House, died at his home in Scottdale on Nov. 20. Obituary later.

No **Gospel Herald** on Dec. 3, the Tuesday following Thanksgiving, as announced in masthead.

Nelson Kanagy, West Liberty, Ohio, reports using "Christian Stewardship" as a basis for messages in several revival meetings. He has worked out a series of ten messages. He writes: "A stewardship emphasis certainly works in the hearts of men. Up to this point I have found nothing more effective for revival, because Jesus Christ holds such a prominent place in our understanding of the Christian's total response."

The Mennonite Home, Lancaster, Pa., is in need of a nurse in the near future, either R.N. or L.P.N. If interested, contact Mennonite Home, 1520 Harrisburg Pike, Lancaster, Pa.

Ordination of deacon at Providence Church, Montgomery Co., Yerkers, Pa., Dec. 15, 2:00 p.m.

Mission board officers of the various conferences conducting missions in Kentucky, together with pastors of the congregations there, had a meeting last week to consider mutual concerns.

Glenn R. Horst was licensed as pastor of the Stephens City Mennonite Church, Stephens City, Va., on Nov. 10. Linden Wenger, Harrisonburg, Va., was in charge of the service.

Mr. and Mrs. Lloyd S. Kreider, Wadsworth, Ohio, observed their 55th wedding anniversary on Nov. 26. They have 4 sons, one daughter, and 22 grandchildren.

A Schowalter Auxiliary was organized by the ladies of the Hesston churches on Nov. 19. The purpose of the auxiliary is to help maintain contacts and interests between the Villa residents and the community, and to provide active fellowship and give service and assistance to the residents as needs and opportunities arise.

Harvey Birkey, Goshen, Ind., met with representatives of the congregations of Protection and Greensburg, Kans., and Hydro, Okla., at Protection on Nov. 21 to present the Children's Bible Memory Program.

John Rudy, Biglerville, Pa., will be guest speaker at a missionary rally at Willow Springs, Tiskilwa, Ill., Nov. 27 to Dec. 1.

Paul and Alta Erb, Scottdale, Pa., in Home Conference at Holly Grove, Westover, Md., Dec. 12-15.

Provident Bookstores has received final approval as the new name for all bookstores owned and operated by the Mennonite Publishing House, Scottdale, Pa. At the present time this church-owned corporation operates bookstores in London and Kitchener, Ont., Souderton, New Holland, Lancaster, and Scottdale, Pa., Goshen, Ind., and Bloomington, Ill.

In making this announcement, Mervin Miller, Marketing Manager for the Publishing House, said for years there has been a recognized need for a uniform store name. This will better identify stores for customers and simplify co-operative advertising and purchasing.

The name Provident implies foresight in providing for present and future needs. This accurately describes one of the operating principles the Provident Bookstores have set for themselves. Selection and approval of the name came only after extensive research and counsel. For each of the stores this will mean a gradual changeover to the new name, beginning in January, 1964.

Sam Glick was ordained to the ministry at Maple Grove, Belleville, Pa., on Nov. 10. Services were in charge of Harry Y. Shetler and Waldo E. Miller.

Bill Detweiler in Spiritual Renewal meetings at Crystal Springs, Kans., Dec. 1-6.

Annual Ministers' Week, Rohrerstown, Pa., Dec. 10-13.

Gerald Hughes, Ohio Christian Workers' Conference Music Secretary, at Midway, Columbiana, Ohio, Nov. 29 to Dec. 1, for a Music Conference.

Paul M. Miller, Goshen, Ind., in Worship Conference at Longenecker, Winesburg, Ohio, Nov. 30 to Dec. 1.

(Continued on page 1063)

Mennonite Sermons

Is there room in Mennonite literature for a collection of sermons by living Mennonite preachers? The Book Department at Mennonite Publishing House thinks there probably is, and is taking steps toward such a publication.

Mennonite ministers are invited to send manuscripts of one or more sermons for consideration in the making up of this book. They should be sermons that have been delivered in some form at least once. Give at least one date and place. The sermons may be of any type and on any subject.

Manuscripts should be typed, double space. For those selected the publishers will pay $20.00, and thus purchase full rights. Those not used will be returned.

Manuscripts should be addressed to Book Editor, Mennonite Publishing House, Scottdale, Pa., before March 1, 1964.

—Paul Erb.

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Cover photo by Harold M. Lambert

GOSPEL HERALD

Established 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864)
JOHN M. DRESCHER, *Editor*
ELLROSE ZOOK, J. C. WENGER, *Consulting Editors*
BOYD NELSON, *Missions Editor*
BERTHA NITZSCHE, *Assistant to the Editor*

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EDITORIAL

Sunday, Touchstone of Devotion

One Saturday night a dignitary rushed into town with important papers. On Sunday morning when William McKinley received him, the caller said, "These have to do with your candidacy for the presidency. You must approve them today so I can leave tonight for Washington."

"This is the Sabbath day," replied McKinley, "and if I am to become president by forgetting that fact, then I shall not be president. I am going to church."

Hoover, when invited to join a fishing party on the Lord's day, replied, "The Hoovers never fish on Sunday."

Although the day is changed from the seventh day to the first day, the principle of one day in seven set aside for special rest remains. The Sabbath looks back to creation. The Lord's day looks back to the resurrection, reminding us of the greatest proved fact of history, the resurrection of Christ from the dead.

The question is not, Who changed the Sabbath? The real question is, How do I as a Christian keep the Lord's day? To say that Emperor Constantine of the Roman Church changed the Sabbath from Saturday to Sunday is sheer wrong. Christ met with His disciples on the first day of the week; Pentecost was on the first day of the week; the early disciples met on the first day; our Lord was resurrected on the first day. The Christian martyr, Ignatius, a convert of the Apostle John, who was torn to pieces by wild beasts in the Roman Colosseum within fifteen years after the death of the Apostle John, wrote, "Every lover of Christ celebrated the Lord's day, consecrated to the resurrection of Christ as the queen and chief of all the days. . . . Let every friend of Christ keep the Lord's day."

One has written, "There is probably no more accurate test of our Christian devotion than one's attitude toward, and conduct on, the Lord's day." Says Dr. Charles W. Koller, "Probably the breaking of no other commandment is so directly avenged in terms of mental and physical complications and breakdowns as the law of the Sabbath. Experimentation has demonstrated that even machinery functions more efficiently with suitable rest periods."

Bit by bit this practice of keeping the Lord's day holy is battered down. Commercial sports, recreation, Sunday buying, and other similar activities have gained because of the laxity of Christian people. The opening of stores and entertainment places on Sunday means the closing of churches and the breaking down of home life.

This commandment rubs many because it confronts us with a privilege or a problem each week. This is the one commandment we are most apt to forget. For this reason, no doubt, it is the only one introduced with the special caution "Remember."

Our attitude toward the Lord's day is a good test of our spiritual state. Some people think that by passing laws the Lord's day will be protected. The fact is that only people who know and remember the Lord will keep it as the Lord's day. It is not a holiday, but a holy day. And if it is holy, it will be observed in remembrance of the Holy One who gave the commandment and in obedience to Him.

Sunday is a call and time to drop our tools, our toys, and our treasures to receive God's blessing, His Word, and to rest in body and spirit. We need such a day which points in a particular way to the fact that God has something to say to our vocation. It is one of the guards against secularization.

What guides shall we use? First, it is to be a day of rest. God set a day aside as such and demonstrated Himself this desire for man. Rest and refreshment are needed physically, mentally, and spiritually.

Second, it is a day of worship. Jesus went into the synagogue as His custom was. The disciples and the early church met the first day of the week and we are told not to neglect the assembling of ourselves together.

It is to be a holy day. We are called to keep it holy.

Jesus made allowance for works of mercy and necessity. He was not legalistic like the Pharisees. But He did not do away with the commandment to keep the day holy. Activities which unnecessarily cause other Sunday work ought to be carefully questioned. Recreation which makes one physically and mentally worn out or leads to commercialization is certainly not in keeping with the commandment. The keeping of the Lord's day is one of the best ways to give witness against materialism and secularism in our day.

The fourth commandment is kept best by those who keep the greatest commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." It is a touchstone of our devotion.—D.

For Gratitude, Not for Granted

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.—Eph. 5:20.

Gilbert Keith, in telling his life story, speaks of his coming out of confusion to joy in that he "took life for gratitude, not for granted." He refused to whine and repine because there was so little good; he relished and lived for the good which existed.

"It is better to have too much gratitude in life than too much caution and calculation," says Erick Routley. Gratitude is central in our Christian faith. It is a poor prayer that is not permeated with praise. It is a dismal day which does not delight in God's goodness. It is a thoughtless life which does not radiate with thanksgiving.

In the old Anglo-Saxon language thankfulness means thinkfulness. It takes thought to be thankful. Otherwise we take blessings for granted. Too often we accept our blessings along lines which can easily be recognized and explained. After all, we worked hard; it was our money; we had the foresight, wisdom, and ability. We are industrious and had good luck. But what do we have that we have not received?

It is difficult to know which is harder on us—prosperity or privation. Some say the rich are more likely to go wrong than the poor. Jesus warns that abundance often leads to self-sufficiency, self-indulgence, and self-complacency. Abundance often makes us hardhearted. We take our blessings for granted.

Poverty, on the other hand, can lead to self-pity, to jealousy, to envy, and even to bitterness.

Some time ago someone looked up the words "gratitude" and "appreciation" in a literary concordance. What author do you suppose had the most reference to gratitude and appreciation? It was not a millionaire, or healthy person, or one who knew no sorrow or trouble. The longest list was from a man who spent most of his life on a sickbed, wrecked by hemorrhages, and who died when he was 44. He was the one who wrote,

> "The world is so full of a number
> of things,
> I'm sure we should all be as happy
> as kings."

Paul writes, "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—D.

Actions and Reactions

By Arnold W. Cressman

These are the items from the fall Mennonite Commission for Christian Education meeting which will be of most interest to the local congregation. Some are actions which will have immediate bearing on Christian nurture efforts in the congregation; others are of a more exploratory and long-range nature. On the latter, particularly, we invite your reactions.

1. A new chairman, Ross T. Bender, Goshen College, Goshen, Ind., has been appointed to replace Richard Detweiler, 49 S. Ninth Street, Perkasie, Pa., who will continue as vice-chairman on the Commission executive committee.

2. The Christian Nurture of Youth study is completed and recommendations are approved by the Commission. General Council plans for two sessions on the nurture study, Feb. 28, 29, 1964.

3. The MCCE voted in favor of continuing direct congregational contacts with MPH to hear what Christian education workers would like to say about our nurture materials.

4. The new Newton Christian Education Objective received enthusiastic approval. It was accepted as MCCE's over-all statement of objective.

5. Two curriculum priorities, Kindergarten I and II and adult education, have been selected for earliest attention. The Curriculum Development and Service Department of MPH has been authorized to explore with the General Conference Editorial Board ways to develop these materials jointly.

6. The Commission restated its interest in preparation of a thirteen-lesson, optional, study help on home interests.

7. MYF items approved: (a) Life Team III. (b) Participation with YPU in sponsoring a person on race concerns in the South. (c) Plans for the 1964 MYF Convention in Kitchener, Ont. (d) Church-wide Youth Council, Feb. 20-22, 1964, in Chicago. (e) Unification of MCCE and MYF budgets, and steps toward a total fiscal policy for the youth program, MYF Cabinet, and MYF Conventions.

8. "Stewards of the Gospel" is next year's Commission theme. Promotion will be in co-operation with the Stewardship office.

9. Special counsel and reference committees are authorized for work in the following areas: (a) Christian Service Training. (b) Missionary Education. (c) Sunday Evening Services. (d) Preschool. (e) Adult.

10. A program for the promotion of the new leadership training series is in effect.

11. The 1964 Sunday School Convention will be held at Harrisonburg, Va., Aug. 6-9. The Convention committee is asked to plan workshops for all areas of MCCE interest. Secretaries will enlist participation from their counterparts in district conference cabinets.

12. A three-day Commission meeting, Aug. 4-6, is planned just prior to the Sunday School Convention. All district conference cabinets are invited to full participation.

God's Thanksgiving Plan

(Continued from first page)

of God, who thinks upon the blessings of God, is seeking opportunities to express his thanksgiving to his heavenly Father.

The Thanksgiving season at harvesttime is set aside for giving thanks, yet every day should be thanksgiving day as far as spiritual blessings are concerned.

The greatest of all spiritual blessings is salvation through our Lord Jesus Christ. The Lord Jesus came to earth to die in your place in order that you might have forgiveness of sins and life everlasting. These blessings of salvation become more precious as time goes by—quite the opposite from material blessings.

Now, we thank the Lord for food, clothing, and shelter. However, a suit of clothes is not considered precious after it has been worn for ten years. The food we eat satisfies for only a few hours. But my salvation means more to me now than it did twenty-five years ago. Let us daily thank the Lord for the greatest blessing of all—salvation. Let us express our thanks from a sincere heart, sharing with God and with others our blessings—both spiritual and material. This is God's plan for thanksgiving.—American Tract Society.

Let's Talk About Sharing

The great commandment given by Jesus to His people was: to love. To fulfill this, Christians *worship* and *share*. Together these two form a good foundation for church membership.

Let's talk about . . . sharing.

Sharing is both *serving* and *giving*. It's a part of our "stewardship," but more important than any name is *how* you serve and *how* you give. We believe that it is the privilege of the Christian to dedicate all that he has and all that he is to God. We commonly speak of *time*, *talent*, and *possessions*, and how you use these is a choice you make which indicates the depth of your faith.

For instance: You can share your *time* by serving in the activities of your church, as a leader or teacher, and by your faithful attendance at the worship, fellowship, and recreational and social activities.

You can share your *talent*—your abilities —to answer the need for workers: persons who will help in any task, from painting the woodwork to calling on people. Once there was a man who went to his minister and said, "Give me the job that nobody else wants to do." What a marvelous investment of his time and ability!

You can share your *possessions*. By giving money it is possible to bring the church to hundreds of communities across the nation—just as it was brought to your own

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Our Readers Say—

Since there is so much pro and con these days in regard to change in our Mennonite Church, and since I was brought up in a home that was most conservative, I have keenly observed in my 74 years many changes in many areas. I lived with my parents for 27 years and their conservative thinking affected every area of their lives. In other words, they were consistent.

But today this is not so, and this has come about through prosperity. Folks have readily accepted change, in the modern inventions and improvements, as far as homes and home furnishings, cars, etc., are concerned. Also much of this is due to a lack of emphasis in the teaching program of the church in the past on stewardship. Thank God for this emphasis today. It grieves my heart to read and know that our Mission Board must beg for money for mission support, and then always be in the red.

But yet there are those who so tenaciously hold on to certain rules and regulations, and yet how inconsistent can we get in this that we are so comfortable and luxuriant in our way of living? Then we listen to our missionaries when they come back from the field and tell us of the need and the suffering in other parts of the world. It should make us consider what is basic, as far as our Christianity is concerned. Micah asks, "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" If Jesus were here today, I have no doubt in my mind but that He would speak in the same terms of "straining at gnats and swallowing camels." Yes, I believe strongly in modest apparel, and consistency in every other area, but there is a reason for our present dilemma, and may God have mercy on us and open our eyes.—Mrs. Ruth Souder, Telford, Pa.

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I want to express my appreciation for Omar Eby's article, "Why I Am a Mennonite" (Oct. 29 issue). Omar Eby has certainly set into perspective the organizational church to which most of us belong. Might we not learn to love our church more and at the same time serve Christ more sincerely had we this awareness of the church as a vehicle? We are Christians first, then Mennonites.—Andrew Leatherman, Bethlehem, Pa.

The Holy Spirit is at work now in the life of the believer. What is His character and work?

The Holy Spirit

By Chester K. Lehman

The Bible unfolds the doctrine of the Holy Spirit; first, by way of depicting His mighty works; and second, by giving teachings concerning His nature and activities.

The Spirit of God in the Old Testament

The Old Testament has many references to the Spirit's work in men of God. "The Spirit of God came upon" such men as Gideon and Samson. He "came mightily upon" Saul and David at their respective anointings as king. Oil anointing became the symbol of Spirit anointing. Bezaleel and Micah were filled with the Spirit. The Spirit "entered into," and "fell upon," Ezekiel. He instructed, warned, spoke, gave rest, and could be grieved. Concerning exiled Israel God predicted, "I will put my spirit within you." He also assured them, "My spirit remaineth among you." How marvelously identical are all these manners of activities with His acts after Pentecost!

The Promise of the Spirit

The author of Psalm 2 evidently saw in Nathan's promise of a son to David the prediction of a far greater Son who in the fullest sense would be God's Anointed. Of this One, Isaiah predicted, "The spirit of the Lord shall rest upon him." The Servant of the Lord Himself said, "The Spirit of the Lord God is upon me."

In the days of the Messiah, God declared, "I will pour out my spirit upon all flesh" (Joel 2:28; cf. Isa. 32:15; 44:3; Ezek. 37:14; 39:29). "A new heart also will I give you, and a new spirit will I put within you . . . and cause you to walk in my statutes" (Ezek. 36:26, 27).

The Holy Spirit in Christ

The quickening power of the Holy Spirit effected the conception of Jesus in the womb of the Virgin Mary. The descent of the Spirit upon Jesus was the Baptist's sign for knowing that Jesus was the One who baptizes with the Holy Spirit. This descent of the Spirit John witnessed at Jesus' baptism. God gave the Spirit to Christ in unlimited measure, for immediately Jesus was "full of the Holy Spirit," and was "led by the Spirit." In the temptation Jesus withstood Satan through the power of the Spirit and so "returned in the power of the Spirit."

By reading "The Spirit of the Lord is upon me" Jesus claimed to be the Servant of the Lord. Jesus' healing ministry fulfilled another Servant of the Lord prediction in which God had said, "I will put my spirit upon him." Charged with casting out demons by Beelzebub, Jesus remonstrated that this work was done by the Spirit of God. His accusers were blaspheming the Holy Spirit—a sin which will never be forgiven.

The language, "Christ . . . through the eternal Spirit offered himself," may mean that the Holy Spirit empowered Christ to give Himself as a sacrifice. Finally by the resurrection Jesus was "designated Son of God in power according to the Spirit of holiness." All this proves that Jesus did all things through the power of the Spirit.

Jesus' Teaching on the Holy Spirit

The familiar scenes and discourses found in John's Gospel are the chief source of Jesus' teaching on the Holy Spirit. Unless one is born anew, born of the Spirit, he cannot enter the kingdom of God. The Spirit is the life-giver to those who believe on the Son of man. In answer to Jesus' prayer the Father will send another *paraklētos* (Comforter, Counselor, Advocate, Helper). This one is the Spirit of truth. He is a companion dwelling by our side and within us. He will convince the world of sin and will guide the believer into all truth.

Jesus spoke finally of baptism in the name of the Father, and of the Son, and of the Holy Spirit. Paul wrote in similar trinitarian language in his benediction in II Cor. 13:14.

The Outpouring of the Spirit

On the day of Pentecost, God poured out His Spirit upon all the assembled believers. God vouchsafed this miracle by the accompanying gift of speaking in other tongues. These miraculous credentials were also present at the outpouring of the Spirit upon the Samaritans and the Gentiles. Peter interpreted the Pentecost event as the fulfillment of Joel's prophecy. The "last days" of the prophets had come!

Apostolic Teaching on the Spirit

In Galatians and Romans, Paul related the work of the Spirit to personal Christian experience. The Holy Spirit poured God's love into our hearts. We now serve God in the new life of the Spirit. The new law of the Spirit has to do with life found alone in Christ. In view of the antagonism between the desires of the flesh and the desires of the Spirit we should walk by the Spirit. By this walk the fruit of the Spirit becomes manifest.

This walk requires the setting of the mind on the things of the Spirit. It involves the indwelling of the Spirit. He who sows to the Spirit will from the Spirit reap eternal life. It is by the Spirit that we put to death the deeds of the body. All who are led by the Spirit of God are sons of God. Because we are sons, God has sent the Spirit of His Son into our hearts, crying, "Abba, Father." We who have the first fruits of the Spirit are waiting for adoption as sons. The Spirit also helps us in prayer.

In other epistles Paul dealt more with the workings of the Spirit in the church. His own ministry was a demonstration of the Spirit and power. He imparted a secret and hidden wisdom of God by a revelation through the Spirit. The saints are God's temple and God's Spirit dwells in them. Even the body is a temple for the Spirit's indwelling. Only by the Spirit is one able to say, "Jesus is Lord."

The Spirit bestows a great variety of spiritual gifts which are apportioned to each one individually as He wills. Saints are a letter from Christ written with the Spirit of the living God. God qualified Paul to be a minister of the new covenant in the Spirit.

To the apostles and prophets the Spirit revealed the mysteries concerning the church. Believers should be eager to maintain the unity of the Spirit in the bond of peace. In the believers' spiritual welfare God strengthens them with might through His Spirit in the inner man. Their great offensive weapon is the sword of the Spirit which is the Word of God.

Saints are warned not to quench the

Healing

By Lorie C. Gooding

"What life wounds, death heals."
If this be so,
Death is more friend than foe.
Even Time, the great healer, waits
Before death's gates,
Seeking if he may know
If this be so.

Then, if the strife
Of living inflict a hurt
For whose healing Time shall prove
too short,
Remember there shall be
Eternity.

Killbuck, Ohio.

Spirit. God chose them from the beginning to be saved through the sanctification by the Spirit. It is a salvation by the washing of regeneration and renewal in the Spirit. If those who have once been enlightened and have become partakers of the Holy Spirit commit apostasy, it is impossible to restore them again to repentance.

The Holy Spirit was the empowering agent in the use of the Scriptures. Note Peter's descriptive language introducing a quotation: "The Lord by the mouth of David spoke by the Holy Spirit." In definitive language Peter wrote, "No prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God."

Harrisonburg, Va.

Take Time to Be Thankful

By Mildred Caldwell Mahan

I have just concluded reading a column in a local newspaper. It was "A man on the street" question and answer gimmick. The question, "What do you do upon waking up?"

The answers varied from stealing another fifteen minutes beneath the warm blankets, turning on the radio, brushing teeth, exercising, to lighting a cigarette.

The appalling thing to me was that not one answered, "Kneel beside my bed and pray!" Yet except for the grace of God, how many of us would be here to do the things that we do the first thing in the morning?

We have another day which God has provided; shouldn't we be thankful for it? We have had a restful, uninterrupted sleep; shouldn't we be thankful for that? Except for God's mercy, we might have had to answer the urgent ringing of the telephone which is so frightening in the dark hours between sundown and sunup. We could have been summoned to the bedside of a loved one stricken with a fatal illness or involved in a fatal accident. We ourselves could have been stricken during the night, unable to rise in the morning. We could have been robbed, or attacked by an intruder. Or our house could have burned down.

But how many think to thank God for the multitude of blessings which we daily take for granted? Do we thank Him for our health, food, shelter, work, family, and friends? There are people in this world who have none of these things. Again I say, "But for the grace of God. . . ."

Can it be possible that there are those who believe it is more important to sleep an extra fifteen minutes, exercise, brush teeth, or light a cigarette, than to give thanks to the heavenly Father for His mercy and blessings? Or to ask Him for guidance and protection throughout the day? Or to ask and depend upon Him for the extra strength needed for a particular tough job to be done?

May God again show His goodness and be merciful to us in our ingratitude.

How often we look upon God as our last resource. We go to Him when there is nowhere else to go. How much better to keep in tune with Him daily. To know His ever-present help. Then in that moment of despair, when only God can help or comfort, we do not have to cry out to a God that we do not know.

My prayer is that we will be more conscious of God's everlasting goodness and mercy and take time to thank Him for it!

Santa Cruz, Calif.

Prayer Requests

(Requests for this column must be signed)

Pray for our workers—missionaries, Pax men, I-W's, and others—who are working in many difficult places.

Thank God for opening new ways to share the living Christ—in Ghana, in India, in many places at home and abroad.

Pray for the speakers listed under "Deputation Schedule," that they may have the guidance of the Holy Spirit as they serve in various parts of the church.

Pray for the MYF Leadership Workshop, Laurelville Camp, Friday, Nov. 29 to Sunday, Dec. 1.

A Prayer

FOR THIS WEEK

Almighty Lord, our Provider,

We acknowledge in this Thanksgiving season that all we are and all that we possess has been possible only through the great bounty which Thou hast provided.

With empty hands we come. Show us what labors will please Thee. Fill our hearts with love and wisdom after Thou hast purged out self, sin, and dross.

For material blessings of home, food, clothing, and shelter, we bring Thee thanks; then joys of family, friends, life, and health. We bring gratitude for the beauty and color in the heavens above and the earth below. Most of all we appreciate Thy unspeakable Gift and Thy Word! Allow us for these and many more blessings to lift our hearts in humble praise! Only one petition this time we beg: Allow us to continue to worship and praise Thee in freedom as long as Thou lendest breath, and then to adore Thee throughout the ages of eternity. In the name of the Provider of salvation we pray. Amen.

—Thelma Blosser Loucks.

Our Mennonite Churches: Pottstown

Mission work began in Pottstown, Pa., by the Franconia Conference in 1930 in the form of cottage meetings. A shoe repair shop was purchased to accommodate the growing interest. The growth of the work was steady, and in 1934 a new location was purchased. After 18 years at this location with continued interest, the present building was erected at the corner of Hanover and Prospect streets. It was ready for occupancy in 1952. In 1954 the mission became an organized congregation. The bishop brethren serving here are Amos and Elmer Kolb. Norman H. Bechtel is pastor, and Paul Y. Benner is deacon. The present membership is 75.

FOR DISCUSSION

Stable Flexibility/ Flexible Stability

By Martin W. Lehman

(This column is designed for exploratory discussion. The viewpoint expressed does not necessarily reflect that of the *Gospel Herald* or the Mennonite Church in general.)

For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. . . . I am made all things to all men, that I might by all means save some.—I Cor. 9:19-22.

Paul indicated that both he and his program were flexible. Certainly he could not be accused of being flexible for flexibility's sake nor for personal whim. Neither was he flexible in principle, for Peter, Barnabas, and factions of all shades knew Paul's stubborn faithfulness to sound doctrine. Yet Paul knew that to "gain the more" and "save some" he must be Jewish to the Jew and "weakish" to the weak.

By our programs we too seek to save some and gain more. But we traditional Mennonites are known for studied resistance to change and reluctance to test the untried. Such traits hinder the home missionary, for he lives and works in a multicultured, rapidly changing homeland. Hindrances do not bother a calloused missionary (if there can be such a thing), but it is evident that we are less indifferent than we used to be. Inability to adapt distresses us. Since much responsibility for program properly belongs to the local leader, what qualities should he cultivate if he is to overcome limiting provincialism?

Alert to Community Change

A leader is required *to keep alert to changes in his community*. There may be an ethnic population shift, development of industry in a formerly all agricultural community, or a spreading inner city blight. New institutions, such as a university, a hospital, or a prison, may move into a community. Each community change suggests an altered program, for it presents its own unique opportunity.

Alert to Congregational Change

A leader must *be alert to the changes within the congregation he serves*. The program must be constantly re-evaluated to see if it is meeting the needs of his people. Questions like these must be faced:

Are the services timed to suit the schedules of the people of the congregation? (Some city churches discover that a Sunday forenoon prayer meeting, afternoon Sunday school, and a Sunday evening evangelistic service is an agreeable schedule.) Can the order of service be improved? Or must it follow the same stereotyped pattern of the past thirteen years? Must the preacher limit his sermon to twenty minutes, no more and no less? Or might he be allowed to adapt to the needs of his subject and the *interest* of his audience?

Are the people over-programed, leaving little opportunity for personal and family initiative in the things of the Spirit? Is there anyone within the congregation denied fellowship in service with his own age group? Is there a need for a Christian workers' band, a sewing circle, a homemakers' club, a brotherhood, a chorus, a senior workers' band? Must the midweek meeting *always* be in the church, or *always* in the home, or *always* consist of Bible study and prayer, and *always* in that order?

Could there be a midday meeting for the benefit of people working the second shift in factory or hospital? Or a 10:00 p.m. meeting for the people who work the third shift? Do the members of the congregation feel involved in the total program of the church? Do they have an adequate voice in the development of program and maintenance of its flexibility? Must the ministry decide everything?

And must the congregation veto by a "couldn't care less" attitude every suggestion for some minor improvement? Does the congregation feel trusted? Does my little mission congregation feel a part of the larger family of faith, trusting conference and its various boards? Has it had the opportunity of meeting denominational leaders?

So let the questions come! Asking questions scares some, and some answers frighten more. But this is a necessary discipline; so probe deeply. Arouse others to ask similar questions and together find answers. "Prove all things; hold fast that which is good." Examine yesterday's "good" to see if it can pass today's tests. A leader must do this if he is to have the benefits of a flexible program.

A Humble Leader

A leader must *be humble*. A program will be restricted to extreme inflexibility if the leader jealously guards a supposed right to do everything and be a kind of "jack of all trades and master of none." He must be willing to help others develop skills and specialties to which he himself cannot devote time or in which he must remain inexpert. His expertness must be in recognizing others' gifts and in meshing these "gears" and "wheels" into a going program.

Such a leader may find a trained hospital visitor, a marriage counselor, a prison worker, a counselor for juveniles, etc., on his staff at various times, depending on the needs of the community and the responses of the congregation.

Keeping a Two-Way Street

Liaison with mission administrators and church overseers must be maintained by the local leader if the flexibility of his program is to be accepted. Abrupt changes breed misunderstanding and distrust if solely undertaken by the local leader. He ought not feel deep frustration when asked to justify a flex of program proposed. Such a request may save him from doing some embarrassingly foolish thing.

At the same time administrators at conference and mission headquarters ought to give consideration to every plea from the local level and take opportunities to keep abreast of the changes in the communities and congregations under their administration so that intelligent counsel can be given. (Mission-church administrators are responsive to the wish of many home mission leaders for expert help in developing a more meaningful program.)

Personal Spiritual Maturity

Spiritual maturity is necessary for the leader who would maintain flexibility of program. With maturity he distinguishes between principle and program, knowing that principles endure while program changes. He is mature enough to keep on listening terms with the ones he leads. A quiet member or a sometimes erring one may have an excellent suggestion on program, but will keep quiet for fear of being squelched.

Above all, the mature leader will discern the general superintendency of the Holy Spirit. Discerning this, we need not fear that flexibility will degenerate into watery instability. Nor will the program suffer *rigor mortis* (the rigidity of the muscles that occurs at death), for with Him there are "diversities of gifts," "differences of administrations," and "diversities of operations," for He too wishes to "gain the more" and "save some."—*Missionary Messenger.*

Lord, send me where Thou wilt, only go with me; lay on me any burden, only sustain me; cut any cord but the one that binds me to Thy cause, to Thy heart.

—Titus Coan of Hawaii.

MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
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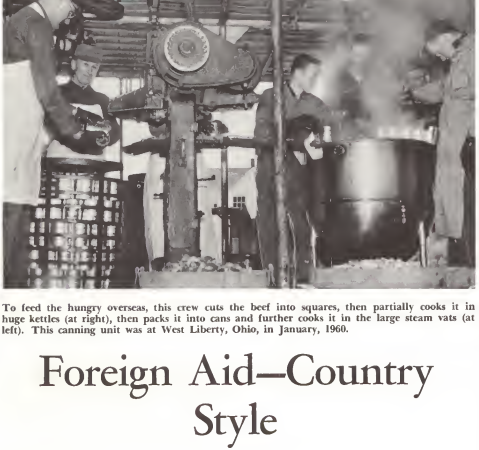


To feed the hungry overseas, this crew cuts the beef into squares, then partially cooks it in huge kettles (at right), then packs it into cans and further cooks it in the large steam vats (at left). This canning unit was at West Liberty, Ohio, in January, 1960.

Foreign Aid—Country Style

By Ellis Stout

In the chaotic days that followed World War II, widespread poverty and malnutrition were prevalent in Europe. People who had faced rationing and shortages during the long war years still were hardly prepared for what was to come at the end of the conflict.

War-ravaged farms, depleted stocks of seed and livestock, lack of mechanized equipment and manpower all helped set the stage for the beginnings of a tragedy on that continent. But relief organizations in the United States and other countries quickly rose to their aid and helped provide food and materials that kept millions from starving.

Because of this dire need for food in the European countries following the war, a Mennonite by the name of Jess Kauffman from Hesston, Kans., started a project that has continued to provide food to hungry people overseas. Kauffman had the idea that these hungry people could get the most good out of pork and beef . . . products that are raised on practically all Mennonite farms. But he needed some way to package this meat to ship it to them. He got the South Central Mennonite Conference district interested and, with their backing, they built a canning factory on wheels.

At first, the outfit was mounted on a four-wheel trailer. After a year of use, it was revamped and mounted on the chassis of a semi-trailer. It was then that they decided to lease the outfit to the Mennonite Central Committee of Akron, Pa., so that it could be used over a much larger territory.

On a recent Friday at 5:30 in the morning, this "canning-factory-on-wheels" pulled into the little town of Versailles, Mo. Since the beginning of that week, members of both Mt. Zion and Bethel Mennonite churches had been preparing for its arrival. On Monday, they brought in their beef animals to be butchered at Jack Wood's locker plant just west of town. On Wednesday, they brought in 19 hogs. By Thursday afternoon, they started the job of cutting up all this meat. In the chilly, predawn darkness that next morning, the trailer was backed into place behind the locker plant. Electricity and water lines were hooked up and a bottled gas trailer was pulled alongside. Within two hours steam pressure was built up and they were in the canning business.

By the time the sun came up there was a flurry of activity taking place. Since it was George Washington's birthday, the youngsters had a holiday from school and were on hand to help out. In all, between 50 and 60 people worked throughout the day at jobs ranging from cutting to grinding meat, rendering lard, cooking, canning, and pasting on labels.

Working co-operatively through the long day, stopping only in shifts during the noonday for a quick bite to eat, they finished the work that has become an annual event for these farm folks.

"We farmers don't have much occasion to work together any more now that we don't change work in silo filling and threshing like in the old days," said farmer James Elliott. "We all welcome this opportunity to get together each year."

The two churches in the Versailles area have been participating in the "Food for Relief" program since 1951. In the past three years they have contributed almost 7,000 quarts of beef, pork, and lard to hungry people.

"Most Mennonites are farmers like myself," said Daniel Garber, "and we find it's much easier to contribute a hog to missionary world relief than it is to sell the hog and contribute money." This year, the farmers in the Versailles area contributed 19 hogs and 19 quarters of beef to the campaign.

Kenneth Mullet of Hicksville, Ohio, has been operating the mobile canning factory for the past two years. Equipped with four pressure cookers, a preheater for precooking meat, a can sealer, two cooling vats, and lights and fans, the trailer also has a self-contained steam boiler and carries the massive power grinder from one location to the next. Preceding it throughout the country is another trailer carrying cartons of empty cans and supplies. Several weeks after the meat is canned, another trailer makes the rounds, picking up the cartons of canned meat and lard. The canned meat is stored in a warehouse at Newton, Kans., until it's crated for shipment to men in the field in overseas countries.

Starting out in Kansas in October, the canning outfit swings north through Nebraska, South Dakota, and into Minnesota. From there, it continues on down through Iowa, Illinois, Indiana, and into Ohio. It returns to Missouri and then heads south into Oklahoma where it finishes up in late March. "During these winter months, most

(L. to r.) Pastor Ernest Porzelius, Bethel Church, Rowland Dennis, Versailles, Mo., and Pastor Allen Zook, Mt. Zion Church, inspect the finished product.

farmers have spare time to participate," said Mullet. "We finish up before spring planting rolls around again." Mullet's assistant, Martin Reimer of Meade, Kans., is finishing his first year on the trailer. He'll be in charge next year and will take on a new assistant.

Last year, a total of 151,000 quarts of meat and lard were canned in the ten-state area. "You'd be surprised how far this food is stretched," said Pastor Allen Zook of the Mt. Zion Church. Pastor Zook operated the mobile canning rig for three years back in the late 1940's. "We were set up near Newton, Kans., one time and a German student from Bethel College came out to see us operate," he said. "Someone asked him if he had ever seen this meat product in his home country and he remarked that he and his mother and father would have starved without it. When another farmer inquired if a quart of the meat would make a meal for the three of them, he told them that they stretched a quart to cover ten meals!"—Reprinted by permission from *Missouri Farmer*.

Businessmen donated food when the portable canner was at Mt. Zion and Versailles (Mo.) churches. When workers ate in shifts, canning was uninterrupted.

Missionaries in Africa—Stay or Leave?

By Samuel A. Toye

"Should we stop sending missionaries to Africa?" North Americans often ask this question. It is a proposition for the second phase of Africa's independence—religious independence.

I unhesitatingly say "No." There is a gulf of difference between political and religious aspirations. These two are separate entities; they have different goals. While the former is worldly, the latter is heavenly. One should not be used as the yardstick of the other, except that the Christian faith is richer, surer, and greater than politics and nationalism.

The fact that Africans are asking for political self-government does not mean that religious independence, by Christian missionaries withdrawing, should follow. If Christians should withdraw at all, it should not be now. Time should be given for the political waves to cool. It is discouraging to see that after well over a century the Christian faith in Africa is not capable of standing on its own feet.

There are more problems facing Africa today than we pretend to know. But gradually Africa will pass from her present stage in history into peace, concord, and understanding. The entrance of Christianity into Africa has given this hope. The hitherto warring tribes and nations of Africa, despite complexities, are learning to know and love each other.

Africans, most of whom were trained by missions, know the difference between religion and secularism. And chiefs, pagans, politicians, and Muslims love and respect the missionary. I heard a Muslim political leader in an African house of legislature in a long speech praise the selfless services of missionaries.

Instead of missionaries being withdrawn from Africa, more should be sent. The problems confronting parts of Africa date back to the dark days of the partition of Africa by European powers. The Christian faith needs to step in and help quell the misgivings, chaos, and bad feelings which political maneuvers have failed to stop. The slogan, "Africa for Africans," begins and stops with politics; it is not a religious slogan.

Africans are God-fearing people with solid trust in the missionaries. The only instance of religio-political conflict occurred (except the unfortunate incident in the Muslim-ruled country of Somalia) when some missionaries—not Protestants—got entangled in a political cobweb. Such colonial agents in the garb of Christian missionaries should leave.

Because of the large size of Africa in proportion to her trained citizens, much is yet to be done. Her newly independent states are at work. They are building international roads which will give access to places hitherto unreached with God's message. Free education has increased the school population tremendously. More Christian teachers are needed.

People's new awareness of medical treatment makes the hospitals built by Christian missionaries, governments, and private practitioners congested with patients, who come with physical *and* spiritual ailments.

In the present transition in Africa, the guiding spiritual hand of missionaries is needed to put God above all plans—governmental and personal. Africans must know that the primary thing in life is the salvation of their souls.

At present in Africa, two distinct forces —Islam and Catholicism (the third, communism, operates in secret)—are engaged in ruthless competition with Protestantism.

In building schools and colleges and in flooding Africa with attractive, cleverly written books, these forces tempt the masses with things artificial and material. Their carefully prepared messages are directed against Christ, not paganism. They threaten the future solidarity of Christianity, which, amidst all odds, has been battling well.

Africans need non-Africans to work side by side with them. Many Africans—Muslims, pagans, and Christians—believe that Christian missionaries are channels of blessing to Africa. A great mistake would be the withdrawal of missionaries from a land still hungry for spiritual food.

Samuel A. Toye is from Nigeria, and is a student at Goshen College this year.

MISSION NEWS

Brethren Visit Cuba

Harvey Taves, Kitchener, Ont., MCC director, and Elvin Snyder, Puerto Rico missionary, were in Cuba Oct. 20 to Nov. 3 to investigate damage from Hurricane Flora.

They went to offer clothes, food, and personnel to hurricane-stricken peoples of the two eastern provinces.

As Canadian citizens the two men did not have any difficulty in entering or leaving Cuba.

Their mission was only partly successful since personnel from other countries are not permitted to enter; they limited their offer to sending medicines to people who were unable to obtain what they needed in Cuba. The Council of Evangelical Churches in Cuba is announcing and organizing the lists on the island and the Kitchener MCC office will send the medicines.

The men report brief impressions of their ten-day visit:

Evangelical churches, though depleted by emigration to the United States and Puerto Rico, are carrying on courageously and without too much hindrance. However, over 100 churches have been closed in an eastern province; spies watch activities in many churches.

Cuban produce is needed for international commerce. The people themselves are penalized with rations slightly above starvation limits.

When the men asked, "How long will this last?" the people answered with a shrug of shoulders.

The men and women at the churches and seminaries they visited told them prayer was the only remedy. The men promised, on behalf of their churches at home – Puerto Rico, Canada, and the United States–that they would all pray to God to work His will for Cuba and America.

Missionary Nurse Attends Dhamtari Thanksgiving

Orpah B. Mosemann, director of nursing at Goshen College on sabbatical leave, observed Thanksgiving Thursday, Nov. 7, with the Dhamtari, India, church.

She writes, "Today, Nov. 7, was Thanksgiving Day at the hospital compound in Dhamtari. This was not an edict from President Kennedy, nor Prime Minister Nehru, nor the mayor of Dhamtari. Over the years this has become a well-established tradition of the Dhamtari Christian Hospital church community. It is on this day that members of the church bring their thank offerings and present them to the Lord.

"The air was filled with excitement. Children's eyes sparkled as they showed their gifts–small coins, a small pumpkin, a few eggs. The adolescents giggled as they brought their gifts–a live chicken, more eggs. Two women nursing students carried a large bunch of bananas. Two men nursing students did likewise. The doctor's two children each brought a plate of cakes. Ramoti, the oldest member of the congregation, brought a large pumpkin. It was so large that younger hands needed to carry it for her. Her face was radiant as she presented this to the thank offering pile along with a few coins. Adults brought chickens too. Sometimes these became quite noisy during the service, but no one seemed to mind. The missionary nurses brought coin purses, a tablecloth, children's dresses. Staff nurses brought guavas, duck eggs, dishes. There were many monetary offerings, too.

"The deacon opened the service by reading various Psalms of thanksgiving and leading in the hymns of praise. The pastor then led in a thanksgiving meditation. It was after this that those who had not already done so added their gifts to the thank offering pile. The pastor then blessed the gifts.

"After this the offerings were moved outside under a tree and the selling began. A hospital employee was the auctioneer. Bidding was lively. Prices were good. In less than a half hour the sale was over. The proceeds will be used for the work of the church. The total income for the morning was 205 rupees, or about $50 in American money.

"At the close of this Thanksgiving Day I prayed that God would indelibly stamp upon my mind this Thanggsgiving Day and help me always to remember this scene of those who had so little to give of this world's goods, yet were so rich in the things of the Spirit."

Two More Teams to Haiti

Two more teams of Mennonite and Brethren in Christ volunteers have gone to Haiti to assist in the Hurricane Flora emergency relief program. They join the 15-man building unit which flew to Haiti on Oct. 30.

John Bender, M.D., Goshen, Ind., and Elaine Brubaker, R.N., Kitchener, Ont., both of whom have served in Haiti previously, left for the Caribbean Thursday, November 7, to provide medical care to the storm victims in the Cote de Fer region, the location of the MDS building project. They were joined by Ann Eby, R.N., Paradise, Pa., early in the week of Nov. 17.

Dr. Bender was released by his clinic in Goshen, Ind., for one month to go to Haiti. His associates are looking after his patients during his absence. Miss Brubaker and Miss Eby are scheduled to stay a minimum of two months.

The second team, consisting of five men recruited by Mennonite Disaster Service, left for the scene of the disaster on Thursday, Nov. 14. They will be working on Church World Service building and sanitation projects.

Members of this team from the Mennonite Church are Paul A. Hess, Willow Street, Pa., and Delmar A. Bender, Tavistock, Ont. Others on the team are Henry S. Baerg, Butterfield, Minn. (General Conference Mennonite); Fred E. Wall, Winnipeg, Man. (Mennonite Brethren); and Lloyd J. Cober, Fordwich, Ont. (Brethren in Christ).

With these two teams, the number of Mennonite and Brethren in Christ volunteers serving in the Haiti disaster area has reached 23. The possibility of sending another team of builders after Jan. 1, 1964, is being studied.

The conferences and relief committees which are members of the Mennonite Central Committee are making a special appeal for Haiti disaster service funds. (See "Your Treasurer Reports" on this page.–*Ed.*)

Your Treasurer Reports

The Caribbean area has suffered greatly from the recent hurricane disasters. Our church is responding to this need through Mennonite Central Committee relief channels and Mennonite Disaster Service personnel. Our Relief and Service Committee has taken action to send a special above-budget contribution for the need in Haiti where a group of 15 MDS men are now serving. Additional men may be sent as need indicates and as funds are available.

Our brotherhood can help meet this special need by sending designated gifts through our regular congregational channels to the Relief and Service Fund. Congregations may want to make this a special Thanksgiving opportunity to support the Relief and Service Fund or to make a special contribution to this particular need. Any designated funds received beyond the amount needed for the commitment for the Haiti disaster program will be placed in the emergency fund for use in similar disaster needs.

–H. Ernest Bennett.

At Montevideo Seminary Seven Graduate

On Nov. 17 the *Seminario Evangelico Menonita de Teologia* (Mennonite Evangelical Seminary of Theology) of Montevideo, Uruguay, held its commencement service for seven students who completed their course of studies.

The Montevideo seminary's school term began March 18 with 45 students: seven from Argentina, one from Bolivia, two from Brazil, one from Colombia, four from Mexico, 21 from Paraguay, and nine from Uruguay. Of the 45, five were non-Mennonite. Forty-two students attended the second semester.

Between school terms (the first semester closed July 4 and the second semester began July 29) twenty singers from the seminary plus a speaker and choir direc-

tor toured German-speaking Mennonite churches in Paraguay and Brazil. One aim of this tour was to introduce the seminary to Mennonite churches.

The seminary is an inter-Mennonite school supported by North American General Conference Mennonite and Mennonite churches and South American Mennonite churches. B. Frank Byler, Nelson Litwiller, H. James Martin, and Merle Sommers serve on the seminary faculty. Instruction is given in Spanish and German.

How to Give Through CROP

Ray Horst, secretary for relief and service of the Mennonite Board of Missions and Charities, says, "Many Mennonite people ask how they should relate to a CROP drive. I will try to clarify the channels for giving to CROP.

"Mennonite churches since 1920 have banded themselves together in the Mennonite Central Committee to do overseas relief and rehabilitation. The Mennonite Church, as all other constituent bodies of the Mennonite Central Committee, is asked each year to indicate what amount they can budget per month to support the Mennonite Central Committee program. In addition to cash contributions there are also requests for material aid—meat, clothing, Christmas bundles, and related items.

"Our Mennonite Church has pledged in cash contributions $10,100 support per month for MCC relief and rehabilitation in addition to the material aid commodities. The General Mission Board has recommended that congregations contribute approximately $6.00 per member per year or 50¢ per member per month for relief and service.

"CROP (Christian Rural Overseas Program) is the agency for collecting funds and commodities for Church World Service—the overseas relief agency for the 35 Protestant and Eastern Orthodox churches which make up the National Council of Churches. Because many Mennonite people have a Christian concern for needy people, CROP has solicited the support of Mennonite members even though the Mennonite Church is not a member body of the National Council of Churches.

"In Kansas and Oklahoma in a joint solicitation by CROP and Mennonite Central Committee all contributions from Mennonite churches are designated for MCC relief and channeled through the various congregations and their district treasurers. Each conference group receives credit toward its regular relief quotas. This has not been the case in other communities. Arrangements can be worked out, however, for congregations to receive credit toward relief and service contributions for contributions to CROP drives. Some congregations also prefer to have their members contribute to CROP beyond the regular $6.00 per member per year giving.

"If a congregation wishes to participate in CROP drives but applies it toward its suggested giving for the support of Mennonite relief programs, it should appoint a person to collect the portion of the CROP receipt stub which gives the name of the person and the name of the congregation. These then should be submitted by that person to me, Ray Horst, Mennonite Board of Missions and Charities, Elkhart, Ind. The Relief and Service Office will then work with representatives of Mennonite Central Committee to indicate what portion of designated funds has been contributed by donors who prefer to have credit for their local congregation and district conference giving.

"We strongly urge each congregation to work toward meeting the suggested $6.00 per member per year for relief and service so that we might adequately take care of the overseas commitments made in the name of Mennonite Central Committee. If, however, members of our brotherhood prefer to support the program of the National Council of Churches through its overseas relief agency, we would hope that this would be done as above budget giving."

French Mennonite in Prison as CO

For the first time in the history of Mennonite work in France, a young man, associated with the church there, is in prison as a conscientious objector.

The young man is Pierre Sommermeyer. Pray for Pierre as he witnesses to the French authorities.

India Women to Hold Retreat

Miss Winnie Bonner, an internationally known youth worker from Hyderabad, India, will be guest speaker at the annual women's retreat at Dhamtari, India, Dec. 1-3.

The theme of the program is "How Can We More Effectively Witness for Christ?" Witnessing has been the theme for the year.

Miss Bonner will also lead a Bible study from the Book of Revelation.

After the retreat, she will speak to the nurses at the Dhamtari hospital.

Missionaries request prayer for the retreat. Pray for Miss Bonner as she ministers in the Dhamtari area during the first week in December. Pray that the Lord will speak to those at the retreat and that each one will become a true witness for Him.

Reading Room Gifts Appreciated

India missionary John E. Beachy thanks five groups for gifts to the Latehar Reading Room.

He writes, "The General Mission Board has informed us that you—Roanoke (Ill.) Mennonite Church, Park View (Va.) Mennonite Church, Oak Grove (Ohio) summer Bible school, Lombard (Ill.) summer Bible school, and Stephens City (Va.) Mennonite Church—have given gifts for the Latehar Reading Room. Thank you sincerely for this gift.

"For many years we have been seeking God's guidance concerning a Reading Room in Latehar. The people in town are not open to the Gospel through preaching, etc. But we have won their friendship and they are eager to have us maintain a Reading Room. We believe we can acquaint them with Christ in this way.

"There is a housing shortage in Latehar; so we had difficulty in finding rooms and also in getting necessary funds. Now we have money available for a small beginning and have rented two rooms. We have been making furniture, tables, benches, and bookshelves, and the owner of the building has whitewashed and painted the interior for us. For some time we have been buying books we thought suitable and have ordered magazines. . . .

"Among the people we hope to serve are government employees in the court and block development, boys at a training school, and teachers and students of a boys' and a girls' high school.

"We want to ask you to pray that this avenue of witness may bring forth fruit."

India MYF Holds Youth Conference

The MYF in India held a short youth conference Nov. 2 and 3. Mr. Jiwan Lal spoke to the youth on "Manners in the Church." The young people presented a drama about stewardship of money on Saturday evening.

In other news, the Dhamtari and Bathena congregations observed Sunday-school Sunday, Oct. 27. Over 100 children participated.

Dr. Dass, a retired doctor, has joined the staff at Dhamtari Christian Hospital, India. Missionaries had been praying for another doctor, badly needed, for the staff.

Mennonite Congregations Anticipated in Spain

That someday there would be Mennonite churches in Spain was a prediction made by a listener to *Luz y Verdad*.

The listener, a man from Barcelona, Spain, writes: "I am interested in the Mennonite Church. I don't doubt that someday you will have some congregations in Spain although I suspect that you would have some difficulty because of your marked pacifism. The right for conscientious objection does not exist here. I would like to continue receiving your literature."

Truck Driver Thankful for Personal Contact

A Bible course student recently pointed up how important personal interest is in the life of one who is in unfortunate circumstances. Even though he couldn't recall the minister's name, the message given is changing his life.

This 43-year-old truck driver who is now studying his third course writes: "In May I was arrested for a traffic violation and was given 30 days in jail. Before that I was as bad as anyone—drinking, smoking, and doing anything ungodly. A minister

came to the jail and asked if I would like to study the Bible, and now I am taking your wonderful Bible course. I don't know the minister's name. But I sure am living for God now. I wish I could thank you personally for this opportunity to study the Bible."

Readers interested in home Bible study courses should write to Mennonite Board of Missions, Home Bible Study Department, P.O. Box 316, Elkhart, Ind., 46515.

Miller Teaching at Bienenberg

Harvey Miller is serving on the teaching staff of the European Mennonite Bible School at Bienenberg, Switzerland, from Nov. 12 until March 1.

The Millers' address for that time is Bibelschule Bienenberg, Liestal (BL), Switzerland.

Thionville Worship Center Progressing

Glen Good informed the Salunga, Pa., office that construction of the worship center at Thionville, France, is progressing rapidly.

The basement is finished and concrete was poured for the first floor. They hope to have the building under roof before winter sets in.

New York Man Has Victory

A 43-year-old New York man after hearing the broadcast, "The Way to Life," several years ago wrote expressing fear of being demon possessed. Over a period of several years he has been helped by the Bible courses and through personal counseling.

He now writes: "Thank you for your prayers for me. I am experiencing most blessed and complete deliverance from Satan's buffeting. . . . When I first heard the Mennonite broadcast in 1959, I was a hypocritical alcoholic, but see how God used you folks in my life. Though I may still be a sinner, I am now a sinner saved by grace."

Russian Broadcast Heard Around the World

Golos Drooga, the Russian-language broadcast beamed to Eastern Europe and U.S.S.R., can be heard around the world.

A recent letter to the broadcast was from a Russian woman now living in California. She says she is a regular listener and is thankful for the messages.

Other Russians outside of their homeland have written from Germany, France, Paraguay, Argentina, and Iran.

With People in Service

J. Weldon Martin, pastor of Prince of Peace Mennonite Church, Corpus Christi, Texas, requests prayers for the evangelistic services at Mathis, Texas, Nov. 25 to Dec. 1. **Jacinto Munoz Buerra**, Baptist evangelist from Salamanca, Guanajuato, Mexico, is serving as evangelist. He also held services at Alice (Nov. 11-17) and Corpus Christi (Nov. 18-24) in South Texas.

The new address for **Charles Shenks** is c/o Mr. Ishiki, 396 Kyodo-cho, Setagaya-ku, Tokyo, Japan. Their former address was 428 Honan-cho, Suginami-ku, Tokyo.

Clyde Mosemanns, missionaries to Argentina, arrived in the States for furlough on Nov. 21. They spent a few days with Henry Yoders in Miami, Fla., at the Cuban Refugee Center, and then drove to Lancaster, Pa., to be with their families.

Recently elected officers of the Cleveland, Ohio, I-W's are: Don Gerber, Dalton, Ohio, pres.; Paul Miller, Hartville, Ohio, vice-pres.; Willard Lehman, Johnstown, Pa., sec.-treas.; social committee—John Yoder, Hartville, Ohio; Gary Yoder, Clarence Center, N.Y.; Mervin Troyer, Hartville, Ohio; religious committee—Clayton Moster, Croghan, N.Y.; Lowell Herdley, West Milton, Ohio; Arthur Richter, Ashland, Ohio.

Wesley Jantz, administrator of Schowalter Villa, Hesston, Kans., announces that a four-foot sidewalk between Hesston College and the Villa is now finished. The Men's Fellowship of the Hesston and Pennsylvania congregations provided the labor; a gift from the Showalter Foundation paid for the materials.

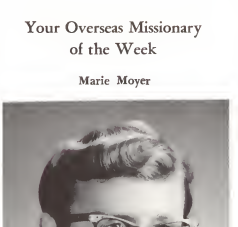
Nahum and Suniti Masih, Dhamtari, India, joined the staff of the Nav Jivan hospital at Satbarwa, in Bihar, India, on Oct. 14. Nahum is in charge of the operating room and Suniti is nursing superintendent. The Nav Jivan hospital formally opened the week of Nov. 11.

India missionary **Esther** (Mrs. Milton) Vogt and daughter Myra attended the all-day women's meeting at Kuru, India, on Nov. 7.

Amos and Edna Swartzentruber, missionaries in Argentina for almost forty years, are retiring. They were scheduled to leave Buenos Aires by plane on Nov. 24 and to arrive at the home of their daughter, Mrs. Doris Snyder, 6617 Hubbard Ave., Middleton, Wis., on Nov. 25, where they will be making their home for the present.

Your Overseas Missionary of the Week

Marie Moyer



Marie Moyer left from Philadelphia, Pa., on Nov. 19, for Delhi, India, for her third term of missionary service under the Mennonite Board of Missions and Charities.

Marie, who first went to India in 1949, will teach English at the Dhamtari Christian High School, Dhamtari, located in the central state of Madhya Pradesh. In addition she will supervise literature and youth work in the Dhamtari area. Editing and translating will comprise a large portion of her literature activities.

Marie, originally from Souderton, Pa., received her B.A. degree from Goshen College, Goshen, Ind. Prior to her mission assignment she taught elementary school and was active in Sunday-school and youth work in her home community. She was also active in summer Bible school in Pennsylvania, Ohio, and Michigan.

Deputation Schedule

Sunday, Dec. 1, to Sunday, Dec. 8

Indiana

Paul Erb
Goshen (Yellow Creek), Sun., Dec. 8, a.m.
Jamestown (Olive), Sun., Dec. 8, p.m.

J. G. Yoder
Goshen (Clinton Frame), Sun., Dec. 8, p.m.

Ohio

Lester Eshleman
Rittman (Crown Hill), Sun., Dec. 1, 10:30 a.m.
Wadsworth (Bethel), Sun., Dec. 1, p.m.
Wooster (Salem), Sun., Dec. 1, 9:30 a.m.

Milo Kauffman
Smithville, Sun., Dec. 1, p.m.
Wooster, Sun., Dec. 1, 9:30 a.m.
Wooster (Salem), Sun., Dec. 1, 10:30 a.m.

Harold Lehman
Smithville, Sun., Dec. 1, 9:30 a.m.
Smithville (Pleasant Hill), Sun., Dec. 1, p.m.

Elmer Miller
Smithville, Sun., Dec. 1, 10:30 a.m.
Wadsworth (Bethel), Sun., Dec. 1, 9:30 a.m.
Wooster, Sun., Dec. 1, p.m.

S. Paul Miller
Archbold (Central), Sun., Dec. 1.

Anna Lois Rohrer
Millersburg (Grey Ridge), Sun., Dec. 8, p.m.

Lewis Strite
Rittman (Crown Hill), Sun., Dec. 1, p.m.
Smithville (Pleasant Hill), Sun., Dec. 1, a.m.

Ontario

Carson Moyers
Hespeler (Wanner), WMSA, Thurs., Dec. 5.
London (Valleyview), Sun., Dec. 1, a.m., and 4:30 p.m.
St. Jacobs, Sun., Dec. 8, p.m.

Pennsylvania

Paul Erb
Bowmansville, Sun., Dec. 1, a.m.

B. Charles Hostetter
Ephrata, Sat., Dec. 7, p.m.
New Holland (Groffdale), Sun., Dec. 8, p.m.

Roy Kreider
Bart, Sun., Dec. 1, a.m.

Virginia

B. Charles Hostetter
Stuarts Draft, Sun., Dec. 1.

OUR SCHOOLS

Conrad Grebel College

Dr. Paul Mininger, president of Goshen College, will be the guest speaker at a vesper service in the University of Waterloo Arts Theatre on Sunday afternoon, Dec. 8, at 3:00 o'clock. All interested people are invited to attend. President Mininger, at the invitation of the Mennonite Central Committee and the Council of Mennonite Colleges, spent the past summer traveling in Africa studying the educational program on various mission fields. He also studied the educational needs in the newly developing countries and how our American Mennonite colleges could minister to those needs by providing teachers.

Following the vesper service, at a luncheon meeting, all Ontario teachers interested now, or in the future, in longer or shorter teaching assignments in Africa are invited to meet with Dr. Mininger, who will show pictures and discuss informally the educational needs in Africa and the requirements for teachers interested in the Teachers Abroad Program (TAP). Those interested in attending the luncheon meeting should indicate their interest by writing to President J. W. Fretz, Conrad Grebel College, Waterloo, Ont.

On Saturday, Dec. 28, from 10:00 a.m. to 4:30 p.m., Conrad Grebel College will hold a "New Students Day." Any students now in Grade 13 or those who have completed Grade 13, as well as those teaching or in other universities who may be interested in attending Conrad Grebel College during its first year of operation in 1964-65, are invited to the University of Waterloo campus. Dr. Norman High, Dean of Liberal Arts at the University, will be present to explain the relationship of Conrad Grebel College to the University, and President Fretz will answer questions relative to the program of Conrad Grebel College. Details of the day's program will be announced later.

Goshen College

The seventh annual intercollegiate YPCA Conference, including students from Eastern Mennonite, Hesston, and Goshen colleges, was held on the Goshen College campus, Nov. 2-4.

Intended as a co-operative sharing occasion for the three schools, the delegates concentrated their efforts on studying "The Mennonite Student Meets Contemporary Needs," which was the conference theme.

All cabinet members of their respective YPCA's, the delegates attempted to define the role of the "Y" organization within the Christian responsibilities of meeting world need.

The students began their study with an address entitled, "The New Mennonite Student," by Goshen's Dean of Students Atlee Beechy. Beechy's analysis was based on recent psychological and adjustment studies given to Mennonite youth on college campuses and at MYF Conventions.

Common to most results were several recurring motifs: a need for improved parent-child communications, a strong aversion to authoritarianism, the effect of home and church discipline on the college student's social and spiritual adjustment, and finally, the demand of Mennonite youth for the church to re-examine its missions and position in today's society.

The next experience for the conference participants was Sunday afternoon's vesper service with Paul Mininger, Goshen president, speaking on "World Needs and Assets."

Mininger reviewed man's universal sin of egocentricity and its manifestations in social and political conflict. He listed the more specific needs of the underdeveloped countries: lack of food, disease, ignorance, as well as declaring the sin of modern Western secularism.

The president stated that the Christian's assets must be demonstrated by witness and service, the resources necessary for the reconciliation of man to man, and man to God.

To effectively meet the responsibility of Christianity in combating need, small, disciplined, and creative minority groups must be used. Such groups are motivated only with the original love of Christ, and must hold a personal sacrificial allegiance to His cause—even unto death.

Now prepared to become directly involved, the delegates assembled on Monday afternoon to hear Dr. John Howard Yoder of Goshen Biblical Seminary faculty speak on "World Needs the Mennonite Student Should Meet and the Implications in His College Experience."

Dr. Yoder challenged the student leaders by forcing them to look critically at their own personal attitudes toward world need and the effect it has on their personal college experience.

He suggested that the Christian first examine his own personal reponse to Christ and his motivation for service. To be useful for God's purposes, the Christian must be content with no other identity except that of servitude to Christ, God's chosen means of reigning in the world. What is accomplished for God through man is dependent entirely on man's personal resurrection of Christ.

Only as a person becomes aware of the need of others, does he become aware of what he must do. The seriousness of his commitment to serve Christ and others becomes apparent when the change of vocation or prolongation of marriage is involved. For in many instances, personal flexibility and mobility are demanded.

Following the session of Dr. Yoder, a forum was conducted on the "Y's responsibility in relating the student to world needs." Beechy, Yoder, and Mininger, and the three college YPCA-SCA faculty advisers, Harold Bauman, Don Augsburger, and Clayton Beyler, comprised the panel.

SHARING

(Continued from page 1052)

community—and to all parts of the world, fulfilling Christ's commandment: "Go ye into all the world and make disciples of all nations."

Once a year, every person in your church is asked to commit his support to the church at home and abroad.

This gives everyone the opportunity to:

—acknowledge the priority of God's work through the church by giving it first place in the apportionment of income;

—set a definite standard, or proportion of resources for the needs of the church. For many Christians, this means giving one tenth—the "tithe." What is most important is that in this kind of decision to share, we train ourselves and strengthen our faith—by giving systematically, right from the beginning.

Remember the greatest possession that is yours as a Christian—your love, your friendship, your experience of the mercy of God and His grace. Share this, above all else, with your friends, your neighbors. Our greatest sharing and our greatest joy ought to be in showing God to others, and in helping to bring them into the fellowship of Christians in the church.

So then, part of being a good church member is sharing yourself and what you have with God and your fellow human beings.

No one expects you to become perfect overnight, and to accomplish everything at once. Just remember:

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Available in tract form from Department of Stewardship, Scottdale, Pa.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Acup — Gleason. — Robert Acup, Oceanside, Calif., and Nora Gleason, Vista, Calif., Santee Community cong., by George Eby at Vista Community Church, Nov. 3, 1963.

Baird—Stants.—Duane Baird, Ruffsdale, Pa., and Rachel Stants, Ruffsdale, North Scottdale cong., by Edwin Alderfer at North Scottdale, Aug. 3, 1963.

Beachy—Troyer.—Leonard Alton Beachy and Carolyn Joan Troyer, both of Greenwood (Del.) Conservative Mennonite Church, by Nevin Bender at the church, Sept. 28, 1963.

Burgess—Rush.—Charles Burgess, Chalfont, Pa., and Ruth Ann Rush, Perkasie (Pa.) cong., at White-Marsh Memorial Chapel by the chaplain of the chapel, Oct. 12, 1963.

Forrester—Dobbins.—Berle Forrester, Woodville, N.Y., and Marilyn Dobbins, Ellisburg, N.Y., both of the Woodville cong., by Andrew Gingerich at Belleville, N.Y., Aug. 20, 1963.

Heatwole—Allen.—Harold R. Heatwole, Penn Laird, Va., Weavers cong., and Jeanne Allen, Harrisonburg, Va., Lindale cong., by Dewitt Heatwole at Lindale, Nov. 9, 1963.

Hilsher—Miller.—Jay Richard Hilsher, Elizabethtown, Pa., Brethren in Christ cong., and Emma Lois Miller, Elizabethtown, Good cong., by Clarence E. Lutz at Good's, Oct. 26, 1963.

Landis—Todd.—Earl N. Landis and Evelyn Mae Todd, both of Manheim, Pa., East Petersburg cong., by Christian W. Frank at the church, Oct. 26, 1963.

Lehman—Allen.—N. David Lehman, Kidron (Ohio) cong., and Lois Allen, Harrisonburg, Va., Lindale cong., by Moses Slabaugh at Lindale, July 27, 1963.

Lewis — Lefever. — Larry E. Lewis, Harrison Valley, Pa., West Union cong., Rexville, N.Y., and Carol Lefever, Andover, N.Y., Independence cong., by Carl E. Christman at Independence, Nov. 2, 1963.

Miller—Kreider.—John H. Miller, Lancaster, Pa., North End cong., and Lois R. Kreider, Manheim, Pa., East Petersburg cong., by Christian Frank at East Petersburg, Sept. 7, 1963.

Peachey—Wenger.—J. Lorne Peachey, Belleville, Pa., Locust Grove cong., and Emily Wenger, Linville, Va., Lindale cong., by Moses Slabaugh at Lindale, Aug. 10, 1963.

Presley—Miller.—Michael Presley, Knoxville (Tenn.) cong., and Marjorie Miller, Harrisonburg, Va., Lindale cong., by Moses Slabaugh at Lindale, June 29, 1963.

Reber—Hartley.—Robert Reber, Paxton, Ill., East Bend cong., and Pam Hartley, Paxton, Ill., Aug. 23, 1963.

Slabaugh—Turner.—M. Gordon Slabaugh, Harrisonburg, Va., Lindale cong., and Patsy Jane Turner, Harrisonburg, by Thomas Steward at St. Paul's Methodist Church, Sykesville, Md., May 31, 1963.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Beachy, Alvin and Edna (Miller), Lenoir City, Tenn., sixth son, Marcus La Verne, Nov. 4, 1963.

Bechler, Clare and Donna (Kipfer), Pigeon, Mich., second son, Kevin Lee, Nov. 4, 1963.

Boll, Luke B. and Sara Ann (Swartzentruber), Holtwood, Pa., second child, first daughter, Anita Renee, Oct. 29, 1963.

Diller, Lester and Ella (Hege), Waynesboro, Pa., fifth child, third son, Joseph Lynn, Nov. 3, 1963.

Eash, Elmer and Alma (Schmucker), Shipshewana, Ind., first child, Dwayne Jay, Oct. 30, 1963.

Frey, Robert and Sara (Yoder), Elkhart, Ind., second child, first daughter, Ann Kristine, Nov. 9, 1963.

Gingerich, Edward E. and Edna (Nisley), Lovington, Ill., second child, first daughter, Cynthia Ann, July 31, 1963.

Herr, John and Joanne (Stoner), New Providence, Pa., fifth child, first daughter, Julia Ann, Oct. 24, 1963.

Kenagy, Marvin and Helen (Hartzler), Garden City, Mo. (presently in VS at Narberth, Pa.), first child, Becky Dawn, Aug. 28, 1963.

Kopp, La Marr and Nel, State College, Pa., first child, Kristine Ann, Nov. 5, 1963.

Kurtz, Don L. and Verna (Miller), Huntsburg, Ohio, first child, Nathan La Mar, Aug. 6, 1963.

Landis, Ira and Ruth (Weaver), Lancaster, Pa., fifth child, third daughter, Shirley Jane, Oct. 28, 1963.

Landis, Jay B. and Peggy (Heatwole), Harrisonburg, Va., first children, twin daughters, Ann Meredith and Jill Ingrid, Nov. 5, 1963.

Lapp, Melvin G. and Pearl (Stoltzfus), Atglen, Pa., second child, first daughter, Susan Alane, born Dec. 29, 1962; received for adoption, July 24, 1963.

Litwiller, Lloyd and Sara (Mast), Delavan, Ill., seventh child, sixth son, Daniel Lee, Oct. 29, 1963.

Miller, Robert R. and Margaret (Atwater), Bristol, Ind., sixth child, third daughter, Jenny Lou, Oct. 25, 1963.

Miller, Levi S. and Rachel Fern (Stutzman), Columbus, Ohio, first child, Kennard Lee, Nov. 1, 1963.

Nusbaum, Glen and Darlene (Leatherman), Middlebury, Ind., second daughter, Robin Fay, Oct. 24, 1963.

Ross, Robert L. and Sylvia R. (Shoemaker), Bethlehem, Pa., second son, Brian Lee, Nov. 6, 1963.

Roth, Calvin C. and Marilyn (Perry), Bancroft, Nebr., fourth child, first son, Ricky Jay, Oct. 26, 1963.

Roth, Richard and Eleanor (Schweitzer), Seward, Nebr., third child, second son, Kyle Eugene, Nov. 1, 1963.

Sempira, E. K. and Lenora (Dietzel), Kampala, Uganda, first child, Carol May, Oct. 27, 1963.

Siegrist, E. Donald and Anne (Sauder), Troupsburg, N.Y., fifth child, second daughter, Deborah Ruth, Nov. 1, 1963.

Sommers, Raymond F. and Mary (Beachy), Hartville, Ohio, first child, Victoria Lynn, Nov. 5, 1963.

Stutzman, Earl and Barbara (Miller), Alhany, Oreg., fourth child, third daughter, Wanda Kay, June 11, 1963.

Troyer, Lester L. and Judy (Headings), Yoder, Kans., third child, second daughter, Carma Sue, Oct. 31, 1963.

Wilson, Lyle and Verba (Stutzman), Milford, Nebr., second son, Scott Troy, Nov. 3, 1963.

Yoder, Lester E. and Mary (Schindler), Hicksville, Ohio, first child, Edwin Eugene, Oct. 28, 1963.

Yost, Ivan R. and Verna (Hershey), Narvon, Pa., first child, Ivan Roy, Jr., Oct. 25, 1963.

Zehr, Kenneth and Audrey (Martin), Tully, N.Y., first child, Angela Mae, Oct. 19, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Eash, Katie J., daughter of Josiah and Sarah (Hershberger) Eash, was born in Lagrange Co., Ind., Sept. 23, 1891; died at the Goshen (Ind.) Hospital, Oct. 20, 1963; aged 72 y. 27 d. On April 8, 1909, she was married to Samuel T. Eash, who survives. Also surviving are 3 sons (Calvin, Leon, and Joe), 2 daughters (Amy—Mrs. Mose M. Troyer and Leota—Mrs. Levi Burkholder), one brother (John J.), 16 grandchildren, and 8 great-grandchildren. One daughter, one grandson, and one great-great-grandson preceded her in death. She was a member of the Griner C.M. Church, where funeral services were held Oct. 23, in charge of Louis Kauffman, Clarence Yoder, and Albert Miller; interment in Miller Cemetery.

Givens, Thomas Lee, infant son of Norman L. and M. Arlene (Shoemaker) Givens, Bainbridge, Pa., was born at Harrisburg (Pa.) Osteopathic Hospital, Nov. 7, 1963; died 5½ hours later. Surviving are his parents, 5 brothers and sisters (Larry, Shirley, Gerald, George, and Carol Jeanne), and his grandparents (Mr. and Mrs. Ammon Shoemaker and Mr. and Mrs. Arthur T. Givens). Funeral services were held at Harrisburg, Pa., Nov. 9, in charge of Clarence E. Lutz; interment in Shope Mennonite Cemetery, Highspire, Pa.

Gleason, Gene, son of Norman and Grace Gleason, was born at San Francisco, Calif., Aug. 1, 1939; died by drowning while swimming in the ocean, Oct. 4, 1963; aged 24 y. 2 m. 3 d. Surviving are his parents, 6 brothers (Larry, James, Roy, Billy, Bobby, and Ray), and 2 sisters (Nora and Sadie). He was a member of the Santee Community Church. Funeral services were held Oct. 8, in charge of George Eby.

Good, Lynette Faye, daughter of Edwin C. and Gloria (Schaeffer) Good, was stillborn at Salisbury, Md., Oct. 29, 1963. Surviving are her parents and her grandparents (Mr. and Mrs. Robert Schaeffer and Mr. and Mrs. Kenneth G. Good). Graveside services were held at the Locust Grove Mennonite Cemetery, Westover, Md., Oct. 30, in charge of Abram D. Minnich.

Helmuth, Richard Len, infant son of Jacob, Jr., and Irene (Miller) Helmuth, was born at Comanche County (Kans.) Hospital, Aug. 17, 1963; died 24 hours later. Surviving are his parents, a sister (Cynthia), one brother (Robert), and his grandparents (Mr. and Mrs. J. D. Helmuth and Mr. and Mrs. Harold Miller). Graveside services were held at the Protection Mennonite Church Cemetery, in charge of Delmar Burgess.

Hofstetter, David D., son of David N. and Katherine (Leichty) Hofstetter, was born near Dalton, Ohio, Nov. 23, 1878; died at his home near Dalton, Nov. 8, 1963; aged 84 y. 11 m. 15 d. March 1, 1900, he was married to Anna Amstutz, who survives. Also surviving are one daughter (Elvina—Mrs. Oscar Gerber), one son (Elmer), 2 brothers (Henry and Wilson), one sister (Mrs. Caroline Lehman), 4 grandchildren, and 3 great-grandchildren. He was a member of the Kidron Church, where funeral services were held Nov. 11, in charge of Bill Detweiler and Isaac Zuercher.

Kanagy, Jacob C., son of Joseph and Fannie (Hartzler) Kanagy, was born at Belleville, Pa., Aug. 9, 1876; died at Belleville, Nov. 2, 1963; aged 87 y. 2 m. 24 d. On Jan. 12, 1905, he was married to Nannie May Yoder, who died in October, 1927. In 1920, he was ordained as deacon at Belleville, Pa., and served the Maple Grove congregation for many years. Surviving are one foster daughter (Rachel—Mrs. Jesse Erwin), one foster grandson, and nieces and nephews. He was a member of the Dalton Road congregation, Sarasota, Fla., at the time of his death. Funeral services were held at the Rockville Church, Nov. 4, in charge of Chester Kanagy, Orrie Yoder, and Raymond R. Peachey; interment in Locust Grove Cemetery.

Landis, Benjamin L., was born Nov. 15, 1879; died Nov. 3, 1963; aged 83 y. 11 m. 19 d. He was a member of the Bossler Mennonite Church. His wife, the former Blanche Hoffman, preceded him in death. Surviving are 8 children (Marvin, Mrs. Catharine L. Shank, Wilbur H., Ruth E.—Mrs. Clayton G. Swope, Rachel M.—Mrs. Lee A. Winters, Sara A.—Mrs. Christian E. Forrey, Helen B.—Mrs. Lester Zuch, and Benjamin H., Jr.), 24 grandchildren, 38 great-grandchildren, one brother (Jacob L.), and 2 stepsisters (Mary L. Landis and Margaret L. Landis). Funeral services were held at the Boyer Funeral Home, Elizabethtown, Pa., Nov. 6, in charge of Harlan Hoover and Martin Kraybill; interment in Good's Cemetery.

Lapp, Fannie, daughter of Amos and Lavina

(Hostetter) Hershey, was born at Manheim, Pa., Dec. 9, 1882; died at Arlington, Mass., Oct. 14, 1963; aged 80 y. 10 m. 5 d. In April, 1920, she was married to George Jay Lapp, who died in January, 1951. They served on the India mission field until 1945. Surviving are 2 daughters (Lois—Mrs. E. J. Camp and Harriet—Mrs. J. L. Burkholder) and 2 sisters (Mrs. Alice Mumaw and Esther Hershey). She had been making her home with her daughter Harriet. She was a member of the Goshen College Church, where funeral services were held Oct. 18, in charge of John Mosemann, assisted by S. C. Yoder and J. N. Kaufman; interment in Elkhart Prairie Cemetery.

Lefever, Elias K., son of Isaac and Elizabeth (Kreider) Lefever, was born in Lancaster Co., Pa., May 16, 1879; died at the Lancaster (Pa.) General Hospital, Oct. 20, 1963; aged 84 y. 5 m. 4 d. On Dec. 1, 1903, he was married to Lizzie Buckwalter, who survives. Also surviving are 2 children (Elmer B. and Mrs. Alma Martin,) one brother (Harry K.), and one sister (Mrs. Enos B. Landis). He was a member of Mellinger's Mennonite Church, where funeral sevices were held Oct. 23, in charge of Harry S. Lefever and Nelson Landis.

Field Notes — CONTINUED

Historical meeting, Mount Zion, Hagerstown, Md., Saturday evening, Nov. 23, and all day Sunday, Nov. 24. Speakers are Abram Baer, Roy Showalter, Milton Yeagher, and Mahlon Horst. This work opened recently after being closed since 1926. Mennonites first opened services here in 1790. The present building is 75 years old.

The 1963 Home-coming Art Exhibit at Goshen College will feature the works of ten alumni. They are: Joe Alderfer, Evelyn Bauer, Sylvia Bubalo, Linus Eigsti, Paul Friesen, William Friesen, Jan Gleysteen, Beulah Hostetler, Verna Irene Oyer, and Raymond Yoder.

The exhibitors will meet with Goshen College art students and area artists at 3:30 p.m. on Thanksgiving Day for a fellowship meeting. The exhibit will remain open to the public through Dec. 8.

Thanksgiving Day program sponsored by South Colon, Colon, Mich.; Locust Grove, Sturgis, Mich.; Marion, Ind.; Plato and Lake Bethel, Lagrange, Ind. Speakers are Etril Leinbach, Three Rivers, Mich., and Orvin H. Hooley, Sturgis, Mich.

Wanted: good used **Life Songs No. 1** and new **Church Hymnals.** Any amount up to 25 of each needed for the Kennett Square Mennonite Church. Contact David M. King, Cochranville, Pa.

Thanksgiving-Missions Conference, First Mennonite, Fort Wayne, Ind., Nov. 28 to Dec. 1. Speakers: Laurence M. Horst, Evanston, Ill.; Carl Rudy, Goshen, Ind.; Tobe Schmucker, South Bend, Ind.; Wesley Stoltzfus, Bowling Creek, Ky.; and Martin Brandenberger, New Haven, Ind.

Franklin H. Littell, Professor at Chicago Theological Seminary and author of **A Tribute to Menno Simons**, will speak at Plains, Lansdale, Pa., Dec. 1, a.m.

Bible Conference, Slate Hill, Shiremanstown, Pa., Nov. 27, 28. Speakers: Norman Yutzy, Broadway, Va., and Kenneth Seitz, Mexico City, Mexico.

Bible Instruction meeting at Bowmansville, Pa., Nov. 30 and Dec. 1. Speaker: Paul Erb. Theme: "I Am Alpha and Omega."

James Saylor, elder bishop at Thomas, Thomas Mills, Pa., observed his 95th birthday recently.

Nevin Miller, Hesston, Kans., will be guest speaker at the annual Fall Harvest Festival at Bellwood, Milford, Nebr., on Nov. 27. Meetings will continue each evening through Sunday morning's service, Dec. 1.

Reuben and Daisy Clymer, Douglassville, Pa., celebrated their 61st wedding anniversary on Nov. 12.

Millwood Winter Bible School, Gap, Pa., Dec. 30 to Jan. 10. Instructors are Lloy Kniss, Norman Bechtel, Martin Lehman, and Howard Witmer. Courses studied will be New and Old Testament books, Youth in Christian Service, Guiding Principles for Missions, Tabernacle Studies, and Bible Survey.

New members: fifteen by baptism at North Main Street, Nappanee, Ind.; four by baptism at Wesley Chapel, Newark, Del.; four by baptism at Plains, Lansdale, Pa.; two by baptism at Huntington Avenue, Newport News, Va.; one by baptism at Worcester, Pa.; fifteen by baptism at Oley, Pa.; nine by baptism at Media Chapel, Oxford, Pa.; four by baptism at Ridgeview, Intercourse, Pa.; four by baptism at Meadowview, Lansing, N.C.; sixteen by baptism at East Bend, Fisher, Ill.

Lee Miller will be installed as pastor of the East Holbrook Church, Cheraw, Colo., on Dec. 1. E. M. Yost, Denver, Colo., will be in charge of the services.

Evangelistic Meetings

Ernest L. Wilson, Philadelphia, Pa., at Calvary, Newport News, Va., Nov. 17-24. **Lloyd Eby**, Ronks, Pa., at Lititz, Pa., Nov. 30 to Dec. 8. **Earl M. Wert**, Neffsville, Pa., at Manchester, Pa., Nov. 17-24. **Glen Sell**, Gaithersburg, Md., at Hammer Creek, Lititz, Pa., Nov. 28 to Dec. 8.

Calendar

South Pacific Conference annual sessions, Seventh Street Mennonite Church, Upland, Calif., Nov. 28-30.
Indiana-Michigan Winter Ministers' meeting, Hopewell, Kouts, Ind., Dec. 4-7.
Millwood Winter Bible School, Gap, Pa., Dec. 30 to Jan. 10.
Winter Bible School, at Rosedale, Ohio, Dec. 30 to Feb. 7.
Special Course for Ministers, E.M.C., Harrisonburg, Va., Jan. 6-17.
Argentine Mennonite Conference, Jan. 10-14. Place undetermined.
Ministers' Week Program, E.M.C., Harrisonburg, Va., Jan. 20-24.
School for Ministers, Goshen College Biblical Seminary, Feb. 4-21.
Mennonite Publication Board annual meeting, Scottdale, Pa., March 20, 21, 1964.
Ontario Mennonite Bible Institute, 800 King St., Kitchener, Ont., Oct. 28 to March 27, 1964.
Illinois Mission Board, April 17, 18; place announced later.
Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.
Allegheny Conference, Blough Church, Hollsopple, Pa., July 31, Aug. 1.
Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.
Sunday School Convention, Harrisonburg, Va., Aug. 6-9, 1964.
Ohio Christian Workers' Conference, Central Christian High School grounds, Pike Church, Elida, Ohio, sponsor; Aug. 9-11.

ITEMS AND COMMENTS

BY THE EDITOR

The Texas Brewers' Institute has filed a protest with the Federal Communications Commission against the recent grant of a construction permit for a new AM broadcasting station in San Antonio, Texas, to the Rev. Sam Morris, nationally known Protestant evangelist and temperance leader. Objection was also made to assignment of call letters KDRY to the new 1,000-watt daytime-only station which will operate from Alamo Heights, a San Antonio suburb.

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The Immaculate Heart Missions has released an IBM mailing that includes a Roman Catholic medal requesting gifts

At Last They Are Here

MENNONITE CONFESSION OF FAITH

A confession of faith consisting of twenty articles was adopted by the Mennonite General Conference on August 22, 1963, at Kalona, Iowa. This booklet includes "Brief Statement of Mennonite Doctrine."

25¢ ea.; 23¢ ea. per doz.
20¢ ea. per hundred

BRIEF STATEMENT OF MENNONITE DOCTRINE

This brief statement is printed in responsive reading form. It is designed for pasting into the inside back cover of the **Church Hymnal.** Sold in packages of 50 and 100 only.

Package of 50—60¢
Package of 100—$1.00

Send your order to:

Mennonite Publishing House Scottdale, Pa.
Weaver Book Store Lancaster, Pa.
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Herald Book Store Souderton, Pa.
Golden Rule Book Store Kitchener, Ontario
Golden Rule Book Store London, Ontario
Menno Book Store Bloomington, Ill.
Gospel Book Store Goshen, Ind.

for their mission work. Suggested gifts start at $3,000 and decline to $20, with a description of what each amount will provide. The medal, it says, if used in accordance with instructions given, will procure indulgences and release of souls in purgatory. The mailing, sent to a wide cross section of the American public, seems to be a new approach to foreign missions' support.

• • •

The "inspirational" reading of Bible stories in some public schools in lieu of reading directly from the Bible has been condemned as "invidious" by the Greater Harrisburg Chapter of the Civil Liberties Union. Milton Adolphus, chapter president, said the reading of Bible stories as a substitute for actual verses from the Bible is illegal. Mr. Adolphus said, "this is even more invidious than the reading of 10 verses of the Bible without comment, since these Bible stories represent a denominational interpretation of the Bible, besides, the reading of such stories violates the law just as much as the reading of the Bible itself would."

• • •

Methodist laymen were called upon by the denomination's General Board of Lay Activities in Chicago to strengthen their lay witness by holding prayer meetings in high-rise apartments and helping to establish store front churches in inner cities. In a resolution outlining steps laymen should take for a more effective role, the board also proposed that the men establish Christian discussion groups in business, visit hospitals, penal and other institutions and expand lay schools of theology.

• • •

An article in *Izvestia*, Soviet government newspaper, strongly attacked the U.S. Peace Corps program in Africa, charging that its main purpose was to spread religion. It asserted the Peace Corps objective in Africa was to "substitute the ideology of the old bankrupt colonialists" with religion, which the article said was more "dangerous." "The poisonous spearhead of the Peace Corps is aimed primarily against the spirit of liberty in Africa," declared *Izvestia*, which is edited by Alexei I. Adzhubei, son-in-law of Premier Khrushchev. It said, "efforts were being made to convince the Africans that the Americans who come to their countries are an embodiment of unselfishness and are ready to work for the benefit of Africans."

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Anglican Bishop Richard R. Roseveare of Accra, Ghana, told a British audience in London that the Anglican Church is in Africa to spread Christianity and not British culture. "The English language is good," he said, "English culture is most commendable and the English way of life is quite attractive, but for goodness sake let us not confuse these nice things with the Christian way of life."

• • •

Neue Zeit, communist organ in the Soviet Zone, published an article—which it said was written by a minister—calling on clergymen to participate in the political life of East Germany. If clergymen do not run for public office, the article said, "it will be Marxists and atheists who would represent the interests of Christians in the many questions concerning the co-existence of local governments and the church." The publication said the minister who wrote the article was a candidate for a local council in the Neubrandenburg area. He was not identified, however.

• • •

At places in South America, Catholics are conducting campaigns similar to the evangelicals. There are evangelistic sermons, children's meetings, calling evangelicals brethren, etc. There have been some Catholics attending Protestant services saying, "Now we are both alike."

• • •

Illinois has a curfew law. This law makes it unlawful for anyone under the age of 18 to be on the streets from 11:00 p.m. to 6:00 a.m. during the week and from midnight to 6:00 a.m. on Friday and Saturday. It is working successfully in Illinois.

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Dr. Oswald Hoffmann, speaker on the Lutheran Hour, declared that "the lucrative trade in pornography" in America could be stopped if "the 120 million people who call themselves Christians . . . refused to buy a lot of garbage between paperback covers."

• • •

Emperor Haile Selassie received in private audience in Addis Ababa, Ethiopia, the six-member Youth for Christ International's "Teen-Team" led by Gerald Major of Scranton, Pa. The audience, given just before the emperor departed on a trip to the United States, was held after the nondenominational team arrived in the Ethiopian capital for a two-week visit. The group also will go to seven other African countries before returning to the United States in December.

• • •

The American Bible Society's annual World-wide Bible Reading program—from Thanksgiving through Christmas—marks its twentieth anniversary this year. For 19 years millions of Christians in many countries of the world have joined in a spiritual fellowship by reading every day in their own language a pre-selected portion of the Bible. The program is endorsed annually by the President of the United States.

• • •

Only 60 per cent of the recruitment needs for the ministry of the Methodist Church are being met, Bishop W. Vernon Middleton of Pittsburgh said in Harrisburg, Pa. Bishop Middleton declared that new efforts are being made to attract young people into the ministry; notable was a Convocation on the Ministry held by the Methodist Church for the first time last year. Of 200 young people who attended, 18 decided to enter the ministry and 18 others committed themselves to explore the possibility.

• • •

Crime in the nation's capital during September increased 17.4 per cent over the same month last year, it was reported in Washington. This marks the sixteenth consecutive monthly rise in "Part I offenses" which include murder, rape, robbery, auto theft, assault, and larceny.

• • •

Billy Graham will conduct a 10-day crusade in Denver in August, 1965, it was announced in Denver, Colo., by Walter Smyth, a director of the evangelist's crusades. Mr. Smyth spoke before 250 Denver religious and civic leaders at a breakfast meeting during which plans for the Colorado Crusade were announced. Coloradans have been trying for several years to secure a Graham crusade for the Denver area. One tentatively scheduled for 1964 was canceled because of Dr. Graham's illness.

• • •

Gov. James A. Rhodes has paid high tribute to Ohio's Roman Catholic schools. Speaking before the first Ohio Catholic Educational Convention, he noted the "high quality" of education received in Catholic schools, by some 400,000 pupils, adding that Catholics "are taxing yourselves double" to maintain them.

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Oral Roberts announced he will open the Oral Roberts University in 1965. This will be a $50,000,000 liberal arts institution in Tulsa, Okla., for 3,000 students.

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Completion of a 5-volume American Edition of Luther's Works has been set "hopefully" for 1971. The publishing venture, launched in 1955, is a joint effort of Concordia Publishing House of the Lutheran Church-Missouri Synod and Fortress Press of the Lutheran Church in America. The edition will be the largest and most authentic translation of Luther's writings available, and publishers predicted it will influence theological thought in all English-speaking countries. Dr. Jaroslav Pelikan, theologian at the Yale University Divinity School, is editing volumes 1-30, published by Concordia, and Dr. Helmut T. Lehmann, book editor for Fortress Press, is editing volumes 31-54.

EDWIN J YODER
1726 S 13TH ST
GOSHEN IND

8293
4/64

Not in the noise of streets
Or rattle and roar of the crowd,
Nor yet with observation
Does God's kingdom come.

In the stillness God is heard,
In confidence His hand is clasped,
When man's will and God's are one
Does God's kingdom come.

—D.

GOSPEL HERALD

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Tuesday, December 10, 1963
Volume LVI, Number 48

Money Has Meaning

By Daniel Kauffman

(Fourth in the series of condensed General Conference messages.)

One of the greatest problems we laymen face in any of our communities is the three-way paradox of money. We need more and more money to keep body and soul together. We also know what the Bible says about the desire for money and the difficulties wealth brings upon us. Add to this the constant request from the church for more funds, and we have, what appears to some of our laymen, an impossible situation. I've often heard laymen say, "Those boys on our church boards just don't understand!"

A creative and imaginative way to relate our economic life to our religious beliefs might help.

I. The Meaning of Money

Money is a medium of exchange. It is the common denominator to which all of us, at times, or any object may be reduced. The value of a product or a service is expressed in terms of money. For instance, a smile will not purchase a suit of clothing, but I can work for three or four days, take my wages to the clothier, and immediately he is ready to sell me a suit of clothes.

Sooner or later all commodities, ideas, or concepts are reduced to dollars. This is true of business, problems of society, and even church work. The businessman asks what it costs to produce and market a product. He establishes the selling price accordingly. The delegates of this conference are spending considerable time in translating the value of their work and program into dollars and cents. The delegates then determine whether or not the service in question is worth the cost to implement it.

This common medium of exchange, money, is one way to express a value or worth of an idea in language all can understand. An object or an idea has value to us to the extent that we are willing to share dollars for it. Money has meaning only in terms of what it will buy.

We live in a money economy. We work for money. We move from one part of the country to another for money. Many of us wait from one paycheck to the next for money. Our lives are almost controlled by money.

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FIELD NOTES

O. O. Miller visited the Nes Ammim project in Israel, Nov. 23-30. This is a plan for furthering friendly relations between Jews and Christians in Israel, and through an economic community to make a direct contribution to Israel's development. Nes Ammim means "A Wonder of the Nations" (Isa. 11:10). Bro. Miller is secretary-treasurer of the United States committee.

A Stewardship Institute was held for the Indiana-Michigan Conference at Kouts, Ind., Dec. 4-7, with Daniel Kauffman, Secretary of Stewardship, presiding, and A. J. Metzler and Paul Erb as resource persons. This was the first of a series of similar institutes to be held in the various conferences.

Winter Bible School, Maple Grove, Atglen, Pa., Jan. 20-31. Instructors are Herman Glick, Atglen; Milton Brackbill, Paoli, Pa.; Christian Charles, Salunga, Pa., and Markley Clemmer, Bridgeport, Pa. All are invited to attend. For further information write or call Omar Umble, Atglen, Pa. Telephone: 215—593—5554.

Arthur M. Climenhaga, president of Messiah College, Grantham, Pa., was guest speaker at Neffsville, Pa., on Sunday morning, Dec. 8, and **Allen Shirk,** India, showed slides of the mission work in India there that evening.

Paul M. Miller, Goshen, Ind., will be speaking on "Servant of God's Servants" at Leetonia, Ohio, Dec. 27-29.

Henry and Minnie (Miller) Glick, Willow Street, Pa., will celebrate their 54th wedding anniversary on Dec. 12. They are members of the Vine Street Church, Lancaster, Pa. They have four children and two foster children living, nine grandchildren, three great-grandchildren, and seven foster grandchildren.

Peter Wiebe, Hesston, Kans., was guest speaker at the dedication of the Christopher Dock Mennonite School auditorium-gymnasium on Dec. 8.

J. N. Kaufman's book, Walks and Talks in Hindustan, is available from the Mennonite Publishing House, Scottdale, Pa., 15683. Price, $3.50.

Michigan Mennonite Winter Bible School, Jan. 6 to Feb. 14, at the Fairview Church. Faculty: Homer E. Yutzy, Petoskey, Mich., principal; Lloyd Miller, Gould City; Leonard Schmucker, Manistique; Ellsworth Handrich, Fairview; Merrill Kauffman, Fairview; and Ellen Troyer, Mio. For further information write to Homer E. Yutzy, 810 Petoskey Street, Petoskey, Mich.

Milton Brackbill, Paoli, Pa., has been called by his congregation (Frazer) to serve as full-time pastor for a term of two years. Ralph Malin, former pastor, will be serving as associate pastor while studying at Eastern Baptist College, Philadelphia, Pa.

Dedication services were held at Bethel, Wadsworth, Ohio, on Nov. 24, upon the completion of their expansion and remodeling program. Speakers included J. Robert Kreider, Goshen, Ind., former minister, and John M. Drescher, Scottdale, Pa., area bishop.

Steve Leatherman, son of John and Catharine Leatherman, Tanganyika, who was injured in a motorcycle accident, has been transferred to the Johnstown Rehabilitation Center at Johnstown, Pa. His father has returned to Tanganyika, but his mother will stay with Steve until early in the new year.

Licensed Beverage Industries, Inc., the national public relations organization of the Distilled Spirits Industry, has ordered a copy of "Alcohol and Your Life," by Lind and Krabill, published by Herald Press.

Carl Yoder was ordained as minister at Tedrow, Wauseon, Ohio, on Sunday evening, Oct. 20. Roy Sauder officiated. He will serve as associate pastor at Tedrow.

The Belleville Mennonite School Alumni Association will hold its annual homecoming on Dec. 27, 28. The banquet will be held at the Allensville Community Hall at 6:30 p.m., Dec. 27, with Noah G. Good, dean of Lancaster Mennonite School, as guest speaker. On Dec. 28, the alumni chorus rehearsal in the morning, and a public chorus program in the evening at 7:30. All alumni members please send change of address to Ana Grace Zook, Belleville, Pa.

Ordination services for a minister will be held at West Franklin, Le Roy, Pa. (Bradford Co.), on Dec. 15, 2:30 p.m.

Mr. and Mrs. John Boese, Beth-El, Colorado Springs, Colo., observed their 60th wedding anniversary on Nov. 26.

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Condolence sent by wire to Mrs. Kennedy following the assassination of President Kennedy:

Nov. 23, 1963

Mrs. John F. Kennedy
White House, Washington, D.C.

The members of the Mennonite Church in the United States and around the world extend to you and your family their sincerest sympathies and heartfelt prayers in your tragic loss. May God sustain you by His grace in your hour of sorrow.

Roy S. Koch, Moderator,
Mennonite General Conference
Harold E. Bauman,
Assistant Moderator

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GOSPEL HERALD

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EDITORIAL

At Such a Time

The assassination of our president, John F. Kennedy, thirty-fifth president of the United States, shook the world. It darkened the horizon. It did more. It called our nation to prayer and to the Bible like few events in history. There was the continual call to prayer vigils and services of memorial and mourning. Many churches and synagogues were crowded midnight Nov. 23 and the days following. Attendance was the heaviest since the end of World War II.

It is a time of sorrow and tragedy. The world sorrows. Our own hearts are shaken with grief. This century will go down in history as the century of assassinations. We sorrow for the Kennedy family, the Tippit family, the Oswald family, for our nation, and for the world. We sorrow as a church for the failure to reach such as Lee Harvey Oswald with the saving Gospel of Christ.

It is a time of heart searching. What makes such a deed possible? It seems impossible until we remember the bomb in Birmingham, the murder in Mississippi, the hate-filled hearts and violence we read of daily in our papers. It seems impossible until we think of the hate engendered by war, the shooting and killing on TV, and the lust for violence and retaliation.

These days of mourning ought to be days of heart searching. We listen too readily to the preachers of hate. We listen too eagerly to those who agitate against our leaders. We too often join such in failing to honor those in authority. We fail to pray for all in authority. This incident should teach us to turn our ears from listening to those so-called religious or political leaders who stir up hate and stoop to name calling. It should turn our lives to the practice of love.

If we believe that even the death of our president was the permissive will of God, then we must ask ourselves, What is God trying to say to us? We echo the prayer of William A. Holmes, "O God, deliver us from any comfortable deception which might lead us to believe that a heinous deed by one of us is, therefore, excused as solitary and individual." We face in the death of our president corporate guilt and mutual degradation.

It is a time for dedication. Even this dark day can determine a new direction if we will come with true dedication. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

—D.

Quality and Quantity

God moves the church and the world by saints, not by statistics. Yet we are geared to the assembly line and the mass approach. The man who can cash in on the biggest dollar is respected. The person who is successful materially satisfies our standard of spiritual success. Such success sometimes becomes synonymous with spirituality and godly discernment. Other standards take second place.

If one seems to be making financial strides, he has about all the qualifications necessary to serve on leading committees. This qualification should not disqualify one, but neither does it alone qualify one to make proper judgments.

This approach carries over into the church. The size of the crowd, the number of converts, and the size of the budget or income seem to be the keys to judging the success of a church or person. Someone writes that for the Laodicean goddess Numbers "her Old Testament is the financial report and her New Testament is the membership roll. To these she appeals as arbiters of all questions, the test of spiritual growth, and the proof of success or failure in every Christian endeavor."

If it is large, it must be good. Everyone wants on the band wagon if it is big. The biggest is best. There is pity for the person laboring in a small obscure place.

But numbers do not necessarily mean quality. Quantity is not necessarily quality. Gideon's army of 32,000 was sifted down to less than one out of three when the cowards were dismissed. When the halfhearted were gotten rid of, less than one out of each original one hundred remained. He went to battle, not with 32,000, but with 300.

There are still these three classes—the fainthearted, the halfhearted, and the wholehearted. There are those who do not have their heart in the battle for truth and righteousness. There are plenty who seem half interested. The quantity of those who mean business for God seems small.

But when God has quality, He can put an army of 10,000 to flight for every one saint. Even the enemy must then admit it is of the Lord. The one counted by God is more powerful than the hundred counted by men.

Responsibility for the improvement of quality lies with each Christian. We are the church. As long as we hold the responsibility at arm's length, no matter how hard we preach or write, it avails little. Christ calls us to repentance, confession, prayer, self-denial, cross bearing, and separation from evil. As long as we settle for less, we will bring forth converts only of our own kind. Quantity may grow, but quality will show.

God is the same. Christ is the same. The Holy Spirit is the same. And the Word is the same. But for God to be real, for Christ to be Lord, for the Holy Spirit to accomplish His work, for the Word to wing its way into the world depends not on quantity but on the purity, spiritual power, and quality of the saints.—D.

If financial giving is to have its rightful place in the church's mission, money must be seen for what it is.

Money Has Meaning

(Continued from first page)

In our community life money is just a very important companion to us. We can lament this situation, but it is true! We can't do very much about it. We can talk about living on an annual income of several hundred dollars per year like the rest of the world, but to talk that way in the United States and Canada is to be out of touch with reality. To be respectable in a modern community and to have a witness that is accepted, a man needs a satisfactory income.

II. Money and the Church

As we move into our religious life and into the church, we begin to talk another language. When we speak about money in the context of the church, it suddenly becomes filthy lucre. It doesn't carry the respect it had in our economic life. A good income is close to being sin. If a person isn't willing to work for $4,000 when he is in full-time church service, he is not dedicated.

We talk about covetousness and greed to a man who may have an income of $10,000 or more, and at the same time hold up the $4,000 church worker as an example of real dedication whereas, if the facts were known, the $4,000 church worker may be forced into the spirit of covetousness and greed because the church gives him such a meager allowance. But this is not generally known!

It would seem that the language we have accepted for the church will not permit us to speak about money in a meaningful way to the average layman. The layman works for money and lives for money. The church has a tendency to condemn money and so the layman scarcely hears what the church is saying except he suffers under some guilt feelings because of his need for money in the contemporary community in which he lives.

If financial giving is to have its rightful place in the church's mission, money must be seen for what it is. Money is not evil. It is the covetous desire for it that is wrong. Money, like many things, can be used for good or evil, but the purpose for which it was created is good.

Likewise, the making of money has been looked upon as a questionable pursuit. But making money, like money itself, can be and should be good. It is a high calling to make money if the proper motive and spirit is there.

Daniel Kauffman is Secretary of Stewardship for the Mennonite Church.

Our church needs money and men who are able to make money. We need to challenge all men so that they can see the role their money can play in carrying out the commission of our Lord. Financial support cannot be separated from this commission. Mission and money are closely related.

III. The Layman and His Attitudes

We laymen seem to have a double standard. On the one hand, we allow the advertising world of Madison Avenue to influence us profoundly in all of our purchasing. We expect advertising and good management to bring prosperity to our businesses. We expect any business to be financed in an adequate way so that it can do the task it launches out to do.

But, on the other hand, we expect the church to come dressed in rags and to hold an old soiled hat in its hand, asking us to give a few dollars to keep an agency going for one more year. We know the church doesn't have enough money to carry out its mission. Somehow we laymen assume it is not meant to have enough money for its work.

We have recently attempted to strengthen the financial structure of the church where I currently worship. We are planning major improvements in our Christian Education department of the congregation, and we have also given our pastor a significant allowance increase. We have had a thorough Every Member Enlistment to confront each member with personal responsibility. We have prepared a program which calls for budgetary increases.

Four weeks ago one of the members of our congregation came to me and said, "The church council surely enjoys spending other people's money, doesn't it?" I asked him a few questions to find out exactly what he meant, and I discovered he really felt that the minister was getting too much of an allowance increase. I asked him if he would be willing to serve on the allowance the pastor was getting last year, and do you know what he told me? "Well, no, I'm not a minister!"

Why do we laymen have this double standard? The expectations we have of our businesses and community are much higher than we expect of the church. Why do we think that a poverty-stricken congregation is really the most faithful witness of the Christian Church?

We laymen would not dream of working for a company that has all the visible signs of being on the verge of bankruptcy. Yet we seem to prefer this for the church. We seem to like to have the mission board say to us, "If the contributions do not increase, we will have to call missionaries home." I think this kind of phrase tends to give us a paternalistic feeling. We like to see Bro. Graber, our General Conference officers, or our college presidents come begging to us on their knees saying, "Oh, dear brother, won't you give so that we can keep going another month or two?" This seems to give us a sense of superiority as if we are really in control of things. Is not this an element of selfishness?

We laymen expect the church to go on

(Continued on page 1082)

Our Readers Say—

I read John K. Brenneman's article, "Christmas Cards?" (Nov. 5 issue), and thought you might be interested in what our church did last year, and plan to do again this year, in regard to sending Christmas cards among our membership. We placed a Christmas card on our bulletin board and any member who wanted to placed his name there instead of sending cards to membership friends. The money that would have been spent for cards and postage was given to the two missionary families from our group who are working among the Indians in Arizona and Minnesota. Quite a nice sum was realized from this plan last year.—Mrs. Edmund Hjerpe, North Ridgeville, Ohio.

* * *

Early this summer this appeared in the Gospel Herald: "Can we work with other Christians and still promote Mennonitism?" I was under the impression the Mennonite Church was promoting Christianity and it alone.

Last week in "Why I Am a Mennonite Missionary" (Oct. 29 issue), the writer mentions "converts" to Mennonitism.

Maybe someone can answer this question for me: "Just what is Mennonitism?"
—Jean Colement, Monetville, Ont.

* * *

Regarding "The World Today, a Threat and Challenge" (Gospel Herald, Nov. 12), I read and reread this article, which was very good. The world is a threat, and also a challenge. It should challenge us more, because the Gospel needs to be made known to all people. The church should enter these open doors of Christian service. Yet we need to maintain the faith of the Gospel, but not by withdrawing ourselves. The church needs to give the Gospel, if it means persecution. Our forefathers in Reformation times lived the Gospel, and many were added to the church. I like the thought: Our time is clamoring for men who can stand the Gideon test, cross-bearing men resolved to follow with steady, sturdy step where the Lord leads. As servants serving, as lights revealing, as salt redeeming, as soldiers resisting, we move forward, not in fear but in faith, not bemoaning our time, but with God discerning the time, not with requirement to succeed but to be faithful.

Keep putting in the OMBA, because I like to read them. I appreciate the articles that help build the church in vision as well as in doctrine.—Samuel B. Weaver, Mifflinburg, Pa.

The Scripture is inspired in a grand unity, in a consistent whole, as the unfolding of God's Word.

The Inspiration of the Scripture

By Myron Augsburger

When Jesus uttered the memorable words, "It stands written," He invested Holy Scripture with a unique and abiding authority. Logically a doctrine of inspiration is dependent upon the doctrine of revelation. The Bible does not claim to be the account of man's search after God, but rather the message of God's coming to man. The unfolding revelation, seen in the Old Testament as having a progression toward the New, finds its fulfillment in the person of Christ. The Christian faith has not affirmed that Jesus Christ is like God, but that He is God. No man knows what God is like except by God's self-disclosure, a disclosure that became full revelation when He stepped into history in the incarnation. John 1:18.

Revelation and Inspiration

Concomitant with the affirmation that God culminated His self-disclosure in Christ, there is the broad consideration of God's revelatory work prior and subsequent to the coming of Christ. This full revelation is necessary to recognize and understand the meaning of the Christ-event, i.e., the birth-death-rising again of our Lord.

Should one regard revelation only as the "Christ-event" of history, to become meaningful again by an "existential encounter," a doctrine of inspiration would be unnecessary. The Bible would be authenticated by virtue of being written by first witnesses who stood closest in history to the incarnate Christ. The Scripture would thus have its sole authority in being the earliest documentary source in which one meets and hears the Word of God, Christ.

The minimizing of the infallibility of the "record" could consequently result in regarding Christ more as an idea living on beyond the cross, the introduction of a new kind of being in the human family. This is not worshiping Jesus Christ as the Lord of the universe.

Those of us who regard revelation as the full self-disclosure of God, completed in the person of Christ, regard the entire Scripture as a part of God's revelation. Just as Christ must be truly God or else there was no genuine revelation, so it must be said that the Scripture must be the infallible unfolding of the divine self-disclosure or else there is no genuine understanding of the revelation of God in Christ. Revelation is not only the historical events of divine intervention in the human dilemma; it is also the interpretation of dilemma, events, and cure. (Romans 3 is not simply event, but truth about man's predicament.)

Full Inspiration

In affirming the Old Testament as prior and the writing of the New Testament as subsequent to Christ's earthly ministry to be inspired Scripture, we are affirming a divine activity in the whole. This is the ministry of the Holy Spirit, who communicates and authenticates divine revelation. Christ's statement, "It stands written," is a reference to the authority of the Old Testament as the Word of God. His promise of the Holy Spirit, that "he will guide you into all truth . . . he will shew you things to come . . . ," is a promise of the continued activity of the Holy Spirit, interpreting the meaning of the birth-death-rising again of our Lord.

The writer of Hebrews says, "God, who at different times and in fragmented ways, spoke unto the fathers by the prophets, has in these last days spoken unto us by His Son." The writer of the second Epistle of Peter says these men were "borne along by the Holy Spirit." To affirm the inspiration of the Scripture is to believe that God has been active through His Spirit in the various aspects of His self-disclosure.

The doctrine of inspiration means that throughout the whole the Bible is a revelation of God in Christ. He is the center of the Scriptures. Consequently the doctrine of inspiration confronts us with the task of interpretation. The full inspiration of Scripture, an infallible revelation of God, perfectly expressed in Christ, means that we interpret the whole of Scripture through Him.

For example, one dare not lift out a sub-Christian statement in an imprecatory psalm, and use it to justify unchristian conduct on the claim that isolated texts carry the weight of inspiration. Such a psalm is a part of inspired Scripture serving to heighten our understanding of the will of God in Christ. The whole Bible is God's inspired Word if interpreted by the Spirit of Christ consistent with the whole. One cannot isolate a statement in the Bible from the acme of revelation and see it truly as God's Word, for words are vehicles of communication and are God's Word as they communicate Him.

Infallible Inspiration

The word "inspiration" finds its basic expression in the words of Paul, "all scripture is given by inspiration of God." The term expresses God's relation to the Scriptures. Sematically the word means "God-breathed." In creation God breathed into the clay of human form and created man in His image. In revelation He "breathed" again, imparting a knowledge of Himself through man.

As the incarnate Lord, He breathed out His earthly life to negotiate forgiveness. In His breathing of inspiration He clothed His revelation in human forms, in words, in interpretation of events that demonstrated His redemptive power. Consistent with His larger purpose, breathing His image into man He invested the world with the image of the divine personality within the confines of matter.

Coming into the world to negotiate a just reconciliation, He did it in the form of man, Jesus of Nazareth; likewise the Scripture has both the characteristics of the human and the divine. God has spoken to us in forms that we can perceive. Words express the character of the Author, consequently Jesus could say, "the words that

Myron Augsburger is a well-known evangelist and college faculty member at Eastern Mennonite College.

God Is

By Lora M. Conant

God is somewhere,
You may be sure,
Watching over
The weak and poor.

God is listening
To anguished cries
Of suppressed people
With hungry eyes.

God is watching
To see what you—
Rich with blessings—
Will choose to do.

Denver, Colo.

I speak unto you, they are spirit, and they are life."

To recognize the divine and the human in Scripture does not minimize its full inspiration nor challenge its infallibility. Rather, such a recognition emphasizes the meaning of our term, "Word," that which is a medium of communication. Christ Himself, the communication of God to us, is the eternal Word. But not only is the person communication, but being the Absolute His propositions are communication.

Both the event and the interpretation, both the person and the propositions concerning Him, constitute His Word. The Biblical statement, "Christ died," is event; the words, "for our sins," are interpretation. I Cor. 15:3. An adequate conception of God recognizes the dynamic role of the Holy Spirit in the Scriptures.

But just as Jesus Christ did not only communicate by His gracious presence, but taught to communicate the knowledge of divine character, so the Holy Spirit did a work of "mental editing," and not only impressed upon men the saving significance of divine activity.

The affirmation that the Scripture is fully inspired, an infallible rule for faith and practice, does not suggest that inspiration means the Scripture was dictated, a method that would preclude the characteristics of the human tool through whom He was expressing the revelation of God.

Nor is inspiration to be confused with revelation, as though all statements in the Bible are, irrespective of context, God's Word, for they may be quotations of humanistic words over against which God's revealed Word can be seen in bold relief. To say that the Scripture is inspired is to answer in what sense it is infallibly inspired—it is inspired in a grand unity, in a consistent whole, as the unfolding of God's Word. Jesus answered, "They are they which testify of *me*. And ye will not come to *me*, that ye might have life."

It must be remembered that Scripture is inspired as a revelation of God, not as a textbook for the arts or science. The theologian does not have ready-made answers for all realms of science, as history proves. There is a danger in seeking to make the Scripture say too much in some areas as well as saying too little.

On the other hand, the scientist cannot repudiate Scripture because the forms in which revelation was imparted were of necessity pre-space-age forms. Nor does the fact that the Bible does not speak in some areas mean that the Book is proved in error. The Bible makes one basic claim for these multiple fields of study—that beneath and beyond all man's findings there is the eternal factor of divine purpose.

We part company with humanism, liberalism, and neo-orthodoxy in affirming that the Bible has the normative character of being an infallible authority for faith and life. Finally, within the Bible one finds its own proof—the vindication of its inspiration is that a humble, honest reading of it will bring one face to face with its living Author.

Is Happiness the Chief Aim?

By J. Paul Sauder

It is easy to get the answer to the question, Is happiness the chief aim in life? One may arrive at it by various routes of reasoning, but let us allow Jesus to give us the answer. In Luke 11:28 He says, "Blessed [happy] are they that hear the word of God, and keep it." He therefore puts two things ahead of happiness—hearing the Word of God and keeping it. Then comes happiness, third in marching order, to be sure.

So it is your business in life to hear God's Word, His marching orders. "Love thy neighbour as thyself," for instance. Then the injunction, "Repent ye, and believe the gospel." "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

So much for a starter. Doing this is a starter toward happiness in life. For happiness is *in* obedience, all tied up in obedience. Cows don't give butter and cheese, directly; they give milk, but the possibilities of butter and cheese are in the milk. Nowhere does God command you in His Word to be happy, but He does command obedience to the right and the good; over and over does He command it. Then to the obedient He gives happiness.

But so many people get the cart before the horse. They say, "God wants me to be happy," and in this they are right. So they reason, "This thing will make me happy," and they proceed to take it, and all too often, the *it* they proceed to take is on God's list of forbidden things—unlawful gains, lust (unlawful tastes), immoderation of all sorts, stimulants to pride, illicit sex activities, self-gratification of all ungodly sorts, and other excesses too numerous to mention. But then the *it* turns out, in its bitter end, to have an unhappy result, and no wonder. The cart was put before the horse, for happiness marches third in line, after (1) hearing what God has to say, and (2) doing what God has told man to do.

"Even Christ pleased not himself," say the Scriptures. But the Scripture also says of Him that He "endured the cross, despising the shame, and is set down at the right hand of the throne of God," the happiest person that ever trod the earth. Search His record on earth and you will see that obedience to the Father cost Him plenty of what man would call unhappiness and inconvenience, but that same record reveals the supreme happiness of His life, well lived, and mission accomplished, with happiness forevermore, both for Him and for all His, including *you*, if you will put "hearing the Word of God" first, and doing what you hear next, and let God give the happiness as He will. And He surely will. Take it from me, I know, for even though I have lived imperfectly and obedience has faltered, yet I can prove in lives I know, in people whose life stories I know, that a happiness far deeper than trials, sorrows, toil, and pain has followed obedient lives. For happiness, like a faithful old hound, smells out the tracks of hearing and obedient people, and follows them all the way Home.

A Prayer

FOR THIS WEEK

"O Lord, in the morning will I direct my prayer unto thee, and will look up."

Before the activities grab the day and take it off in a dizzy whirl, Lord, we bring it to Thee. Take this shining gift of life and enhance it by your presence.

May the labor of our minds and hands today, Lord, bring Thee praise. Help us to find joy in serving Thee, whether by washing windows or by computing intricate formulas. May this joy and peace of mind be the bridge to lead others to desire Thee.

Help us today, Lord, to be more aware that life is made of littles. The seed and snowflake, the smile and word, the small voice and the little victories which forge our faith; these show us the divine pattern of life and growth.

"I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety."

Accept this prayer of unfeigned lips for Thy Son's sake. Amen.

—Ruth G. Moyer.

Prayer Requests

(Requests for this column must be signed)

Pray that the 115 Illinois MYF-ers who are now involved in the Life Team Experiment will find a new liberty and release in Christ.

Pray for a young man who finds it difficult to follow his inner convictions because a young woman professing to be a Christian forces her attentions upon him.

Pray for a young woman who has missionary convictions but who has failed to witness at home because of her faulty social attitudes toward young men.

Nurture Lookout

Winter Bible Schools

Bible school is a familiar term in Christian circles. Bible study is a significant aspect of church life. Bible teaching is a central emphasis of Christianity.

To the believer these statements are realistic and challenging. Opportunity for teaching the Word has also been a continuing concern of the Mennonite Church. For one hundred years Sunday school has been such a medium. For forty years, and more significantly the last fifteen years, summer Bible school has proved to be a worth-while Bible-teaching agency. For an extensive period and again more recently Bible conferences were a unique and striking Bible-teaching institution in our denomination.

Bible schools for winter are not as cold as the word sounds. In fact, over 1,000 young people can testify to a spiritually warm experience as they attended one of the fifteen or more winter Bible schools held in the 1962-63 season. Nothing can take the place of direct Bible study for the child of God.

Yes, things have changed. There are less winter Bible schools being conducted. Most have a lower registration. However, statistics show (see the *Mennonite Yearbook*) that there are still many youth across the church interested in basic Bible training. The challenge to teach the Word, leading persons to truth in Christ, has changed only in that it has become more urgent in our generation. Revival, evangelism, and Christian nurture have historically always been rooted in the Word if they were effective. Neither aspect of the life of the church will be dynamic without a thorough grounding of its members in the Word.

The annual youth census reveals that there is a substantial percentage of young people who are not finishing high school. Many more never go on to college. These are potential persons for winter Bible school. Many high-school graduates are enrolling in a winter Bible school. As loyal disciples they want to be learners of Christ. To fulfill their Christian mission in the world, some Bible knowledge is essential.

Winter Bible schools do not offer college or seminary courses. They provide basic Bible knowledge. Related studies on practical themes are also included, e.g., Christian Education, Family Life, Methods of Bible Study, etc. Winter Bible school is a concentrated study. Costs are low. Rewards are great. Fellowship is enriching. Spiritual growth is certain, if Bible study is taken seriously.

Existing schools are thus called to provide a satisfying growing experience. Bible school demands diligent instruction, efficient administration, well-planned curriculum, all guided by clear objectives. Only then can these schools continue to command the respect of those who desire a basic Bible training.

A Bible school is only worthy of being so named if its focus is on the Word—the revelation of God in Christ—and its aim is the spiritual nurture of persons — redeemed souls in Christ.

Newton L. Gingrich,
Secretary of Winter Bible Schools.

Making Christmas Meaningful

By Bertha Swarr

"How was your holiday?" a local storekeeper asked the day after Christmas. Into my mind flashed wearied faces I have seen and harried remarks I have heard from housewives preparing for the round of guests and gifts a holiday entails. I also remembered hearing some people say, "The holidays are over for another year, *Baruch ha Shem!*"

This has caused me to resolve that Christmas joy should last not one day, but 365, if we observe it with its real meaning uppermost in mind.

The thrilling thing is that Christmas is continuous in meaning, for it means the entering of God into our lives in understandable form. When Jesus came, He showed how life can be lived in a manner pleasing to God. Therefore, the joy that is experienced in realizing anew on Christmas Day that JOY has come to the world cannot be confined to a single day. It is a deep and abiding joy because God has made it possible for our sins to be forgiven and for us to live free from the binding power of our own selves. Christmas thus transcends the wrappings and trimmings of the outward observance of a day.

What are some of the things we can do in our homes to help our children discover this true meaning of Christmas?

1. Christmas preparations can be made mainly spiritual in nature. The Christmas story can be told over and over, emphasizing the love of God and the fulfillment of His promise in sending a Saviour.

Our Mennonite Churches: Lanesville

The Lanesville Church, Dry Fork, W. Va., was built in the early 1900's by Brethren and Mennonites conjointly. Different Mennonite ministers preached there at intervals, but for a period of time no one used the building. The present work was begun by the Mennonites in May, 1954, by request of some Brethren ladies. Mahlon Blosser has recently been assigned as bishop; pastor is Warren Kratz. Sunday-school workers are Dr. and Mrs. S. J. Bucher, Mr. and Mrs. Joseph Mininger, Mr. and Mrs. Ira Miller and their families. Membership is 32.

2. The atmosphere can be made festive by a few simple decorations and by eating by candlelight.

3. Memorize the Christmas story from Luke 2 around the table at mealtime.

4. Make plans together as a family for sharing Christmas joy with others. Invite not only the usual friends, but the unfortunate whom you may know of. Help the family realize that Christmas is a day of sharing because God shared His best Gift.

5. Let teen-agers plan short worship experiences for the family group, selecting songs to sing and poems to read. They may enjoy writing short essays to read at a family "program," on "What Christmas Means to Me," or "The Miracle Star and the Miracle Baby."

6. With the children, make a manger scene using evergreens, cardboard, clothespin people, etc. Arrange a bulletin board display of Christmas pictures.

7. Plan together gifts to make or buy, emphasizing that gift giving is symbolic of God's greatest gift of Jesus.

8. Let the children contribute with their own money to a family offering for a gift for some person in need or for a contribution to CARE or some such organization.

9. On Christmas Day go with the family to a place of worship and offer your heart's devotion to God in response to His giving of Jesus.

This kind of celebrating promises no unpleasant holiday "hang-over."—In *Hayahad Digest.*

OUR SCHOOLS

Hesston College

Students, faculty, and staff joined in a week of Spiritual Renewal at Hesston College. John M. Lederach, from the Zion Church, Hubbard, Oreg., was the speaker during chapel and in the evenings from Nov. 3 to 8. He will be remembered on the campus as a discerner of truth and as a storyteller. His wealth of illustrations serves him well in bringing his talks to life.

On Sunday morning the speaker set up his goals for the week of meetings: to see more perfectly the Lord Jesus Christ and to see our brothers and sisters in the world.

Some nuggets gleaned are the following:

"I believe in God who reigns; I believe in God who cares; I believe in God who strives."

"The road away from God never brings happiness."

"The world is bankrupt as to how to deal with guilt, but there is forgiveness with God."

"When a person has experienced forgiveness, he becomes an instrument of forgiveness."

"A life that has experienced the grace of God cannot be graceless."

"The life of love is like echo caverns—what we send out we get back. The challenge of love divides people into two groups: the minus group who always subtract from happiness and the plus people who, like prisms of love, send forth joy of Christian experience."

"Two of the greatest enemies of Christ on the Christian campus are doubt and discouragement. The answer to these is the 3 F's—Faith, Fact, and Feeling."

"It is the dedication of Christians that causes persecution. What do we do that could result in persecution?"

"As God spoke to Moses through the oppression and afflictions of His people, so He speaks to people today through the needs of the world."

"The Prophet Amos once pronounced judgment on the people because they oppressed the poor and they were selfish. So today there is need for a prophet among God's people to awaken them from spiritual blindness."

In the final service Lederach used the theme, "You Can Know" the riches of Christ; the power available from God; an unseen companionship with the Son of God; and the reality of eternity today.

Eastern Mennonite College

The public lecture series for the 1963-64 year includes five lectures on the general theme of "America in Crisis." The third in the series, "The Crisis in American Higher Education," was given on Nov. 22 by Dr. Theodore A. Distler, Executive Secretary of the Association of American Colleges. The two previous lectures were "The Crisis in American Religion," by Russell T. Hitt, editor of *Eternity* Magazine, and "The Crisis in American Foreign Policy," by Charles O. Lerche, Jr., Professor of International Relations, American University.

The two remaining lectures scheduled for this year are "The Crisis in the American Economy," by R. Pierce Lumpkin, Professor of Economics, Richmond Professional Institute, and "The Crisis in American Race Relations," by John Howard Griffin, author of the book, "Black Like Me."

The annual Christian School Institute was held on Nov. 8 and 9. Total attendance at the institute was 176, including 86 Christian school teachers, 10 public school teachers, 40 E.M.C. educational students, 10 E.M.C. faculty, and 30 board members and other interested persons. The sessions this year did not include topics for secondary teachers, in light of the Secondary Teachers' meeting at Bethany High School a week earlier. The main speaker at the E.M.C. Institute was Roy W. Lowrie, Jr., principal of the Delaware County Christian School near Philadelphia, Pa.

The week of Nov. 25-30 was designated as Mission Emphasis Week, at which time representatives of the General Mission Board, the Eastern Board, the Conservative Conference, Franconia Conference, and Virginia Conference mission boards were on campus. The mission board representatives spoke in chapel and prayer circle periods, and held interviews with students interested in missionary service.

Israelite Sanctuary Uncovered at Tel Arad

Finds which may well throw an interesting light on the development of the Jewish religion and ritual in the Biblical period were made recently at Tel Arad, Dr. Yohanan Aharoni, who is directing the dig, told reporters. The Holy of Holies of an Israelite sanctuary of the First Temple period (9th century B.C.) was found along with three steles and numerous fragments of pottery.

Terming the sanctuary one of the most interesting finds of Biblical archaeology in recent years, Dr. Aharoni pointed out that this was the first time a sanctuary of this period had been discovered. Some altars had been discovered at Megiddo, and Canaanite and Phoenician sanctuaries had been found, but the discovery at Tel Arad was truly unique, he said. It would now be possible to compare an Israelite sanctuary with the Temple of Solomon as described in the Bible, though measurements of its full dimensions for comparison with the Biblical description would have to wait for the next season's excavations.

The Holy of Holies contained two altars, the larger about 20 inches high. The remains of burnt offerings were discovered inside the upper parts of the altars, which were hollowed out. These would be sent for analysis in the laboratories, he said. Under the altars was a channel, evidently for the blood of sacrificed animals.—*News from Israel,* Embassy of Israel, Sept. 26, 1963.

♣

The world is exceedingly dark now with wars and rumors of wars, nuclear tests and burgeoning clouds of atomic fallout. Outer space is cluttered with satellites and stages of rockets. But above and beyond all this, the Day Star shines brightly, drawing the gaze of all men to Him. He is still the Hope of the world and Gentiles are still coming to His light and kings to the brightness of His rising.

Helen Kingsbury Wallace in *Meditations on New Testament Symbols.* (Fleming H. Revell Co.)

♣

It may cost something to pay the tithe to the Lord, but it costs a heap more not to pay it.

Selecting Chorus Music for Christmas

By Marian Gerber

On the table before me, on the chairs and on the floor around me are samples of Christmas music I have collected for years. It is always a joy to look at the old numbers and compare them with the new ones. Today I received four numbers from the E. C. Schirmer Company for my own chorus that I should like to suggest for a mixed chorus.

1. "Hosanna," by Randall Thompson.
2. "Ding Dong Merrily on High," a French carol arranged by Charles Wood.
3. "Now All Good Folk Rejoice," a Netherlands Christmas song.
4. "A Star Is Moving," a sixteenth-century carol arranged by Lundquist.

A second group from which I like to choose is a Lorenz Publication of twenty-two Christmas Carols and Chorales compiled by Ellen Jane Lorenz. These are well-known French, Bohemian, Austrian, Polish, and Italian carols, SATB.

I have a third group from E. C. Schirmer to be sung by a ladies' chorus. These are a bit more difficult.

1. "There Was No Room for the Christ Child," arranged by Stephen Tuttle, SSA.
2. "Slumber of the Infant Jesus," SSA by Francois Gavaert.
3. A group of five Czech Christmas carols, four of which are SSAA and one SSA. The four parts are my particular delight since I much prefer one part of the harmony doubled. These numbers are expertly arranged, but because the harmony is close, they can be sung by an average group.

If your church has *Songs of the Church* at your disposal, and you are just beginning, three numbers that have a simple bass line are:

1. "All My Heart This Night Rejoices," No. 61.
2. "To Us a Child of Hope Is Born," No. 72.
3. "Come, All Ye Shepherds," No. 63.

Where there are almost no male voices, I suggest *The Gateway Choir Book* arranged by Matthew Lundquist for SAB. In addition to having several lovely Christmas numbers, it also contains some for other occasions.

The Treble Choir by Hall and McCreary has several little two-part motets for Christmas to be sung by young intermediates. Here is really where a young person starts to learn to enjoy singing several parts. Our churches should be working harder in this area.

I could go on and on with suggestions since there is an endless amount from which to choose. I suggested these numbers because they are to be sung a cappella. I believe it is most important to have a beginning group sing numbers that are easy to read at first. It is difficult to urge a group to grow unless they feel some sense of accomplishment at various points in the process of learning to sing. Young singers and older people who are learning need to be praised when they do well. Scolding, in the Lord's work of church music, may be lawful but certainly not expedient. We need to remember that our church music program is weak because we have been content to let it be thus.

In our own church we plan to have a weekly rehearsal. In these rehearsals, I plan to do some sight reading by placing a given key on the blackboard, reading intervals as well as entire scales. We would do well to use a few simple breathing exercises to help our people have better intonation. We read about these things, we talk about them, but somehow we fail to use the very tools that alone will make a good singer. It is somewhat like the carpenter who uses dull tools.

My final suggestion is that the chorus director should be constantly looking for music that he knows his particular group can sing. Collecting samples is a fine hobby for a singer. These samples can be filed so that they are available for all worship occasions.—*The Staff.*

Is Your Christmas Giving Up to Date?

By Betty Furst

"Let them come and give their gifts to the children—I'll do my crying afterward!" said a recipient of charity 30 years ago to her caseworker. I, the caseworker, have been haunted by her words ever since.

A church-school class had offered toys, candy, and clothing—"If we can visit the home and see the smiles of the children ourselves." But whose needs would be served by such a visit? Those of the poor family, humiliated by its poverty? Or those of the donors themselves? Can charity really be called charitable when the way it is given causes the receiver to cry?

This year, as Christmas approaches, let's re-examine those traditional parties-for-poor-children and Christmas baskets. Are there any new methods of Christian charity that bless both him who gives and him who receives?

A Christmas party that omits natural parents may induce poor children to think of home as a place of discipline, want, and discomfort, while only outsiders provide gifts and fun. Child-guidance experts say the hand that spanks also should give the candy! So why not try a family fun night with mothers invited to pass the refreshments and fathers encouraged to lead the singing and games?

Will strangers bringing in a basket of goodies build up or tear down family morale?

Much depends on the visitors' attitudes. The club president who entered a home and called out cheerfully, "Well, it looks like we need a little cleaning up here!" didn't know that family of five was allotted only one cake of laundry and one cake of face soap each week by the relief agency. She hurt the mother's feelings, nevertheless.

In contrast, one club refused to leave gifts where a mother had scrubbed, darned, and patched so effectively that "they don't look needy enough!" Experiences like these cause social workers to urge cash gifts so that the family can get what it most needs and wants.

But the donors find it fun to go shopping. ("We can get bargains, or use things we have on hand!") However, an 18-pound turkey is no bargain for a family with no oven or refrigerator! Sweaters are nice—but the child who catches cold easily may have more need for a wool skirt or warm pants. *Consulting the parents* as to needs, then *delivering the gifts secretly* so that the parents can fill stockings, helps maintain their self-respect.

Children, likewise, need the experience of giving. Said an orphanage superintendent: "I won't let my children be always thanking and never thanked." So, when visitors bring in refreshments, those orphans sing; or, if visitors put on a play, the host children serve a cold drink.

Which is more charitable: to show off your own talents and be applauded, or to coach a play or train a rhythm band so that shut-ins or cripples can win applause? Materials to "make a pot holder for Mamma" or instruction in how to convert discarded items into acceptable presents may be the choicest gift a penniless child can receive.

The real test for up-to-date Christmas charity seems to be how closely it resembles the old-fashioned charity that vaunteth not itself!

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What Is Wrong with Monday

By Mildred Caldwell Mahan

The sun was shining, the birds singing, the flowers blooming, and the fresh morning air was unpolluted by exhaust fumes. I walked along breathing deeply, letting my eyes take in everything as far as I could see. It was a beautiful morning and I was exultant. I tried to absorb everything I could about this glorious morning before I arrived at the office.

As I unlocked the back door, I spoke to a neighboring businessman who parked in our parking lot. "Good morning, Mr. Patten. How are you this morning?"

"Oh, all right, I guess," he replied. "For Monday!"

I shrugged my shoulders and went inside. I kept thinking about Mr. Patten's remark. Why should he blame Monday for the way he felt?

The next employee arrived and shuffled up to her desk. "Oh, dear, Monday again!"

I glanced up in surprise, and again wondered, "Why Monday?"

Other employees began to arrive, each one remarking about the day of the week. I began to write down what they said. Their remarks ran along this line: "Oh, no! Not on a Monday!" "I guess I'm not very sharp this morning. It's Monday, you know!" "Every day is blue Monday to me." "Wish I could stay home on Monday!" "Anything can happen today; it's Monday!"

By this time, I began to feel a little deflated myself. I forgot about the beautiful morning and my lovely walk to work. I stared gloomily at the stack of work on my desk and wondered if there wasn't an easier way to make a living.

Then my boss arrived. He was in a bad mood and had a nasty cold. Someone stopped him at the door of his office to ask him a question.

"I don't know!" he blurted hoarsely. "The whole world is lousy and I'm lousy. Besides, it's Monday morning!"

I knew now that I must have been a complete idiot to even entertain the thought that it was a beautiful morning. So I crawled into a gloomy, dark shell. Hunching my shoulders, I hoped I would survive this fateful day of Monday.

I glanced out the window and saw a pigeon perched gracefully and peacefully on a church steeple in the next block. "He doesn't know it's Monday," I thought. "If he did, he wouldn't dare be sitting up there enjoying the sunshine."

By ten o'clock I had all the gloom I could stand. I decided then and there to challenge this day called Monday. I began by trying to recall the glorious feeling I had when I walked to work. Then I made sure everything I said was said with a smile and a pleasant voice.

One of my clients brought in a payroll. Wearing a long face, he turned to leave. I couldn't resist touching his arm and saying, "Smile, Joe. It's not that bad!"

He instantly burst into a warm, friendly smile. The surprised look on his face told me that he had been completely unaware of his gloomy expression. When he said good-by, even the tone of his voice was different. Just before five that afternoon, Joe called to thank me for making his day a pleasant one. But I knew it wasn't I. Joe had changed his attitude about the day and the business before him. He made his own day pleasant by smiling instead of being gloomy because it was Monday.

Why should we aggravate ourselves and those around us by starting out expecting things to go wrong? Sometimes it is not all gladness and sunshine, and clouds do shut out the day, but it could be any other day of the week as well as the first day.

We do have bright days when things go right and we feel as if we could take the world in our arms. And as often as not, this feeling could come on a Monday, if we would not condemn the day before it started.

Santa Cruz, Calif.

Your Money Is You

By the late Roy L. Smith

I want to talk to you this morning about a thrilling adventure that is yours for the taking.

I am authorized to offer you a job, at an exciting task, in any one of more than fifty countries, you to choose.

You do not need previous experience. The pay is astonishing, and the work is permanent. The church will be your employer.

It sounds fantastic, I know. But it is all true.

You see, when you work and earn a dollar, that dollar has become a part of you. Your strength, thinking, effort, and sacrifice are invested in it.

That dollar stands as a symbol of something you have created—something that would not exist if it had not been for you and your effort. That means that your money is actually you.

Something has been built which would not be in existence except for the fact that you worked. Some service has been rendered. Life is a little easier, a little richer, a little more enjoyable, because you labored.

And in token of that labor you are carrying, in your pocket or in the bank, the money which represents your contribution to the life of the world.

I am not trying to discuss the question of whether you were underpaid or overpaid. That is another matter entirely, and we will let the economists and legislators try to work that out. But there is something of your own personality wrapped up in every dollar bill you possess. There is something of you in all the money that has come into your keeping.

If you are one of those fortunate people who have saved a few dollars, spending less than is paid you, then your savings represent your accumulated personality—your piled-up self.

If you invest your savings in some industrial stock, it means that YOU have gone to work for the company.

If you pass some of your wages across the counter at the moving picture house, it means that you have given some of your self to help keep the picture show going.

The people who place wagers on the horses are giving themselves to the horses. More than that, according to present practices, they are helping maintain a vicious system which is undermining the nation's stability. They are actually a part of a national cancer which is eating away at the vitals of our civilization.

But the people who invest their money in creative enterprises are investing themselves in the business of creating.

The man who builds a school is, himself, building young people, making good citizens out of raw human material.

The man who invests money in a hospital is, himself, helping restore the sick to health and the weak to efficiency.

The person who puts money into a missionary enterprise is, himself, raising the level of the world's life and building a tomorrow which is to be characterized by justice, mercy, kindness, and godliness.

There are positions like this open on every continent under the auspices of your church. And there is a vast amount of work like this which will never be done, unless YOU help to do it.

Where would you like to work?
There's a job waiting for you.

Doing good to others, especially to those of the household of faith, has always been in order, but preaching Christ and Him crucified as a means of salvation has been and still is the principal work of the church. Nothing would please the forces of evil better than for the church to drop her work of evangelism and degenerate into a society of do-gooders.

—Wm. L. Stoltzfus.

Mission to America

By Luke S. Martin

Today we are living in a mass society. Mass production and mass consumption have raised standards of living for all Americans. Mass communication and improved transportation have brought to rural areas patterns of living that vary little from life patterns found in the cities. We may hold up the virtues of the rural life over against the urban way of life. But we all admit that the differences are becoming less marked. Characteristics of rural and urban life merge into a more common way of life for all Americans. We Mennonites are counted among them.

Half[1] of our brotherhood is still engaged in farming. With the national percentage of those engaged in farming down to only 9 per cent[2] of our population, the percentage of our group on farms will also become less. Machinery has changed the farming operation so that fewer and more specialized farms are the trend today.

Sociologists have already set the date when the last family farm will disappear from the American scene. Since we have traditionally been a rural farm people, this trend will have a great effect on the brotherhood. Will our faith, rooted in rural soil, be able to survive these changes? Certainly the Mennonite Church must give more consideration to its witness to urban man if our faith is to be relevant to ourselves and to others.

We can be thankful to God that the leaders of our church in the past have led us out of resigned isolation to a greater involvement and commitment to the task of the church as commanded by Christ. Much planning, prayer, and work has resulted in the establishment of the Christian faith in other areas of the world. But too often our local city mission efforts have failed to develop thriving independent churches. We cannot put a finger on one reason alone. Too often, however, we have failed to understand the life of the city man.

We have listened intently as foreign missionaries have described how necessary it is for them to sit where the people sit in order to communicate to them. They have described experiences of humility when national Christians challenged them to deeper consecration to Christ. However, in American city evangelism we have often attempted to give direction in terms of rural thought patterns. Perhaps with our increasing urbanization we will be better able to communicate to our city neighbors.

The Catholic Church has had its greatest stronghold in the cities. Its authoritarian controls have held the loyalties of its adherents, although perhaps in a superficial way. The Protestant churches with more democratic practices have less successfully held their members. Before anyone would want to unite with our voluntary fellowship, he would need to experience the satisfying of his spiritual needs. It would seem that the Mennonite Church has much to offer today's man, whether he be living in the city or in rural areas.

First, we have a redemptive fellowship. Many people will deny that Christ's Gospel is relevant in our scientific and secular age. They overlook the fact that God's message is not limited by time and historical events. We do not present only a creed, but also a way of life. Commitment to Christ and to His absolute standard of life lifts men from the downward pull of sin.

We offer also a restorative fellowship. We believe that the Bible teaches the wholeness of man. Our relief and service program demonstrates that we seek to practice love as a brotherhood. Our financial resources are limited, but we can provide help to man with a heart of warmth. The national government has provided for some financial help, but we may be able to help a man to get a job or find an apartment. To men who live in detached units, we can offer completeness and meaning to life.

Our fellowship is also prophetic. Since we have committed ourselves to the kingdom of God, we can speak His words of exhortation to faith and judgment for sin to those around us. This means that our lives must demonstrate that we live as we speak.

Too often we have sought to live out these ideals in isolation. To some extent we have allowed cultural trappings to determine how these ideals would be expressed. We rightly believe that these ideals must be expressed within some cultural setting, but we have often failed to see that they would be expressed differently in different cultures.

Some persons point to other places and times where cities seem to have robbed a religious group of a dynamic faith. When we look to the New Testament, we find the early church preaching in Samaria, Damascus, and Caesarea. Paul went to Ephesus, Thessalonica, Corinth, and Rome. We dare not suppose that life in those cities is to be directly compared with life in our metropolitan centers today. But there sin was rampant. People were being exploited. Wherever large groups of people are living together, there exists the greatest possibilities for doing evil—and for good. And these men were willing to expose the Gospel to this climate.

The Anabaptists developed out of the city environment in Switzerland. They did not voluntarily retire to the hinterlands, but were forced there by persecution. Our faith is most alive where it is challenged. Today it may be the cities that need the Gospel message of redemption, love, and judgment most urgently. And they will test our faith. But Jesus' prayers and promises were to those who were "in the world."

As we Mennonites leave our farms, there is a tendency for us to settle in rural nonfarm areas. Here we have a severe temptation to develop further materialistic practices which already plague us. Perhaps it is within the city that we can best demonstrate to man our understanding of the Gospel of Jesus Christ.

Here in the cities we can show love for all by living among different racial groups. Love in all situations can be practiced as we experience the tensions of labor and management. We will have to give more consideration to Christian ethics, but we must confess that we had better not speak if we ourselves (with our great heritage) cannot implement these ideals in the conflicts of city life.

How will we best accomplish this witness to the urban man? We definitely need a well-planned strategy. Instead of scattering over a great metropolitan area, several families should live near each other to provide for fellowship, discipline, and guidance. In their relations to each other, people should see Christ. Several occupations should be represented so that the group can become acquainted with the city man. A group can meet the problems of the new environment that the individual would find difficult to solve alone. Seeing the Holy Spirit working among the group would give to each member of the fellowship a sense of his divine responsibility.

In observing Mennonite young people who had come to New York City, John I. Smucker, a Mennonite pastor in the city, recently wrote:

"With an inner spiritual dynamic and vital personal relationship to Jesus Christ, with a sound Biblical view of the church, and with much prayer . . . [all problems] can be hurdled. I really feel that the church in the city has a chance to be more alive, more Anabaptist, and even more Biblical if it responds to the challenge."

Harrisonburg, Va.

1. Calvin Redekop in *Proceedings of the Tenth Conference on Mennonite Educational and Cultural Problems*, p. 105. The study conducted by the Mennonite Research Foundation showed that in 1950 only 45 per cent of Mennonites were farmers or farm managers.

2. *Statistical Abstract of the United States*, 1961. U.S. Department of Commerce, p. 613. The percentage is 8.7.

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Giving is not just a way of raising money. It is God's way of raising men.

MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

Sarkis Boyajian (center), with a Bible in his left hand, talks to a customer (right). His brother Krikor (left) looks on. The Boyajians sell dry goods in La Falda, Argentina.

Sarkis Boyajian, lay pastor at La Falda, Argentina, shares Christ by

Selling Clothes and Bibles

An Interview by MISSIONARY WM. E. HALLMAN

Hallman: Please, Bro. Sarkis, would you like to inform me about your activity in the church since you were converted?

Boyajian: In what sense? Quite a number of years have gone by.

Hallman: Well, what really interests me is to know something about your call to be active in personal evangelism. Did you feel this call immediately.

Boyajian: No, not right at that time, exactly. I believe that the conviction or call to activity came to me very gradually. My brother Krikor and I were converted in a tent meeting held here by D. Parke Lantz. A year after this, T. K. Hershey baptized us; and soon after this, missionary Holderman came here to help a short while. He asked me to take part in the service—reading the Scripture lesson and leading in prayer. By taking part in the service I began to feel a sense of responsibility for the work.

Hallman: Could I say that by participating in the public meetings and helping in this way you began to feel an interest and to have a vision?

Boyajian: Yes, that is correct. You see, in those early days we were very much alone—my brother and I. We were the only young folks, almost the only believers, here in town. We hardly knew what to do in our spare time; so on Sundays we began walking around town giving out tracts. We did this almost like a pastime or like a diversion. Then, too, by taking part in the meetings we wanted to see more people present, and so we soon felt that we should invite others to come. This seems to have been a sort of natural development.

Hallman: But tell me, Bro. Sarkis, didn't you feel a real challenge, for example, from some talk on personal work or from some special appeal to lay activity, at some conference perhaps?

Boyajian: No, none of that. It seems the idea of activity was completely local and personal. One thought of what one could do to interest new people. And as we became more active, we immediately saw the results of our personal witness. And this automatically aroused more conviction to keep on in the same way, or rather intensify this activity. When the door of a home was opened to us, with time and the help of the Lord, that home had to be won for Christ. On the other hand, I also saw that when I relaxed my efforts in personal work, one could see the attendance dropping.

Hallman: All this is immensely interesting, Bro. Sarkis. Now changing the subject, what could you tell us about your contacts in your store? Can you do personal work with customers when they come in to buy something? Or have you done your witnessing after store hours?

Boyajian: No, I believe that in one's work there must be natural opportunities to evangelize. At least, that is the way it is in a dry goods store. We offer a Gospel tract. We take advantage of customer friendship. Often a simple conversation leads to the beginning of a relevant conversation. A person "digs" a bit to find out what the deep-seated longings and desires are. One gives them Gospels or Testaments. Later on, one asks if they have read them, what their reaction was, and if they have a question. One offers more literature. All this is work that one can do while one is waiting on a customer. Afterward, naturally, one makes an appointment for a visit in their home. At times the conversation in the store may be prolonged to an hour, that is, if business is a bit slack, and if other customers are not waiting their turns.

Hallman: And what can you say about the sale of Bibles? Is it true that you sell an average of forty Bibles a year right across the counter of your store?

Boyajian: Yes, that is true. Last year for the first time I put Bibles in the show window. There is no other place in town where they can be bought. But even then I find that Bible sales depend almost directly on personal work.

Hallman: This seems logical. And now, Bro. Sarkis, a rather delicate question. Do you think that you have certain advantages as a lay worker that you would not have were you an ordained minister? Do you think that you can do some things in a more natural manner than you could were you a full-time pastor?

Boyajian: I believe that all sincere believers have work to do for the Lord. I believe that opportunities present themselves right in their employment or business to begin evangelizing. The contact with fellow workmen, with friends, or with business associates—these natural contacts—should be used. Obviously, our store is a natural place for this type of contact.

Hallman: You mean to say that the store atmosphere is adequate for conversations on serious and spiritual themes?

Boyajian: Exactly. One talks about his own experience, what Christ means to him, above all how He satisfies, how through

that relationship one has peace of heart and of mind, how one has peace with God. There are some who are really much surprised, almost delighted, and tell us, "My, what interesting conversation you folks are able to share! A person goes out of this store comforted and blessed. Listening to you folks a person has something sane to think about."

Hallman: Really, because today there is so much pessimism.

Boyajian: Yes, much pessimism, and also materialism. And this is possibly the reason why, when one talks about genuine love and hope, people really listen and begin to ask questions. It is then that a person tries to utilize the opportunity and lead them to Christ.

Hallman: One more question. Is it true that, with the help of the Lord, you were able to win a business couple for Christ after making weekly visits after ten o'clock at night?

Boyajian: Yes, praise the Lord, this is true. One has to make appointments for a visit when he finds people at home, and this man and his wife were each running a shoe store, and closing very late—usually after the last customer left—as we do here in our dry goods store. The only time to have an uninterrupted visit with them was after the supper hour (9:00 p.m.). Often these visits would last until midnight, sometimes after midnight. But, thanks to the Lord, both of them are now active members in the church. They themselves are now very much interested in personal work. There are other cases also where this same type of night visitation has brought remarkable results and we do praise the Lord for this.

Hallman: Many thanks, Bro. Sarkis, for your patience in answering so many questions. May the Lord continue to bless you as you share Christ with others, and may many other believers be inspired to find joy and satisfaction in this same type of witnessing.

LIVRARIA CRISTÃ UNIDA LTDA.

Literatura Cristã para a Vida Cristã

CAIXA POSTAL 560 — BRASÍLIA - D F.

A Letter to Urie

Via Airmail

Urie Bender, Secretary for Literature
Mennonite Board of Missions and Charities
1711 Prairie Street
Elkhart, Indiana, U.S.A.

Dear Urie:

It is time I share with you the details and the joy of the inauguration of the Taguatinga store which took place Saturday afternoon, Oct. 5, 1963. Really, inaugurations of Mennonite-operated bookstores in Brazil aren't anything new since this is the third one in the past 14 months. However, each has its particular differences.

Federal Congressman Sr. Daso Corimba from Rio was our main speaker. He is one of the youngest and newest men in the Brazilian Congress. He is by previous profession a medical doctor, but has always been active in evangelical work and is a member of the Congregational Church. I'm sure that his sincerity and dedication to his work in Congress set him apart as different from the usual congressman. He represents the Social Democratic Party which is only one of the 12 different parties in Congress and so it's difficult to define exactly their positions.

Congressman Daso spoke on the value of the Christian bookstore in supplying aids in evangelism: "Books, records, and audio-visual aids are arms for the battle in these days of crisis. We are in days of crisis in Brazil."

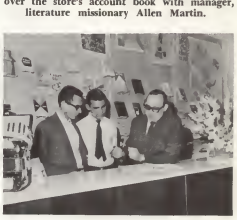
That same day Congress was to vote on giving the president dictatorial powers in order to solve the nation's severe problems.

He amused the group of listeners by saying, "When I was young, not too many years ago, we had four evangelical books in Portuguese. Now it would take me a lifetime to read what exists."

He also told a story of a recent record he purchased in our Brasilia store. His neighbor was very cool toward him and his family since he knew they were evangelicals. Dr. Daso made his way into the home by inviting them to listen to this orchestral arrangement of sacred music. Now the children are going to the Methodist Sunday school.

He also had some good words for "our Mennonite brothers." He said, "We aren't surprised that today we see a well-organized, beautiful store here in Taguatinga.

Above: **Shoppers browse and inspect the Taguatinga, Brazil, bookstore on Oct. 5, its inauguration day. Below:** (Left to right) **Anabor Macedo and Gilberto Nunes, employees, look over the store's account book with manager, literature missionary Allen Martin.**



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SETOR COMERCIAL SUL - FONE 2-7137

CAMPINAS - S. P.
RUA LUSITANA, 1149
FONE 9-1190

RIBEIRÃO PRETO - S. P.
RUA SÃO SEBASTIÃO, 513
CAIXA POSTAL

We know of the other Mennonite-operated stores. They have given us something of which all evangelicals can be proud."

The rest of the program included an instrumental duet by two boys from the Church of Christ, a girls' trio from the Methodist Church, Scripture reading by the Baptist pastor who is also president of the Council of Church in Taguatinga, and the dedicatory prayer given by the pastor of the Assembly of God Church. In addition to these churches, the Presbyterian, Adventist, and Church of God were represented. I also introduced Gilberto Nunes, a Methodist boy 20 years of age, who will live at the store and be our first employee in Taguatinga.

Taguatinga, an Indian name meaning "great white bird," is Brasilia's fastest growing and best-organized satellite town. It now boasts a population of more than

Speaker Sr. Daso Corimba, congressman.

100,000. Our store, which was purchased for less than $8,000, is located on the center square near the post office, telephone company, and city hall. We are looking forward to its growth and development.

Many thanks for your part in our previous planning.

Sincerely,
Allen Martin

Missions Today

"Signs of the Times"

By J. D. Graber

Business is picking up. We are headed for what some are calling "The Roaring Sixties." Tax cuts are in the making to release more money for business expansion and to stimulate more spending for consumer goods so that there will be fuller employment. The merry-go-round is spinning full tilt to the tinkle-tinkle of silver dollars.

A new rash of price increases is coming. Wheat will stay up near current level and by next spring may rise still higher. Wholesale prices will head higher this winter. Sugar will go sky-high. Coffee will cost a few cents more. Industrial materials will creep up steadily. But one thing is clear: the consumer at the end of the line will pay the bill.

A new hazard for Christian stewardship is what all this spells in terms of Christian living. We are caught in the fever of money-making. We are in this world of economic expansion and increasing profits on the one hand and in the squeeze of higher costs and therefore less balance of savings on the other.

Auto sales are phenomenal, the economic reports tell us. New record sales are being confidently predicted for next year. Retailers are stocking up against one of the heaviest Christmas buying sprees in history. Flight to the suburbs; average family income up . . . much higher living standard . . . your children will live FAR better than you.

Exhilarating news or depressing news? How does it affect me? Standing in the shadow of Calvary, face to face with our Lord who "poured out his soul unto death" for me, I fear for our spiritual welfare. This material prosperity fever and these higher and higher spending habits are like an enemy arrayed against Christ's people. Here is deadly temptation that the devoted Christian must learn to resist as the very devil, for worldliness and materialism are the lures of Satan.

Living simply in an environment of luxury, this is the challenge of the hour. In the midst of this prosperity, will the gifts to the cause of Christ likewise increase? Not necessarily. My spending habits can put me into a financial bind that is more difficult than it was when income was less. My protest against this deadly, encroaching materialism is to deny myself and thus give more and more of my income away. **We save only what we give.**

Elkhart, Ind.

Meeting Today's Spiritual Needs

In Algeria

By Missionary Marian Hostetler

Someone has said there are two kinds of needy nations today—those suffering from war and those suffering from independence. Algeria is both of these together. But beyond and besides that, it is suffering from spiritual needs.

One area where spiritual need is clearly evident is marriage. Islam allows four wives; however, polygamy is rarely practiced now. But there is much divorce and men can repudiate their wives easily.

Parents arrange the marriages, often when the children are still young. For all practical purposes, at least in the rural area, girls are sold for prices from $500 to $1,000.

A young girl from our village was looking for work. She grew up in the city and had gone to school. Now she came to the village with her father and had to wear a veil. She wanted work very much—anything, because she did not want to get married. If she could get a job and earn money, her father would wait; otherwise, he would "sell" her.

A young neighbor boy was soon to get married to a girl chosen by his parents. One day he said he wasn't getting married because his fiancée had been killed—a completely untrue story, probably wishful thinking.

We don't expect Christian attitudes and morals from those who are not Christians. But the needs we do see point up our responsibility to bring the Light and the Life to those without Him.

In Argentina

By Missionary Mario O. Snyder

The radio report announced that due to floods, hundreds of families were being evacuated from the Villa Miseria, just three miles north of us.

The Red Cross was already working. The government had sent army personnel. With their big trucks they evacuated many, taking them to empty railroad cars parked nearby. The Roman Catholic organization, Charity, organized to help in disaster zones, was moving too. But what about evangelicals?

One of the members of the Villa Adelina church has a brother living in this poor housing area. Together we talked about what we could do. We shared with the rest of the congregation the opportunity of gathering clothing, shoes, etc., to distribute among families in this flooded zone. The church families responded well.

Two members visited this Villa Miseria, taking this expression of love and concern for these needy people who had lost their personal belongings.

"Inasmuch as ye have done it unto . . . the least of these . . . , ye have done it unto me" (Matt. 25:40).

Got to poking around our library and found eight Bibles—in assorted translations. One was thumbed, worn, much marked, much read—the one inherited from my mother. The others were shamefully fresh.—Oren Arnold, in Home Life.

MISSION NEWS

Latin American Missionaries Retire After Forty Years

Amos and Edna Swartzentruber, originally from Petersburg, Ont., arrived in Chicago on Nov. 25 from Buenos Aires, Argentina, after forty years of service in Latin America. They served under the Mennonite Board of Missions and Charities, Elkhart, Ind.

The Swartzentrubers first went to Argentina in March, 1924. They have helped to establish churches there; Bro. Swartzentruber served most recently as pastor of the church at Pehuajo, Argentina. In 1934 he was ordained as a bishop in the Argentine Mennonite Conference.

Reflecting on their mission experience Mrs. Swartzentruber says, "We wish we were young again to do it all over and to do it better."

The Swartzentrubers plan to reside with their daughter, Mrs. Doris Snyder, at 6617 Hubberd Ave., Middleton, Wis.

European Mennonites Send Rice to Indonesia

Mennonites in Germany and Switzerland are acting to lessen the distress of drought, rising rice prices, an exploding rat population which threatens what remains of the Indonesians' rice crop, and imminent starvation in Indonesia. Their cash donations will pay for most of the 800 bags of rice which are being sent. The remainder will be paid by MCC. Indonesians on the island will receive the 40 tons of rice from European Mennonites this month.

The rice is due to arrive before the new year, which is prime time for distribution.

Even under normal conditions, Indonesia is the biggest importer of rice in the world. The demand for rice is most urgent from December to March.

Claassen, Kuiper Invited to Join Seminary

The board of the Montevideo Evangelical Seminary at its annual meeting invited Sara Ann Claassen to join its staff to work in religious education, and Frits Kuiper, from the Netherlands, also to teach.

If Miss Claassen, of the General Conference Mennonite Church, accepts the invitation to join the staff of the Uruguayan seminary, she will fill the vacancy created by Daniel W. Miller, who left last March for at least a year of study at New York University.

Dr. Kuiper, from the Netherlands, will serve for a three-year period. The Dutch Mennonite churches will send and support him while he is at the seminary.

The seminary board also agreed that a master building plan should be drawn up and that the board study future needs, and expansion.

"Heart to Heart" Announces Study Class of Air

Ella May Miller, speaker on "Heart to Heart," has selected the book, "Growing with Your Children," by Ray F. Koonce, for the 1964 study class which will begin January and continue through March, 1964.

Ray F. Koonce is director of guidance and associate professor of psychology at Carson-Newman College, Jefferson City, Tenn. His experience as counselor has given him insights into parent-child relationships. In his book he gives suggestions for meeting everyday problems.

"Growing with Your Children" is available by writing to "Heart to Heart," Harrisonburg, Va., at a special price of $2.50 or at the regular price of $2.95 at your local bookstore.

Two Michigan Stations Release Broadcasts

WIOS, Tawas City, began on Nov. 24 to broadcast **Heart to Heart's** 15-minute broadcast at 9:15 a.m. on Sundays. The Riverside Mennonite Church at Au Gres, Mich., supports the program.

WTVB Goldwater, now carries **The Mennonite Hour** every Sunday afternoon. The Locust Grove Church at Burr Oak, Mich., sponsors the program.

Brunk in Jamaica

George R. Brunk will begin evangelistic meetings at Retreat, Jamaica, on Jan. 19, 1964. He will also speak in the other churches during his stay on the island.

Christmas Greetings Will Still Reach French CO

North American Mennonite families may want to indicate their solidarity with the conscientious objectors in France. They may do this by sending a Christmas greeting to Pierre Sommermeyer, now in France in prison because he is a conscientious objector.

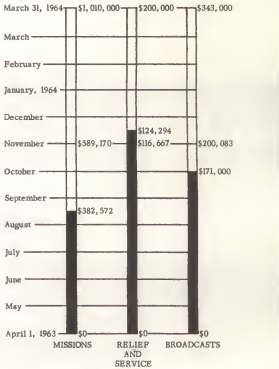
Friendly notes or Christmas greetings without a lot of text will be delivered to him. These would constitute for both him and the prison authorities an indication of the solidarity of people in other countries with conscientious objectors.

Pierre's address is: Pierre Sommermeyer, Objecteur de conscience, Cat. A. 4543—3'me division Cellule 255, Maison d'Arret, FRESNES, Seine, France.

For two years Pierre served under EIRENE, first in Germany and then in Morocco. He took this position with the knowledge of the French authorities, and in the expectation of returning to France to accomplish his civilian service obligation once the promise of CO legislation would be passed. When he returned from Morocco to France via Germany, he was apprehended at the border.

Pierre wrote before he left France two years ago that he wished to be considered a member of the French Mennonite Church at Chatenay, and that he would request baptism on his return.

Your Treasurer Reports



NOVEMBER 1, 1963

CONTRIBUTIONS RECEIVED TOWARD FUNDS NEEDED TO MEET APPROVED BUDGET OF THE BOARD PROGRAM

The above graph is based on the Nov. 1 financial statements. Missions Week returns are not yet in these figures; up to now the contributions for missions are considerably below total needs. It is anticipated that special gifts received during Missions Week will make up this difference to a large extent.

Relief and Service funds are continuing to meet the budgeted program. Recent disaster developments in Haiti are calling for special help and we are encouraging designated gifts for this program.

Please note that this month's graph also shows the funds contributed for the broadcasting program; gifts this year for the radio ministry are also less than the amount needed to cover program expenditures to date.

All of these areas of the church's mission need our continued and regular support. Let us keep these needs in mind as we now plan our year-end giving.

—H. Ernest Bennett.

Eight Join MCC Program

Eight Mennonite young men and women joined MCC's program in overseas relief, Pax, voluntary service, and its Akron headquarters, after MCC's seventh and last orientation school for 1963, held at Akron, Pa., Oct. 29 to Nov. 12.

Besides the eight, fifteen from other Mennonite-affiliated groups joined the inter-Mennonite agency. This brought to 189 the number of orientees in 1963.

Going to Africa is nurse Joan Steiner, Conneaut Lake, Pa., where she will engage in relief work in Algeria.

Three went to Latin America. Sam and Georgia Martin, Chalfont, Pa., will work at Hospital Albert Schweitzer, Haiti. Roger Springer, Hopedale, Ill., will work in a community development program in Mexico.

Florence Buschert, Didsbury, Alta., and Ronald Schroeder, Hillsboro, Kans., will join the voluntary service unit at Kings View Hospital, Reedley, Calif. They will be psychiatric aides at the hospital.

Marilyn Nofziger, Wauseon, Ohio, will be a normal control patient at National Institutes of Health, Bethesda, Md.

Remaining at Akron is Kenneth Walters, Etna Green, Ind., who will help in the construction of the new kitchen and dining hall at MCC's headquarters.

Hostetlers Settle in Itam Area

Darrel and Marian Hostetler and their two daughters moved into their home in the Itam area of Nigeria the week before Oct. 27.

Comments Mrs. Ed Weaver, "The little run-down and tumble-down house on the corner of the Qua Iboe compound is having a face lifting. It is as though the old house has turned its face to the sun and has taken on a new lease on life.

"The people of the Itam church are especially happy to have Darrels living in their area. This was evident in the warm welcome they gave them in the church service at Ikot Ekang on Oct. 27. There were chairs and mats, bananas, eggs, a chicken, and much love and welcome greetings."

Nigerian Church Prays, Fasts

Leaders of the Nigerian Mennonite churches called the whole church to prayer and fasting Nov. 29, 30, and Dec. 1. This special program closed with a communion service in each area.

Darrel Hostetler served in the Ibianga area; Willis Kaufman, Ibiono area; Ed Weaver, Itam area. (Mrs. Ed) Irene Weaver went to the Ikot Eyo area.

Witness Extension in Philadelphia

Sisters Ruth Graybill, Mabel Brubaker, and Miriam Stoltzfus, Philadelphia, Pa., Jewish workers, moved last month to the new property which the Eastern Mission Board has rented at 416 East Wyoming Avenue in northeastern Philadelphia, about one mile from the Oxford Circle Mennonite Church.

The first floor of the property will be used for window display, reading room, library, and information center. The three sisters are living in the apartment in the building. The Stoner Kradys are continuing to live at the Messianic Fellowship Center, 613 S. 48th Street, where the witness program will be continued.

State Patrol Officer on "Mennonite Hour"

The Dec. 15 broadcast of "The Mennonite Hour" will feature two guests—Virginia State Police Trooper R. D. Schuder and Dr. Paul Orso, executive director of the Lutheran Inner-Mission Society, Washington, D.C.

The abuses of Christmas are pointed up by these two men. Trooper Schuder says, "Christmas is a time we dread, because we will have to see firsthand the slaughter on our highways. . . . This is caused, most of all, by alcohol. Of all the fatal accidents I have investigated, in every instance, one of the drivers had been drinking."

Commenting on Christmas parties, Dr. Orso says, "Too many of these parties do not invite the mates, the drinks flow too freely, inhibitions go out the windows, married people get themselves into all kinds of trouble. . . . The pregnancies that follow this abuse of Christmas cause tremendous suffering."

The following Sunday, Dec. 22, "The Mennonite Hour" and "The Way to Life" will feature "Christmas Through the Ages." Fifteen carols and hymns tell the story of 2,000 years of Christmas music in an unforgettable way. The songs, sung by the five choral groups of "The Mennonite Hour," date from 5 B.C. to 1963, and are sung and narrated in historical sequence. The series concludes with a new carol written and composed especially for this broadcast entitled, "Christ Came from Realms of Light." On the same program Pastor B. Charles Hostetter has a Christmas meditation.

Mininger Makes Visits for TAP

The president of Goshen College, Dr. Paul Mininger, who saw the hunger of the emerging African nations for education during his 50-day tour there last summer, was in Winnipeg Dec. 7 and in Kitchener Dec. 8 to encourage teachers to respond to the opportunity of the century.

The MCC Teachers Abroad Program (TAP) sends volunteer teachers to Newfoundland and to Africa to undergird handicapped educational systems.

On Saturday, Dec. 7, Dr. Mininger and Mr. J. M. Klassen were at the Sargent Avenue Mennonite Church. Dr. Mininger also served as guest speaker for the general evening session following the Manitoba Relief and Immigration Committee's annual meeting sessions held in Winkler, Man., Dec. 6.

On Sunday, Dec. 8, Dr. Mininger was the guest speaker at a 3:00 p.m. vesper service in the University of Waterloo Arts Theatre. Ontario teachers were invited to a luncheon meeting after the vesper service to discuss informally the educational needs in Africa and the requirements for teachers interested in TAP.

Fox Street Church Dedicated

Dedication services for the Fox Street Mennonite Church, New York City, were held Nov. 10. Members of the congregation worked hard to prepare the building for this service.

Howard Witmer, Manheim, Pa., brought the dedication message.

India Peace Project Considered

Ruth Ratzlaff (General Conference Mennonite Church missionary at Korba, M.P., India) writes that an MCC Peace Section grant of $1,000 will make possible a Peace Literature project for India, on which the Mennonite Church and the General Conference Mennonite Church will work together.

Two booklets presently being considered for translation into Hindi are John Horsch's "The Principle of Nonresistance as Held by the Mennonite Church" and Stanley Shenk's "Youth and Nonresistance."

Witness Workshop at Des Moines

Nelson E. Kauffman, secretary for home missions and evangelism of the Mennonite Board of Missions and Charities, held a witness workshop in Des Moines, Iowa, Dec. 4-8. The workshop was sponsored by the Board and the Iowa-Nebraska Conference Mission Board.

The Des Moines workshop was the tenth. The purpose of the workshops is to get the people on the street, in restaurants, and business houses into conversation and to discover their attitudes toward the church as they know them.

Later the participants attempt to present Christ as the answer to man's need. They attempt to communicate their testimonies, their answers about Christ and the church to people they engage in conversation.

Saigon Office Unhurt in Vietnam Revolt

Though less than a half block from the target of attack, the MCC office in Saigon went unscathed through bomb and artillery assault on the president's palace in Vietnam's recent coup d'etat.

During the second day of the coup Rudolph Lichti, director of the Saigon office, found that directly in front of the building stood the remains of an army tank gutted by fire. Concussions from the bombings had blown in the windows, but to Lichti's surprise he found the office building intact with no loss of money or documents.

Lichti also reported that there was some looting and burning going on in the nation's capital. This activity was chiefly carried on by students who were intent on wrecking Catholic shrines and government newspaper offices.

One immediate result of the revolt was freedom for the Buddhists. Lichti sums up their feelings. "The court, building (main Buddhist pagoda), and street were jammed with hundreds of Buddhists, something not seen since the raids some months ago . . . everywhere people were jubilant."

Church services were held as usual during the first Sunday under the rule of the new regime.

Two Baptized at Luxembourg

The first members of the developing church in Luxembourg City, Luxembourg, Rika Becker, 19, and Joseph Pletschette, 22, were baptized on November 10. The work there was begun by Bro. Siegenthaler, colporteur under the Swiss Bible Society.

Missionaries now serving in Luxembourg are the Ray Gingerichs, Catharine J. Miller, and the Daniel Troyers.

Overseas Needlework, Crafts; Purchased by Manitoba Women

During her recent visit to Manitoba, Mrs. Edna Ruth Byler, director of MCC's overseas needlework and crafts program, was overwhelmed with $6,640 worth of orders from nine meetings.

Mrs. Byler was in Manitoba to visit women's groups from Oct. 22 to 28. Before arriving there, she thought four days of meetings would be enough to meet with interested groups. Unknown to Mrs. Byler, a whole month of engagements had been planned. She could not follow this timetable but did spend six crowded days meeting with the women.

Mrs. Byler reports that none of the handicraft items are made until an order is placed. In this way a woman has the satisfaction of reaching across continents to help her less fortunate sister.

High on her list of impressions, Mrs. Byler also noted an important by-product of the Manitoba visit. The women were not only helping the jobless in depressed areas but were discovering each other through these joint meetings. In a number of instances it was the first time the ladies met in this spirit of unity.

Refugees Recapture Dignity by Working for Wages

For many "refugee" means a person homeless because of war, political intrigue, or natural calamity. But in Jordan the irregular border established by the United Nations to make truce with the Israelis and Arabs has given birth to another category.

These are "economic refugees." Robbed of their lands by this historical accident, they live in the same villages they have inhabited for centuries, but the border just outside their doors cuts them off from the lands which provided their food for home and market.

When the Mennonite Preparatory School for Boys at Beit Jala needed a level surfaced playground, MCC personnel were anxious to provide the refugees with work so that they could provide food for their families through a day's work.

Your Overseas Missionaries of the Week

Cyril and Ruth Gingerich

Cyril and Ruth Gingerich, originally from Zurich, Ont., sailed from New York on Nov. 19 for Nigeria, Africa, after a 3½-month furlough. The Gingerichs will serve three years under the Mennonite Board of Missions and Charities.

The Gingerichs first went to Nigeria in 1960. In the next three years Cyril will continue as business manager of the Abiriba Joint Hospital and serve as chaplain and director of "The Way to Life" radio broadcast in Abiriba. This radio station is a branch office of Mennonite Broadcasts, Inc., the radio arm of the General Mission Board.

Mrs. Gingerich will supervise home Bible studies on "The Way to Life" broadcast and assist in nursing services at the Abiriba Hospital.

Cyril states that one of his goals for the missionary work in Nigeria is to "eventually turn over the managerial portion of the hospital management to the nationals." He is also optimistic about the radio work because he thinks this broadcast is "a good inroad into the life and homes of the nationals."

Cyril is a graduate of Eastern Mennonite College and Toronto (Ont.) Bible College. Prior to his missionary assignment he served as Sunday-school superintendent and deacon at the Zurich (Ont.) Mennonite Church, pastor at Morningside Church, Toronto, and chaplain at the Missionary Health Institute Chapel, Willowdale, Ont.

Mrs. Gingerich graduated from Ontario Mennonite Bible School, Kitchener. She received her nurse's training at St. Mary's School of Nursing, Kitchener. Prior to her missionary assignment, she worked as a nurse at St. Mary's Hospital, Kitchener, and supervised and taught nursing at the Missionary Health Institute, Willowdale.

The Near East Christian Council Committee for Refugee Work helped outline the project whereby three sets of ten workers labored for 20 days each at an agreed rate of "payment in kind." Tents were set up to house the men at the project. At the end of each period the workers collected their wages and returned proudly to their village.

What has been accomplished has been worth while. First, relief workers have offered to those in need the means of providing for their family needs through the work of their own hands. They have helped these men to maintain the dignity which comes from a fair exchange of wages for work. Secondly, they have gained for the school an area which will help them to meet the total needs of boys in the physical, mental, and spiritual part of life. And finally, they have been good stewards of that which you, the giving and praying church, have entrusted to them.

—Herbert Swartz,
Director of MCC Program in Jordan.

Annual Dried Food Drive Completed on West Coast

The West Coast Relief Committee of California has completed its annual dried food drive, in the form of cash donations, that will see a 7½-ton shipment of raisins go to Taegu, Korea.

Together with donations from Oregon Mennonite churches, the California committee purchased 500 thirty-pound cases of dried raisins from the Sunmaid Company. The raisins are designated for 203 students at the Mennonite Vocational School near Taegu and for 23 students at the Taegu Hostel, Korea.

Also going to these two institutions at the same time will be 100 bags of rice, contributed by the Church of God in Christ, Glenn, Calif.

Frontier Look Disappearing

Immokalee, Fla., is losing its western frontier town appearance as work on a four-lane highway through its center necessitates remodeling or removal of buildings facing the street. Old store fronts have been torn away to widen the street and are being replaced by modern brick, concrete, tile, and plate-glass fronts. Oldlandmarks here since founding days were moved into back streets.

People's Chapel in Immokalee rejoiced in the knowledge of another commitment to God—the life of a young father, long prayed for and loved. The services led by Milton Brackbill during the last week of October prompted this response, and brought refreshment and renewal to Christians.

Psalm 23 Calendar Available

"The Mennonite Hour" has just released its new 1964 desk calendar. The calendar features six full-color scenery pictures symbolizing excerpts from Psalm 23. Each page is printed on glossy cardboard stock.

This year over 26,000 calendars have

been printed. Approximately half of these have been purchased with a congregational imprint by churches. The balance will be distributed through "Mennonite Hour" channels.

Persons wanting a free calendar should write to **The Mennonite Hour**, Harrisonburg, Va., or Kitchener, Ont., Canada.

Reading Room Is Witness in Saigon

Saigon (Vietnam) missionaries are encouraged by the response of students and neighbors to the reading room and lending library service at the new center. It has afforded several good opportunities to witness personally in addition to the silent witness of the printed page.

Eight students have begun an introductory course, "What the Bible Teaches," taught by James Stauffer each Sunday morning. Everett Metzler continues leading a study of the Book of Acts with Christians and those with some Bible knowledge.

Four nights of evangelistic meetings originally scheduled for the last of August were rescheduled for Oct. 31 to Nov. 3. The first night went off without incident, and 30 persons were present. When the revolt broke out the following day, plans again needed to be changed, since a curfew was in effect from 7:00 p.m. to 5:00 a.m.

Deputation Schedule

Sunday, Dec. 8, to Sunday, Dec. 22
(Two weeks, because of no Gospel Herald last week)

Delaware

Paul Erb
Greenwood (Joint Meeting with Tressler and Greenwood churches), Sun., Dec. 15, p.m.

Indiana

Paul Erb
Goshen (Yellow Creek), Sun., Dec. 8, a.m.
Jamestown (Olive), Sun., Dec. 8, p.m.

J. G. Yoder
Goshen (Clinton Frame), Sun., Dec. 8, p.m.
Goshen (Lighthouse Fellowship), Sun., Dec. 15, p.m.

Maryland

Paul Erb
Westover (Holly Grove), Fri., Dec. 13, p.m., to Sun., Dec. 15, afternoon.

Nebraska

B. Charles Hostetter
Milford (Beth-El), Sun., Dec. 15, a.m., to Wed., Dec. 18, p.m.
Shickley (Salem), Thurs., Dec. 19, p.m., to Sun., Dec. 22, p.m.

Ohio

Anna Lois Rohrer
Millersburg (Grey Ridge), Sun., Dec. 8, p.m.
Rittman (Crown Hill), Sun., Dec. 15, p.m.

Ontario

Carson Moyers
St. Jacobs, Sun., Dec. 8, p.m.

Pennsylvania

B. Charles Hostetter
New Holland (Groffdale), Sun., Dec. 8, p.m.

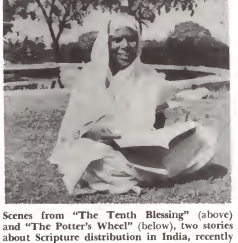
Allen Shirk
Lancaster (Mellinger's), Sun., Dec. 22, a.m.
Neffsville, Sun., Dec. 8, p.m.

Virginia

Allen Shirk
Broadway (Trissels), Sun., Dec. 15, p.m.

New Audio-Visual on India Now Available

"The Tenth Blessing and the Potter's Wheel," produced by the American Bible Society, is now available for loan from the Mennonite Board of Missions and Charities, Elkhart, Ind.



Scenes from "The Tenth Blessing" (above) **and "The Potter's Wheel"** (below), **two stories about Scripture distribution in India, recently released on one reel of 16 mm. motion picture film by the American Bible Society.**

American Bible Society photos

On the one reel are two stories about Bible reading and distribution in India, timely because of this year's mission education study, "God Builds the Church in South Asia."

The 16 mm. color, sound film is 26 minutes long; its rental is $4.00. It is suitable for showing to senior-high-school youth and adults.

MONEY HAS MEANING

(Continued from page 1068)

its hesitating way, helpless, while we pursue success for ourselves, but resent it for the church. If worth and value are expressed in the money we are willing to part with for a service, what does this say about our belief in the church? How valuable is the church to us?

What I am really saying is this: We need to find realistic ways and means to finance our church in a respectable way so that there are adequate funds to carry on the task which we would all agree Christ has given us to do.

I honestly believe that our laymen would like to see the church more adequately financed, but up to this point there has not been sufficient leadership who could give time to developing sound financial plans. We need to find ways of relating our money-emphasized culture to the church in a meaningful, imaginative, and understanding way. Our theology and our economic way of life need to be merged into one stream of thinking, and into a vocabulary that our laymen understand.

To talk about the evils of materialism and to criticize those who have money is not the answer. It drives them farther away from the church. We need to find ways of seeking our laymen's counsel on program developments rather than criticizing them for not contributing. In other words, laymen should be involved in the decision-making processes of the church if they are to share their money liberally.

IV. Stewardship, a Way to Unite Money and Gospel

The fact that we are meeting near St. Louis and that it is in this conference that we are initiating a two-year emphasis on Christian stewardship intrigues me. This is especially true because of an illustration of stewardship that has recently come to me, likening stewardship in the Scriptures to the great Mississippi River system.

Although I was born and raised in the Missouri Valley, I was a grown man before it dawned on me that every stream I had ever crossed or seen, from the smallest creek to the rushing waters of a flash flood, was a part of one great river system which gathered all these streams into one mighty Lower Mississippi, flowing into the ocean by the Gulf of Mexico. Stewardship in the Scriptures is something like this. It is to be found, explicit or implicit, on almost every page of the Bible. It appears in many forms but adds up to the one great

all-pervading stewardship principle. Stewardship is like a stream pervading all Christian thinking.

Just as the Mississippi River system is made up of two main streams arising from headwaters more than a thousand miles apart, one in Montana and the other in Itasca Park in Minnesota, so Christian stewardship is made up of two main streams, creation and redemption. Each stream has its separate headwaters. Go with me to the first chapters of Genesis, the headwaters of the stewardship stream of all of the world's wealth. God created the world. He placed man in charge of all its wealth. God promised that the seasons would come and go, and that there would be sunshine and rain so that the earth would abundantly yield its increase.

Man was placed in charge, to use or abuse, even to destroy. Out of these material resources he could produce food and shelter for all. If he failed to distribute the food and resources in an equitable way, people would literally die of hunger or cold. And die they have by the millions, but only because man failed in his management of God's material creation.

Now go with me to the other headwaters of Christian stewardship—redemption as found in the Gospels. In the birth, in the life, and in the death and resurrection of Christ we have redemption. It is important to note that when the incarnate Son of God completed His work of salvation through the cross and resurrection, He established the same stewardship relationship for the Gospel as the Father had done for the material wealth of the world. He placed it, the Gospel, in man's hand for him to share or to hoard, to use or abuse, and when man fails, people die in their sins, just as others die of hunger and cold.

Let me carry the illustration a little farther. Just as the Missouri and the Upper Mississippi come together at St. Louis to become one mighty stream, so the Christian stewardship of material wealth and the stewardship of the Gospel become one mighty and inseparable stream in the Christian Church. In the life of the Christian Church these two can no more be separated one from the other than you can go to New Orleans and separate the waters of the Missouri from those of the Upper Mississippi.

God intended for His material universe to be used in the promotion of the Gospel. He did not intend that we separate our economic life from our religious life. The two are to be merged in the same way that the Missouri and the Upper Mississippi are merged at St. Louis. It is at Calvary where these two important streams of man's life come together. When man experiences redemption and forgiveness of sins, there is a grateful and obedient response which unites his economic life with his religious life.

This unscriptural separation is further illustrated by the minister who, after a double service on Sunday morning, was very hungry. He could scarcely wait for the two or three pieces of chicken he knew he would take at dinner. But his hostess served plate style instead of family style. She stepped up behind him and said, "Bro. Miller, would you prefer the leg or the thigh?" He turned and said into her face, "Sister, what God hath joined together, let no man put asunder."

Many of us have separated what God always intended to be together. The Gospel and its means of promotion are not to be separated. We have separated our religious life from our economic life. We allow the two streams to run parallel and seldom do they merge.

We have our economic stream of life in which money and property play such a dominant role. This we say is ours. We have worked for it! No one can tell me what to do with my money! This is mine! We tend to resist the church speaking to us about our money.

We have another stream in our lives which responds to the religious. There is that spark of divine within us which makes us respond and sing the great songs of affirmation, "I Love Thy Kingdom, Lord," "My Jesus, I Love Thee," and "For Christ and the Church." As we make these great affirmations of love and praise in our worship experiences, God intends that we follow through with action. All the resources of our life and material world need to be brought into play at this point. The two streams of stewardship, creation and redemption, are brought together in one great act of response.

In John 21 and Acts 1 we have recorded for us two commands of Jesus which also summarize the task He has given to us. He told Peter, "Feed my sheep," and His last words to His disciples were, "You shall be my witnesses."

This is the mission of the church—to feed the sheep and to be witnesses for our Lord. This is our mission! It is the first and primary task which a redeemed man has. But God has not called him to do this work in a vacuum. He has left us all the material resources of the universe. He has given man certain tools which he is to use in carrying out this task. He has left to us a measure of time—the minutes, the hours, the weeks, and the years—each of us has about seventy-five years to be the witness God would have us be.

He has also left us with a mind, with energy, and with ability to speak. This whole block of facilities, represented in our intellect, also becomes a tool which man uses in his stewardship of the Gospel.

This evening I have said much about money and property. Money essentially becomes a tool which man is to use for the work of the kingdom. The primary task of man is to serve and to honor God, to be His witness, and to tell the story of redemption to those who have not yet heard. Man uses the resources of the material universe around him to carry out this task. Jesus was not opposed to industry, productivity, economic gain, or money-making. The question is, What are you doing with it?

With us our mission is to build the kingdom of God. We use our physical resources as tools to create, to design, and to construct the circumstances for this to take place. Just as money plays a dominant role in our economic life, so it also plays a dominant role in this mission each of us has. We need to tap this resource, use it to the full, even exploit it, for kingdom building purposes. God gave it to us for that purpose.

V. Money Is You

Money is a measure of value. Money is value or worth expressed in negotiable form. To the hungry, money is food. To the one who is ill, money is medicine and health. To the one who is without shelter, money is a house. And to the one who is lost and without Christ, money is redemption, for it will bring to him the redemption story. Money is you. It is you stored up in a negotiable form. Someone has said, "Money is congealed sweat." It is stored energy, time, and talent. When a man gives his money to the church, he is literally giving himself.

Through the ministry of giving, every Christian can respond to the needs of the world, as did Isaiah. He saw a need, and to see a need is to hear a call. Isaiah answered that call by saying, "Here am I; send me." Each of us can answer with these same words because of the nature of our money. We are in our money, for it is part of us, our time and ability, that has been stored up in negotiable form. Each of us can say, "Here am I, Lord, in my money. Send me."

Reprints of this article are available by writing to *Gospel Herald*, Scottdale, Pa. Price: 5 copies for 40 cents, 100 copies, $5.00.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Church in the City, by Paul Peachey; Faith and Life Press; 1963; 115 pp.; paper, $1.95.

All denominations, including Mennonites, in recent years have experienced a mixed sense of guilt and frustration, as they viewed their church ministry effectiveness in most areas of modern urban centers. Some churchmen have described the Protestant church activity in the inner city as a failure, and the suburban growth as less than gratifying. Many denominations have described their program as attempting to develop a rural-oriented church structure in an urban environment. In many ways this description of church-

building frustration depicts the Mennonite feeling regarding city work.

In order to help Mennonites to see themselves, their problems and opportunities, and to suggest a Biblical, historical, and church mission perspective, the mission boards of the Mennonite and General Conference Mennonite churches requested the Institute of Mennonite Studies to do a study that would analyze the urban problem historically and currently, and that would suggest a stance from which Mennonite church extension and mission might develop with some effectiveness in the future.

The Institute accepted the assignment, subsidized by the mission boards, and secured the services of Dr. Paul Peachey to do the study. This volume is the result. The author has performed a real service in the production of this small volume. He suggests that his work should not be considered terminal, but points out other areas of necessary research yet to be done. However, he does present exceedingly valuable information for us. From his research he presents a historical review and contemporary proposals from an Anabaptist stance. His work should be read by every city pastor, whether of an inner city or suburban congregation, as well as by every pastor in our brotherhood.

The author has divided his material into five chapters, three of which deal with general, historical, national, and Protestant church developments and concern. The last two chapters deal with more specific Mennonite experience in the urban scene. In his last chapter, "Toward an Urban Rebirth," he suggests what one may expect to be the opportunity and responsibility of the church in general, and of the Mennonite Church in particular, in the years ahead.

This book will help the city pastor to see urbanization in a broad historical perspective, and difficult to define. Peachey points out what we and all rural-oriented people seem not to have been aware of, that "human history, in the larger perspective of Biblical eschatology, moves from the garden to the city, from Eden to the New Jerusalem" (p. 20). The recreation of the society is the image of a city, not of a countryside. This is significant because not only Mennonites but all Protestants of America dreamed of the idea as the "church in the quiet countryside," which to us is also the best place to live. The city has been considered always bad, consuming the population, and a place that should be avoided if possible. Dr. Peachey describes this viewpoint and its effect upon all Protestant thinking and planning in the past centuries of American history.

Another significant development which the author describes is the vision which was developed in the early part of this century, which saw the church as the redeemer of society; its opportunity in a supposed "Christian" democracy. A change of perspective has taken place on these points among many churchmen in the past several decades, because it became clear that ours is not a Protestant but a pluralistic society. Instead of the aim of the church being to Christianize the society, the aim of the church should be, to really be the church, and to find its real expression of essence in mission. The effect of this change of stance among old line denominations is now being evident in writings and programs. Some leaders despair of renewing the church in its institutionally structured forms, and see renewal possible only in recovery of essence and sense of true mission.

All this change in perspective has significant implications for us Mennonites. We have plenty of structure, forms, legalisms, etc., to make our task of effective mission difficult, yet we likely are not so bound by these as some other communions. We must be ready to furnish new wineskins for the new wine of mission and church life in a society drastically different from our closed Mennonite rural communities, which are rapidly disappearing. For this change this book helps to prepare us by focusing our attention on real issues.

We recommend that our district mission board leadership make this book available to all pastors serving under them, and that the results of the research presented in this book be used in discussion of church extension planning. We can no longer expect to ignore the things Bro. Peachey brings to our attention. The church must think of herself as a living, dynamic movement in the world, rather than primarily an institution to be revived and saved. The urbanization of life in America and in many parts of the world cannot be reached by a firmly planted immobile community church structure. The church must exist, grow, and serve Christ in a society which is on the move. The church must realize its true essence in being the "scattered" church rather than measure its effectiveness only by its "gathered" strength, or the number of people attending a service. The program of services as we have developed in our rural past must give way to a program that will touch people in their mobile fragmented living. It is to finding this pattern that we are challenged.

This will no doubt be a slow process and some will become impatient at the speed with which we can begin using newer methods. We will need to use what remains usable in the traditional Protestant and Mennonite patterns. For all this may God give us grace, charity, patience, and hope.

—Nelson E. Kauffman.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Alderfer, Leroy and Doris (Landis), Lansdale, Pa., second child, first daughter, Karen Renee, Aug. 3, 1963.

Birky, Marston and Arlene (Hartman), Wakarusa, Ind., second child, first daughter, Pamela Sue, Oct. 8, 1963.

Boll, Homer and Shirley (Weaver), Lebanon, Pa., second child, first daughter, Kaylene Lerose, Nov. 6, 1963.

Brenneman, Richard and Dorothy (Mast), Rittman, Ohio, second child, first daughter, Jina Fern, Sept. 29, 1963.

Buehler, Floyd and Irma (Baechler), St. Jacobs, Ont., fourth child, third daughter, Christine Phyllis, Oct. 9, 1963.

Culp, Harold and Darlene (Erb), Kitchener, Ont., second child, first son, Daryl Timothy, Nov. 3, 1963.

Eberly, Willis and Mary Ellen (Weaver), Orrville, Ohio, fifth daughter, Irene Eunice, Nov. 12, 1963.

Graber, Dr. Benjamin R. and Neva (Hooley), Fort Wayne, Ind., second daughter, Elaine Joy, Oct. 12, 1963.

Hallman, Willis and Katherine (Hertzler), Lecompton, Kansas., fourth child, third daughter, Anna Marie, Nov. 14, 1963.

Hostetler, Duane and Vera (Kropf), Geneseo, Ill., second daughter, Beverly Jean, Sept. 11, 1963.

Hostetler, Leroy and Juanita (Headings), Harmon, Ill., second child, first daughter, Laura Marie, Oct. 15, 1963.

Hunsberger, Arlin and Naomi (Derstine), Grande Riviere du Nord, Haiti, second child, first daughter, Sally Ann, Oct. 2, 1963.

Kauffman, Donavon and Wilma (Hunsberger), Minot, N. Dak., fourth child, third son, Gordon Khan, Nov. 11, 1963.

Kauffman, Raymond S. and Minerva (Beiler), Ronks, Pa., fifth child, third son, Harlan Ray.

Kropf, Stanley and Judy (Hostetler), Annawan, Ill., second child, first son, Kevin Dale, Nov. 10, 1963.

Lehman, Nelson H. and Helen R. (Horning), Harrisonburg, Va., first child, Joann Kay, Oct. 23, 1963.

Lepley, Lester and Ruth (Balmer), Smithville, Ohio, first child, Valerie Louise, Nov. 11, 1963.

Long, Kenneth and Nancy (Yoder), New Wilmington, Pa., fifth child, fourth son, Kevin Mark, Nov. 16, 1963.

Mack, Andrew, Jr., and Ruth (Halteman), Collegeville, Pa., seventh child, second daughter, Ruth, Oct. 6, 1963.

Martin, Floyd and Etheleen (Gerber), Floradale, Ont., first child, Kelly Ann, Nov. 12, 1963.

Meyers, Paul and Arlene (Schulz), Kitchener, Ont., first child, Stephen Paul, Oct. 6, 1963.

Miller, Calvin and Dorothy (Miller), Alliance, Ohio, fourth child, second son, Lowell Quinton, Oct. 26, 1963.

Miller, Harold and Judy (Myers), Portland, Oreg., first child, Gregory Scott, Aug. 8, 1963.

Nofziger, Dean E. and Janeth (Nofziger), Wauseon, Ohio, third daughter, Janelle Renae, Oct. 7, 1963.

Penner, Elam J. and Sharon (French), Limon, Costa Rica, first child, Shana Renee, Nov. 19, 1963.

Peachy, Paul L. and Shirley Jean (Troyer), Sarasota, Fla., third child, Melody Joy, Oct. 16, 1963.

Reinford, Clarence L. and Marie (Detweiler), Schwenksville, Pa., ninth child, third daughter, Twila Marie, Nov. 7, 1963.

Rittenhouse, Norman D. and Alice (Clemmery), Harleysville, Pa., second child, first daughter, Jennifer Joy (by adoption), Aug. 7, 1963.

Ruby, Raymond and Norma (Schlegel), Tavistock, Ont., fourth daughter, Mary Lou, Nov. 7, 1963.

Rudolph, Paul J. and Rhoda G. (Shank), fourth child, second son, Donald Lynn, Nov. 15, 1963.

Schantz, John and Marjorie (Wittrig), Pender, Nebr., third child, second son, Charles Lee, Nov. 5, 1963.

Schrock, Joe and Ada (Frey), Wauseon, Ohio, fifth child, third son, Douglas Dean, Oct. 25, 1963.

Sensenig, Donald and Alta Ruth (Charles), Lititz, Pa., third child, second daughter, Linda Joanne, Nov. 10, 1963.

Sensenig, John and Anna (Weaver), Lititz, Pa., tenth child, fifth daughter, Karen Joy, Oct. 12, 1963.

Shenk, Henry G. and Irene (Leaman), Manheim, Pa., third son, Mervin Dale, Nov. 12, 1963.

Shrock, Eldon and Naomi (Hostetler), Tampico, Ill., second child, first daughter, Rita Elizabeth, Sept. 20, 1963.

Slack, Lewis L. and Ethel (Moyer), Manheim, Pa., first child, Donald Reid, Nov. 4, 1963.

Sommerville, James and Vera (Gerber), Kitchener, Ont., fourth child, first daughter, Barbara Ann, Oct. 6, 1963.

Swartz, Merlin L. and Hilda (Bender), Arlington, Mass., third child, second daughter, Wanda Jean, born May 18, 1963; received for adoption Nov. 4, 1963.

Swartzendruber, Elwood and Ethel (Witmer), Kalona, Iowa, first child, Gary Dean, Oct. 18, 1963.

Troyer, Oliver and Emma (Miller), Partridge, Kans., third child, second son, Leland Ray, Sept. 3, 1963. (One son deceased.)

Yoder, Clayton R. and Carolyn (Wiley), Springs, Pa., second son, Glenn Leroy, Nov. 9, 1963.

Zook, Harold W. and Dorcas (Alwine), Elkhart, Ind., third daughter, Carol Ann, Oct. 16, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Borntrager—Stoltzfus.—John Borntrager, Jr., Hartville (Ohio) cong., and Rowene Stoltzfus, Orrville (Ohio) cong., by Lester Graybill and Lester Wyse at Orrville, Sept. 7, 1963.

Burkholder—Sauder.—Luke Gehr Burkholder, Lititz, Pa., and Gladys Norine Sauder, Lebanon, Pa., by Simon G. Bucher at their residence, Nov. 2, 1963.

Diller—Reschly.—Donald Diller and Jane Reschly, both of Hesston, Kans., Hesston cong., by Peter B. Wiebe at the church, June 28, 1963.

Ebersole—Gingrich.—Elvin Sauder Ebersole and Sylvia Horning Gingrich, both of Myerstown, Pa., by Simon G. Bucher at Krall's Church, Oct. 26, 1963.

Eby—Martin.—Donald L. Eby, Smithsburg, Md., Miller cong., and Lorraine E. Martin, Marion (Pa.) cong., by Mahlon D. Eshleman at the Marion Church, Sept. 22, 1963.

Flora—Christophel.—John W. Flora, Chambersburg, Pa., and Lydia Mae Christophel, Greencastle, Pa., both of the Pond Bank cong., by Mahlon D. Eshleman at the home of the bride, June 15, 1963.

Gehman—Groff.—John M. Gehman, Donalsonville, Ga., and Norma Groff, Bird in Hand, Pa., by A. Willard Shertzer at the Bethany Church, Oct. 19, 1963.

Hartzler—Moyer.—David S. Hartzler, Newton, N.C., and N. Kathleen Moyer, Hickory, N.C., Mountain View cong., by Edward M. Godshall at Mountain View, Oct. 19, 1963.

Kandel—Troyer.—LeRoy J. Kandel, Dalton, Ohio, and Martha Troyer, Orrville, Ohio, both of the Hartville Church, by Lester Wyse at the church, Nov. 9, 1963.

King—Housser.—Elwood George King, Dunnville, Ont., Anglican cong., and Joan Elizabeth Housser, Dunnville, South Cayuga cong., by Newton L. Gingrich at the Rainham Church, Nov. 9, 1963.

Kreider—Bixler.—Earl Kreider, Wadsworth, Ohio, Bethel cong., and Elma Bixler, Orrville (Ohio) cong., by Lester Graybill at Orrville, Aug. 18, 1963.

Leatherman—Nafziger.—Vernie Lee Leatherman, North Goshen (Ind.) cong., and Janet Kay Nafziger, Tedrow cong., Wauseon, Ohio, by Russell Krabill, assisted by Roy E. Sauder, at Central Archbold, Ohio, Nov. 16, 1963.

Miller—Hamsher.—J. Philip Miller, Millersburg, Ohio, Martins Creek cong., and Kathleen Hamsher, Orrville (Ohio) cong., by Lester Graybill and Warren Miller at Orrville, Nov. 2, 1963.

Miller—Schrock.—David Lee Miller, Middlebury, Ind., and Lillian Faye Schrock, Goshen, Ind., both of the Townline C.M. cong., by Eli D. Miller, father of the groom, at Griner C.M. Church, Nov. 3, 1963.

Ours—Shoemaker.—Allen R. Ours, Harrisonburg, Va., Weavers cong., and Betty Jo Shoemaker, Harrisonburg, Ridgeway cong., by Daniel B. Suter at Weavers, Nov. 16, 1963.

Shank—Suders.—Ronald D. Shank, Marion (Pa.) cong., and Judith A. Suders, Chambersburg, Pa., Cedar Street cong., by Mahlon D. Eshleman at Cedar Street, Aug. 17, 1963.

Smoker—Myer.—Howard P. Smoker, Malvern, Pa., Frazer cong., and Rhoda H. Myer, Quarryville, Pa., Mechanic Grove cong., by C. Ralph Malin at Black Rock Retreat, Oct. 26, 1963.

Tennefoss—Mullett.—David Tennefoss, Greenwood, Del., and Ruth Mullett, Milford, Del., by Millard A. Benner at Tressler's, Aug. 31, 1963.

Warkentin—Strite.—Leon H. Warkentin and Pearl E. Strite, both of Smithsburg, Md., Stouffer cong., by Moses K. Horst at the home of the bride, Nov. 16, 1963.

Yoder—Stoner.—Allen Jay Yoder, Grants Pass (Oreg.) cong., and Anita Mae Stoner, Nampa (Idaho) cong., by Max G. Yoder at Nampa, Aug. 31, 1963.

Yutzy — Krehbiel. — Gilbert Yutzy, Haven, Kans., Yoder cong., and Margie Mae Krehbiel, Kingman, Kans., Bethany cong., by Peter Neufeld at Bethany, Sept. 7, 1963.

Anniversaries

Eshleman. Martin H. Eshleman and Ada Horst were married Oct. 30, 1913, near Dalton, Ohio, by the late I. J. Buckwalter. They lived in that area until 26 years ago when they moved to Harrisonburg, Va. They celebrated their golden wedding with open house at their home on Sunday afternoon, Nov. 3, 1963. They have six children living: Esther, Harrisonburg; Mrs. Mahlon Hess, Tanganyika; James, Hephzibah, Ga.; Mrs. R. C. Navarro, Hawaii; Sam, Walnut Creek, Ohio; and Velma, on furlough from Tanganyika. They have 14 grandchildren.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer, Ephraim L., son of Franklin and Katie (Landis) Alderfer, was born in Bedminster Twp., Pa., April 26, 1893; died at Telford, Pa., Nov. 9, 1963; aged 70 y. 6 m. 14 d. He was married to Anna Ruth, who died April 28, 1962. In March, 1963, he was married to Anna Houpt Metz, who survives. Also surviving are 2 daughters (Gertrude—Mrs. Henry L. Mack and Irma—Mrs. Wayne Burkhart), 5 grandchildren, 4 great-grandchildren, 4 brothers (Horace, William, Franklin, and Arthur), and 2 sisters (Mrs. Warren Yoder and Mrs. Walter Yoder). He was a member of the Line Lexington Church, where funeral services were held Nov. 13, in charge of Merle Ruth, Harold Fly, and Ellis Mack.

Beitzel, Nonna Jean, daughter of Walter and Loveta (Ash) Killius, was born near Pinto, Md., Nov. 29, 1938; died at the Barberton Citizen Hospital, Barberton, Ohio, Oct. 12, 1963, aged 24 y. 10 m. 13 d. On Dec. 29, 1954, she was married to Kenneth M. Beitzel, who survives. Also surviving are one son and 2 daughters (Freddie Merle, Bonnie Lou, and Kimberly Ann). She was a member of the Springs Church, where funeral services were held Oct. 16, in charge of Walter C. Otto and James Burkholder.

Blosser, Rudolph G., son of Abram and Mary (Grabill) Blosser, was born at Cullom, Ill., Aug. 24, 1875; died near Hesston, Kans.; aged 88 y. 2 m. 11 d. On Sept. 27, 1905, he was married to Katherine King, who survives. Also surviving are 6 children (Byron, Thelma—Mrs. Charlie Loucks, Melvin, Blanche—Mrs. Alton Miller, Vernon, and Virgil), 19 grandchildren, 5 great-grandchildren, and one sister (Mrs. Saloma Bowman). Three children, 5 sisters, and 4 brothers preceded him in death. He was a member of the Pennsylvania Church, where funeral services were conducted, in charge of Donald King; burial in Meridian Mennonite Church Cemetery.

Eshleman, Nathan Eugene, son of Robert and Ada (Horst) Eshleman, Hagerstown, Md., was born Nov. 7, 1963; died three days later at the Hagerstown Hospital. Surviving, besides the parents, are one sister (Doris) and grandparents. Graveside services were held Nov. 12 in the Souder Mennonite Church Cemetery, in charge of Amos J. Martin and Mervin J. Martin.

Lehman, Jeanine Kaye, infant daughter of Merlin and Janet (Sloneger) Lehman, was born Oct. 16, 1963; died shortly after birth at the Aultman Hospital, Canton, Ohio. Surviving, besides her parents, are one sister (Linda) and the grandparents (Mrs. Martha Lehman and Mr. and Mrs. Alvin Sloneger). Graveside services were held at the Kidron Mennonite Cemetery, Oct. 17, conducted by Allen Bixler.

Lichty, Daniel S., son of Simon and Sarah (Beachy) Lichty, was born near Grantsville, Md., Dec. 3, 1884; died near Oakland, Md., on the homestead which had been his home for the last 62 years, Oct. 26, 1963; aged 78 y. 10 m. 23 d. On April 25, 1926, he was married to Vernie Hershberger, who survives. Also surviving are one daughter (Ruth—Mrs. Jonas Scheffel), one son (Ralph), 8 grandchildren, and 6 brothers and sisters (Jonas, Mrs. Fannie Stutzman, Elizabeth—Mrs. Jacob D. Swartzentruber, Mary, Ross, and Roy). One brother, one sister, and one granddaughter preceded him in death. He was a member of the Conservative Mennonite Church. Funeral services were held in the Gortner Union Church, Oct. 28, in charge of Kenneth Yoder and Ivan J. Miller.

Miller, Joseph J. T., son of John T. and Fannie (Zook) Miller, was born in Holmes Co., Ohio, Nov. 20, 1876; died at the Pomerene Memorial Hospital, Millersburg, Ohio, Oct. 24, 1963; aged 88 y. 11 m. 4 d. On Nov. 30, 1899, he was married to Lovina Beechy, who survives. Also surviving are 2 sons (Donald and Sturges), one daughter (Vera—Mrs. Owen Wengerd), 15 grandchildren, 11 great-grandchildren, and one brother (Jacob C.). An infant daughter, 3 brothers, and one sister preceded him in death. He was a member of the Martins Creek Church, where funeral services were held Oct. 27, in charge of Warren Miller, Roman Stutzman, and D. D. Miller.

Risser, Fannie H., daughter of Harrison and Christiana (Horner) Ruhl, was born in Lancaster Co., Pa., June 25, 1886; died at the home of her daughter, Mrs. Roy B. Shearer, Mt. Joy, Pa., Sept. 20, 1963; aged 77 y. 2 m. 26 d. She was married to Peter H. Risser, who died in 1956. Surviving are her daughter (Loda—Mrs. Roy B. Shearer), 2 grandchildren, 3 brothers (Philip H., Milton H., and Oscar), and 2 sisters (Mrs. Catherine Stauffer and Violetta—Mrs. John E. Kreider). She was a member of the Risser Church, where funeral services were held Sept. 23, in charge of Clarence E. Lutz and Harold Forwood.

Risser, Fannie M., daughter of John E. and Barbara W. (Martin) Risser, was born near Maugansville, Md., May 21, 1881; died at the Maugansville Mennonite Home, after an illness of 4 years, Sept. 14, 1963; aged 82 y. 3 m. 24 d. Surviving are one brother (Jacob), 7 half brothers and sisters (Henry M. Baer, Adam M. Baer, Isaac M. Baer, Mrs. Stanley Martin, Mrs. Jonas Hege, Benjamin M. Baer, and Martha M. Baer), and 3 stepsisters (Mrs. S. Lesher Horst, Mrs. Susan Horst, and Mrs. Amanda Martin). Two brothers preceded her in death. She was a faithful helper to the whole family and to neighbors and friends nearby. She was a member of the Miller Mennonite Church. Funeral services were held at the Paradise Church, Sept. 17, in charge of Irvin Shank and Samuel L. Martin.

Weber, Lewis S., son of Joseph and Mary Ann (Schantz) Weber, was born near Waterloo, Ont., Oct. 8, 1894; died at his home in Scottdale, Pa., Nov. 20, 1963; aged 69 y. 1 m. 12 d. In 1918, after graduating from Goshen College Academy, he was ordained to the ministry and served in rural mission work at Almira, Ont. In 1922 he was married to Edna Bowman, who survives. They took charge of the work at the Mennonite Gospel Mission in Toronto, where he served for over 7 years. During this time he also continued his academic training. He was a graduate of Goshen College, McMasters University, and Toronto Bible College. He also attended Southwestern Baptist Theological Seminary at Ft. Worth, Texas. Surviving, besides his wife, are 6 brothers (Byron, Allen, Joseph, Newton, Orphen, and Orval) and 3 sisters (Hannah—Mrs. Herbert Snyder, Violet—Mrs. Leonard Snyder, and Beulah—Mrs. Delton Schmidt). From 1931 to 1949, the Webers served as missionaries in Argentina, Bro. Weber serving as pastor, editor, and as professor in the Mennonite Bible College. He was a member of the Executive Committee of a Confederation of Evangelical Churches in Argentina for a number of years. In 1944 he was ordained to the office of bishop by the election of the church in Argentina. He has written several books for youth and on mission work in Argentina. From 1950 to 1961 he was engaged in editorial and translation work at the Mennonite Publishing House, Scottdale. He was also editor of the **Allegheny Conference News** from 1957 to 1963. He was a member of the Market Street Church, where funeral services were held Nov. 22, in charge of A. J. Metzler and Gerald Studer.

Yoder, Emma, daughter of Solomon and Catherine (Spicher) Peachey, was born at Belleville, Pa., July 30, 1891; died at the Lewistown (Pa.) Hospital, Nov. 1, 1963; aged 72 y. 3 m. 2 d. On Dec. 21, 1910, she was married to Amos Yoder, who survives. Also surviving are 5 children (Katie—Mrs. Paul Hostetler, Grace—Mrs. Paul Glick, Mary—Mrs. Newton Yoder, Thomas E., and Solomon D.), 23 grandchildren, and 5 brothers and 4 sisters (Urie K., Solomon, Harvey L., Raymond R., Louis S., Katie—Mrs. Sam K. Yoder, Rachel—Mrs. Sam M. Yoder, Ada—Mrs. Joe A. Byler, and Eva—Mrs. Ezra Kauffman). One son preceded her in death. She was a member of the Allensville Church, where funeral services were held Nov. 3, in charge of Waldo Miller and Elrose Hartzler.

Field Notes ——— CONTINUED

Paul Stoltzfus, Tazewell, Va., was guest speaker at Elida, Ohio, on Dec. 1.

Special services at Shore, Shipshewana, Ind., observing the 30th anniversary of the ordination of Percy Miller, were held on Dec. 1. Homer North, Nappanee, Ind., spoke in the morning, and after a fellowship dinner, Homer North, O. S. Hostetler, Homer Miller, and Arnold Roth gave brief talks.

Harvey Chupp was ordained to the ministry at the Burr Oak Church, Rensselaer, Ind., on Nov. 24. The ordination was in charge of Samuel S. Miller, Kouts, Ind., assisted by Harold Myers, New Paris, Ind., father-in-law of Bro. Chupp.

Myron Augsburger, Harrisonburg, Va., will be instructor in a teacher-training course offered at Christopher Dock Mennonite School, Dec. 30 to Jan. 8.

Reprints of the article in this issue, **Money Has Meaning,** by Daniel Kauffman, are available by writing to **Gospel Herald,** Scottdale, Pa. Price, 5 copies for 40 cents; 100 copies for $5.00.

Roy D. Roth, presently studying at Oldenburg, Germany, was asked to arrange and conduct a memorial service for the late President Kennedy for the German Center for International Music Education at Garnisonkirche on Nov. 26. The North German Radio, Bremen, taped the service for broadcast purposes.

Ira J. Headings, Allendale, S.C., was ordained as bishop by lot on Nov. 26, with Elam Kauffman, Ronks, Pa., and LeRoy S. Stoltzfus, Leola, Pa., officiating.

Home Mission meeting at Millwood, Gap, Pa., Dec. 14.

A discussion meeting on Christian Family Living for husbands and wives of the three Scottdale churches was held on Dec. 7, with Dr. Paul Conrad, India, as discussion leader.

D. A. Yoder, Elkhart, Ind., who was the first bishop of the Roselawn congregation, Elkhart, preached at Roselawn on Nov. 24. He has been a minister for over 56 years.

John R. Mumaw, Harrisonburg, Va., is giving his Conrad Grebel lectures on "Born Resurrected" at the Pacific Coast Ministers' meeting, Dec. 9-14. He will give them later at Kidron, Ohio, and in Lancaster Co., Pa.

The Christopher Dock Touring Chorus, directed by Charles Hershey, will present a Christmas program at the Pequea Valley Joint High School, Dec. 14, 7:30 p.m.

Henry A. Mast, Scottdale, Pa., has been appointed editor of the **Keystone Gideon News.**

A. Lloyd Swartzendruber, Kalona, Iowa, accompanied a Gospel team from Iowa Mennonite School to Culp, Ark., Nov. 27 to Dec. 1.

Marcus Smucker was ordained and installed as pastor at Portland Mennonite Church, Portland, Oreg., Nov. 24.

New members: eleven by baptism at Souderton, Pa.; two by baptism at Bristol, Pa.; two on confession of faith at Berea, Atlanta, Ga.; one by baptism at Norris Square, Philadelphia, Pa.; eighteen by baptism in the Salem Ridge-Bethel congregation at Salem Ridge, Greencastle, Pa.; one by baptism at Bremen, Ind.

J. C. Wenger, Goshen, Ind., in a week of Spiritual Renewal meetings at North Main Street, Nappanee, Ind., Dec. 8-15. The Book of Ephesians is being studied.

Correction: The address of Reuben Clymers should be Elverson, Pa., not Douglasville, as given in the Nov. 26 issue.

Christian Living will commemorate the tenth anniversary of its founding in the January, 1964, issue. The cover will feature the picture of a Mennonite family, the Lloyd Kerrs of Telford, Pa., who celebrated their tenth anniversary near the same time as **Christian Living.** Also in that issue the editors discuss what they see ahead for the magazine in their various departments.

Evangelistic Meetings

George Reno, Akers, La., at Calvary, Brewton, Ala., Jan. 17-24. **Richard Martin,** Elida, Ohio, at Pennsylvania, Hesston, Kans., Jan. 22-27. **Marcus Lind,** Salem, Oreg., at Little White Chapel, West Glendive, Mont., beginning Dec. 8. **Howard Witmer,** Manheim, Pa., at Strasburg, Pa., Dec. 11-22. **Orvin Hooley,** Sturgis, Mich., at Maple Grove, Gulliver, Mich., Dec. 11-18.

Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 30 to Jan. 10.
Winter Bible School, at Rosedale, Ohio, Dec. 30 to Feb. 7.
Special Course for Ministers, E.M.C., Harrisonburg, Va., Jan. 6-17.
Michigan Mennonite Winter Bible School, at Fairview, Jan. 6 to Feb. 14.
Argentine Mission Conference, Jan. 10-14. Place undetermined.
Ministers' Week Program, E.M.C., Harrisonburg, Va., Jan. 20-24.
School for Ministers, Goshen College Biblical Seminary, Feb. 4-21.
Association of Mennonite Aid Societies annual conference at Goshen, Ind., March 5, 6.
Mennonite Publication Board annual meeting, Scottdale, Pa., March 20, 21, 1964.
Ontario Mennonite Bible Institute, 800 King St., Kitchener, Ont., Oct. 28 to March 27, 1964.
Illinois Mission Board, April 17, 18; place announced later.
Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.
Allegheny Conference, Blough Church, Hollsopple, Pa., July 31, Aug. 1.
Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.
Sunday School Convention, Harrisonburg, Va., Aug. 6-9, 1964.
Ohio Christian Workers' Conference, Central Christian High School grounds, Pike Church, Elida, Ohio, sponsor; Aug. 9-11.
MYF Convention, Kitchener Memorial Auditorium, Kitchener, Ont., Aug. 19-28.

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by Elizabeth O'Connor
Can you imagine what a church would be like if every member was completely committed to Christ? Fortunately, you don't need to strain your imagination that hard, for here is a book that describes such a church. You may find this almost unbelievable. You certainly will find it disturbing. Let's hope you do find it appealing. **$3.50**

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by Sarah Patton Boyle
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GOOD NEWS by J. B. Phillips
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by Cyril H. Powell
". . . a splendid, warm, and spiritual work in the area of Christian psychology. It can easily be digested and enjoyed with profit by the average Christian. Without the use of difficult phrases and words, Dr. Powell has brought great concepts and ideas in words which are clear, understandable, and strengthening."—John Drescher. **$3.00**

FIND OUT FOR YOURSELF
by Eugenia Price
Young people can discover their own answers. To help them get started, Eugenia Price offers some straight talk about talents, tastes, problems, beliefs, parents, friends, and similar matters. A real stimulus to help young people think for themselves and take responsibility. Cloth, **$2.95**; paper, **$1.95**

SEARCH TO BELONG
by Christmas Carol Kauffman
David Grant knew early in his life that his real parents were unknown. He soon decided that he must discover the truth about them and about himself. The search was long and difficult, but in the end proved worth while. **$3.50**

COOKING BY HEART
by Ruth C. Ikerman
This morale-building book will bring a bit of cheer to any day. Cooking by heart means to the author more than cooking by memory. It means with the heart—making every kitchen labor one of joy and love. Each of these 29 chapters opens with a Bible verse, then an anecdote or story about the recipe which follows. A prayer, related to the recipe, concludes the chapter. **$2.00**

MENNONITE COMMUNITY COOKBOOK
by Mary Emma Showalter
Drawings by Naomi Nissley. Color plates by M. T. Brackbill. Many of these eleven hundred recipes were copied from better-plattered and yellowed notebooks in Mennonite kitchens. Casual directions which called for a "dab of cinnamon" or "ten blubs of molasses" are translated into standard measures and directions to make it easy for you to capture the wonderful individuality and flavor of Mennonite cookery. Treasured as a gift, especially by brides. **$5.50**; thumb indexed **$6.50**

THE SNOWY DAY by Ezra Jack Keats
Peter wakes up on a winter morning to find that a deep snow has fallen. Very soon he has on his snowsuit and goes out to have many adventures. A lovely picture book, full-color on every page. 1963 winner of the Caldecott Medal. (Ages 3-6) **$3.00**

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by Nora S. Unwin
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THE LIFE OF SAINT PAUL
by Harry Emerson Fosdick
Paul's story, very well told, for juniors and intermediates. Alive with adventure. This adventure is what the 9-14-year-old children will study in January to March, 1964, Graded Sunday-school lessons. **$1.95**

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by Esther Eby Glass
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THE BRONZE BOW
by Elizabeth George Speare
Author of **The Witch of Blackbird Pond.** Daniel had but one purpose in life—to drive the hated Romans from his land of Israel. Even the teaching of the unusual rabbi, Jesus, had little effect. Dragging his friends with him, he plunged closer and closer to disaster. But Jesus' teaching could not be ignored —it was like a splinter under the skin— and finally Daniel learns how love alone can give him and his people the freedom they seek. 1962 Newbery Medal winner. (Ages 10-18) **$3.25**

ITEMS AND COMMENTS

BY THE EDITOR

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An illustrated 149-page book on the sign language, entitled "Talk to the Deaf," was issued in Springfield, Mo., by the Gospel Publishing House of the Assemblies of God. The volume gives a visual and written description of more than 1,000 signs and motions used by the deaf, including signs for words and phrases. It has 700 illustrations. It is invaluable for those interested in the deaf who wish to converse with them.

• • •

Church construction increased to $87,000,000 during August, a gain of $3,000,000 over July and $8,000,000 over June—but still $3,000,000 less than August 1962—the U.S. Census Bureau reported in Washington, D.C.

• • •

More than 1,000 Negroes who held a meeting in Birmingham, Ala., in the wake of the church bombing that killed four young girls expressed their willingness to march on the Alabama State House and deliver a black wreath to Gov. George C. Wallace. The segregationist governor has been charged by many with responsibility for the deaths through his obstruction of integration efforts. At the mass meeting following the tragedy, the crowd was told by Ralph Abernathy, treasurer of the Southern Christian Leadership Conference:

"You and I must join in a march on the state capital. . . . We must take a wreath to the State House." Fred L. Shuttlesworth, another Negro Baptist integration leader, took the podium and asked: "Would someone make a motion that we join in a march on Montgomery?" In response to the motion, made by A. D. King, brother of Dr. Martin Luther King, Jr., everyone stood.

• • •

The closing rally of the Billy Graham 25-day Southern California Crusade set an all-time record with a reported attendance of 134,254 persons filling the Memorial Coliseum and another 20,000 remaining outside the Coliseum to hear, by loudspeaker, a typically militant attack on national and personal evils prevalent today. An intensive follow-up program of visitation evangelism was scheduled and is now operating, where members of 750 Los Angeles churches seek to enroll the reported 40,000 who made "decisions for Christ" with the expectation that another 30,000 persons will make "decisions."

• • •

Michigan's attorney general has refused to intervene in a county school dispute involving uncertified teachers for Amish children. The state had charged 11 Amish farmers of Hillsdale County in south central Michigan with violating education laws by refusing to send their children to a state-certified school. Mr. Bartlett said 52 children of the 11 farmers are enrolled in two one-room schools—one conducted by a 16-year-old Amish girl, the other by a 19-year-old Amish youth. He contended that neither is eligible to teach school under Michigan statutes since neither attended school beyond the eighth grade.

Henry Wagler, one of the 11 farmers cited, put the case for his sect: "We are not against the law as long as it does not interfere with our religious beliefs."

• • •

"It is not the time to solve international problems by means of wars. Carrying on wars with A and H bombs will terminate human existence at the same time they solve problems," said a group of 12 delegates representing such religious groups as Shinto, Buddhism, Christianity, and new religious sects of Japan. They just completed a world-wide tour.

Motivated by the partial nuclear test ban treaty signed by Britain, Russia, and the United States, the purpose of this tour was to congratulate leaders who support the treaty and to pursue the pact further into one of complete nuclear test ban.

Their schedule included visits to the Vatican to meet with Pope Paul VI; Geneva to meet with Dr. W. A. Visser 't Hooft at the World Council of Churches headquarters and to visit the headquarters of Moral Re-Armament and the Disarmament Conference of 18 nations; Paris to meet with President DeGaulle; Moscow to meet with Premier Khrushchev; Bonn to meet with West German Chancellor Adenauer; Washington to meet with President John F. Kennedy; and New York to meet with Dr. U. Thant, General Secretary of the United Nations.

The group left Japan on Sept. 14 and returned the last of October.

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The first Protestant university in Congo opened this fall in Stanleyville. With courses open to all who have completed a six-year secondary course, it offers training for future ministers, teachers, nurses, doctors, and other professional people. Classes are conducted in both English and French. Plans for the university have been in progress for the three past years, but the school still had difficulty finding enough qualified teachers.

• • •

In a study of religious broadcasts carried on 44 commercial stations in Japan it was noted that 59.9 per cent were Protestant, 14.6 per cent Buddhist, 14.4 per cent new religions, 7.4 per cent Catholic, and 3.2 per cent Shintoist.

A total of 66 hours during a week's schedule carried these programs. Among the 59.9 per cent listed as Protestant was the Japanese "Mennonite Hour."

• • •

Israel's Third International Bible Contest will be held in Jerusalem beginning Sept. 24, 1964. Participation from abroad is encouraged and is being arranged through radio and television stations in various countries.

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Ezra Taft Benson, member of the Council of Twelve Apostles, presiding body of the Church of Jesus Christ of Latter-day Saints (Mormon), was named president of the denomination's European Mission with headquarters in Frankfurt, Germany. His appointment was announced by Dr. David O. McKay, 90-year-old head of the 2,000,000 member Mormon Church. He succeeds Theodore Burton, who is returning to Salt Lake City for a new assignment. Effective in December, Mr. Benson will preside over 12 Mormon missions in Germany, Austria, Denmark, Finland, Sweden, and Switzerland.

• • •

Serge Lentz, foreign correspondent and one of the editors of Paris Match magazine, told the Southeastern Louisiana College Newman Forum in Hammond, La., that Christianity has disappeared from Red China. Mr. Lentz is one of the few journalists who has been behind the bamboo curtain in the last decade. Posing as a textile buyer, he toured Shanghai, Peking, and Canton. His stay in the East was terminated when he was picked up by the Chinese secret police in Canton for interrogation.

"The churches have become warehouses and union halls. Only the Buddhists have a significant amount of religious freedom. However, I heard that this is only for show—to paint the government as being benevolent.

"The cruelest thing in Red China is this: After a peasant has worked about 14 hours in the fields, he returns home to his communal housing project. The only thing that he can hear over the noise of his children, for three hours every night, is the government's loud-speaker—one in every room. This speaker blares out propaganda, patriotic songs, etc. The poor peasant is driven either to complete blankness or insanity. He becomes the most depersonalized, anonymous human tool on the face of the earth."

GOSPEL HERALD
Tuesday, December 17, 1963
Volume LVI, Number 49

A child shall lead
In many ways—
But most of all
In sincere praise.
—D.

Meditations on Christmas

By Charles R. Stinnette

"In those days . . ."

The "days" here are the days of Caesar Augustus. It is a curious irony of history that whereas the year of Christ's birth is determined in relation to Caesar Augustus, today that emperor is dated in relation to Christ. The years of his reign are designated, 27 B.C. to A.D. 14.

We are a people keenly conscious of dates. To be "out of date" is to suffer intolerable pains of social ostracism. We even think we know what will be important a hundred or a thousand years hence; and we are forever burying capsules of this culture for some future generation. The great warriors of ancient civilizations likewise commemorated themselves and their exploits in stone and pyramid; but in many cases their anxious desire to be remembered is about all we know of them today.

This raises the question: How does one determine the importance of time? Augustus Caesar for all his imperial authority fades into the background in comparison to the significance of Christ. What is it to us today that "a decree went out from Caesar Augustus"? But it is of inestimable importance to millions of people that "God sent forth his Son."

Our concern with time is one of the unspoken heritages of our Hebrew-Christian traditions. Indeed, the Christians with their Biblical background brought a new word for time to the Greek world. The Greeks used *Chronos* as the word for the measurement of time. But now the New Testament added the word *Kairos* to signify the *fulness of time*—time packed with significance. Our world has not been the same since. Through darkness and light man has not been able to forget that the days of his years have meaning and purpose—that something had begun to happen *in those days* which gives significance to every moment in history.

"All the world should be enrolled"

What teacher can use the word *enrolled* without thinking of registration day! For that matter who among us escapes the thoughts and feelings which come crowding in upon us when we think of the registrations we have lived through?

(Continued on page 1092)

FIELD NOTES

New Every Home Plan church for the Gospel Herald is Pleasant View, Goshen, Ind.

Mennonite World Conference is scheduled to be held in Amsterdam, Holland, in 1967, and a smaller preparatory conference is planned for Paraguay, S.A., in 1966.

The South Pacific Mennonite Conference, in session Nov. 28-30, elected the following executive committee: Stanley Weaver, Chinle, Ariz., moderator; Floyd Lichti, Los Angeles, Calif., assistant moderator; John T. Kreider, Downey, Calif., secretary; Henry D. Esch, Phoenix, Ariz., treasurer; Osomund O. Wolf, Los Angeles, Calif., fifth member.

The new officers for the South Pacific District Mission Board are: LeRoy Bechler, Los Angeles, Calif., president; Galen Buckwalter, vice-president and secretary; and Daniel Horst, treasurer.

Mr. and Mrs. Ira Newcomer, Seville, Ohio, celebrated their 55th wedding anniversary, Dec. 1, at their home with their family and close relatives present. They were married Nov. 26, 1908.

Arnold Cressman, Scottdale, Pa., field secretary for Mennonite Commission for Christian Education, spoke at the Avon Church, Stratford, Ont., Dec. 1.

Charles L. Heatwole was licensed to the Christian ministry to serve the Beldor Church, Elkton, Va. Mahlon Blosser was in charge of the installation service scheduled for Dec. 8.

New officers for the South Pacific WMSA are: Lena Horst, president; Viola Kennel, vice-president; Gladys Buckwalter, secretary-treasurer; and Sarah Ruth, secretary of literature.

Christian Service Training program classes were scheduled in the Ohio and Eastern Conference in the following three areas: Dec. 14, Central, Elida, Ohio, with Paul M. Miller, Goshen, Ind., as instructor; Stoner Heights, Louisville, Ohio, with Willard Roth, Scottdale, Pa., as instructor; and Neffsville, Pa., with Kenneth Good, Hyattsville, Md., as instructor.

Marcus Smucker was ordained to the ministry at Portland, Oreg., Nov. 24. Services were in charge of John M. Lederach, Hubbard, Oreg.

Ground-breaking services were held Dec. 1 for the Faith Community Church, Downey, Calif.

A Christian Estate Planning Conference was held Dec. 13 at Warwick River Church, Denbigh, Va., with John H. Rudy, Bigler-ville, Pa., the estate planner for the Mennonite Church, as speaker.

Roy S. Koch, West Liberty, Ohio, served in a Bible Conference at the Wideman Church, Markham, Ont., Dec. 4-6.

S. C. Yoder, veteran church leader at Goshen, Ind., celebrated his 84th birthday on Dec. 5. Bro. Yoder recently spent a few days in the hospital, but he has been sufficiently vigorous to have just completed the manuscript of a new book on the Old Testament prophets.

Paul Mininger, who last summer visited persons working under the Teachers Abroad Program in Africa, was the resource person in promotion meetings, Dec. 6-8, at Kitchener, Ont., and Winkler, Man. Paul Erb, Scottdale, Pa., will serve in a similar capacity at Harrisonburg, Va., Dec. 21, and at Grantham, Pa., Jan. 4.

The article by Nelson Kauffman, "The High Cost of Unwise Giving," printed in this issue is available as a reprint by writing to the **Gospel Herald,** Scottdale, Pa. Price: 5 copies for 25 cents, 100 copies for $3.50.

Change of address: The office of **El Discipulo Cristiano** has been changed from Rivadavia Street to the following: **El Discipulo Cristiano,** Roné Assef—Administrador, Espora 641, Ramos Mejia, Argentina. The post-office box has been changed from Box 449 to **El Discipulo Cristiano,** Casilla Correo 126, Sucursal 1, Buenos Aires.

Paul T. Huddle from Henderson, Nebr., to 108 Depot Ave., Blountstown, Fla. Melvin **Stauffer** from Pinckney, Mich., to 308 W. Schafer, Route 3, Howell, Mich. **I. K. Metzler** from Accident, Md., to Curryville, Pa. **Marcus Smucker** from New York City to 3002 S.E. Main St., Portland, Oreg.

Jack and Donna J. Miller, formerly from Glendive, Mont., have moved to 1410 Meadowbrook, Abilene, Texas. If there is a Mennonite church near there, they desire to be contacted.

Home Mission meeting at Oley, Pa., Jan. 1, with the theme, "Christian Stewardship in Today's World." Speakers include Raymond Charles, Lancaster, Pa.; Boyd Nelson, Elkhart, Ind.; Larry Sheppard, Lansing, N.C.; James Armstrong, Oxford, Pa.; Victor Glick, Narvon, Pa.; and Harvey Z. Stoltzfus, Elverson, Pa.

Maynard Shetler, of the Mennonite Publishing House, Scottdale, Pa., will be attending the annual midwinter National Sunday School Convention at San Diego, Calif., Jan. 28-30. He will have an exhibit of books and Bible school materials, and will conduct a workshop on vacation Bible schools.

B. Charles Hostetter and the Mennonite Hour Quartet at East Chestnut Street, Lancaster, Pa., Feb. 9.

Don Augsburger, Harrisonburg, Va., in Spiritual Life Conference at East Chestnut Street, Lancaster, Pa., Feb. 29 through March 1.

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Coming Next Week

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Angels—How Do They Affect Your Life — John H. Shenk
Needed: Christian Workers — Mrs. Ernest E. Miller
The World of Missions and Service This Christmas

Cover photo by H. Armstrong Roberts

GOSPEL HERALD

Established 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864)
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EDITORIAL

The Gospel of Great Joy

Guest Editorial

The first Christmas words uttered over 19 centuries ago were these: "Do not be afraid." And if ever there was a word relevant for us at Christmas time 1963, it is this: Fear not!

These words were spoken to Zechariah in the temple at Jerusalem, to Mary in Nazareth, and to the shepherds in the fields of Bethlehem. It is the most oft-repeated command of the entire Bible.

The angels have always prefaced their message with "Fear not." How strange that men should always fear the good! It is because we are not right with God. Bishop Andrews comments: "Your terror grows out of your error." Because we follow trails of error and wrong, we fear the good when we should fear only the bad.

What are we afraid of? We are afraid of this good news, because it might be too good to be true. We are afraid of a Gospel of salvation, afraid to talk about it, afraid to live it out, afraid to give ourselves wholly to God to work His will in and through us. We are afraid because the cynicism—the iron teeth of modern materialism—has so bitten into our souls that we are not sure but that it is too good to be true, and we don't want to appear as fools in the sight of men. We fear to be wise in the sight of God, for thereby we might seem as fools in the sight of men.

How strangely pertinent are these timeless words: Fear not! If ever there was a word directed to our time, it was this. It is a consequence of the Christmas fact and the Christmas joy that we do not have to be afraid.

Fear not, for the coming of Jesus into this world brought with it great blessing—the Gospel of great joy. It restores the glory of God to our common lives. And we all need this revelation. It is still in Him that the glory of the Lord shines round about us, transforming our routine living, changing our sordid life into a new dimension of meaning. In Him God comes close to every man's daily need. The first great gift of the Christmas message is to bring a glory into our lives: beneath the pain, a peace; within the misery, a victory; beyond the sordid, something unspeakably splendid!

Fear not, for the coming of Jesus into this world renews our courage. Instead of "great fear" His coming has brought "great joy." John Rhind has written it well: "Earth has in Him God's reassuring Word."

In Him God was making love incarnate. In Him that which was spiritual became intelligible and relevant by becoming that which could be seen, heard, handled, in living revelation. Through Him the ordinary becomes transformed. This is what happens under the influence of the Spirit of Christ—homes filled with love, labor transfigured, all high quests ennobled, all relationships of life sweetened—when Christ is at the *center* of life.

The Wise Men who entered that Christmas scene, having worshiped, returned by a different road. We, having worshiped, having opened our treasures, will now also travel a different road. And on that road we shall surely find His peace flooding our hearts.—Roy Kreider, in *Hayahad Digest*.

A Mother in Need

Lee Harvey Oswald, the accused assassin of John F. Kennedy, left, at his death, his young Russian-born widow and two infant children, June Lee, 22 months, and Audrey Marina Rachel, six weeks. At the hurriedly dug grave Mrs. Oswald, who demonstrated almost stoic composure, stooped to kiss her dead husband and to slip two rings on his finger. Then she wept bitterly. Her babies cried by her side.

We cannot imagine her feelings. We do not know. Certainly she senses that she and her children will have the stigma of a husband's and father's sin. Sympathizers and supporters have been few.

A West York, Pa., area high-school student body has acted positively. The student body organized a campaign to give aid to Mrs. Oswald and her children.

"We want all to know that we are going to do all in our power to wipe out all traces of hatred and prejudice in our land. Our first effort along these lines will be to organize a campaign to raise funds for the widow and children of the accused assassin."

William F. Goodling, school principal and the son of United States Representative George A. Goodling of Pennsylvania, said: "This might be a controversial beginning, but nevertheless it is a start in an attempt to wipe out the hatred and prejudice which are now flourishing in the U.S.A." Contributions from the general public were invited.

So it is that we do not wipe out hatred by more hatred. The atrocious act of hatred in the killing of a beloved president is not righted by more hatred. Here, in our feelings and actions toward the victims of wrong, is a place to begin to wipe out hate by love.—D.

Think on This

The average American Protestant minister would accept military service if drafted, even though he believes that war is contrary to the will of God, according to a survey of 12,000 ministers, conducted by Haverford College. Our day calls for the type of faith and conviction which is faithful even unto death.

Sometimes it takes the wonder of innocence to call us back to the really important things.

Meditations on Christmas

(Continued from first page)

Bewildered parents and children facing one of the steps that must be lived through before either will achieve emotional independence again—all this and more is a part of that word *enrollment*. Shakespeare reflects something of that feeling in his delightful picture:

"Then the whining schoolboy,
with his satchel
And shining morning face,
creeping like a snail
Unwillingly to school."

To be sure, enrollment is not all unwilling progress. For the child and the parent it represents the entrance to promising if sometimes threatening territory. For the adult preparing to vote and to pay taxes it represents both the freedom and the responsibility of civilization. In all cases enrollment involves the use of that name by which each individual alone is known.

What's in a name? It belongs to the personhood of man. It is a symbol of that which is unique and characteristic in each person. It is a reminder that the crucial task of our existence is to become, indeed, a human being—a genuine person. This is education and nurture in its deepest sense.

So the holy family went trudging up to Bethlehem in order to be enrolled. They shared the fate of countless refugees in this generation who have been driven from their homes by war and the fear of war. And Bethlehem names among its native sons, "The Prince of Peace."

"And she gave birth to her
first-born [child]"

Sometimes it takes the wonder of innocence to call us back to the really important things. Jesus Himself rejoiced that although His message was hidden to "the wise and prudent" it found a ready response in those who have a childlike purity of heart. The little girl who prayed,

"O God, make the bad people good,
and the good people nice,"

had taken unto herself the searching truth of the Bible.

For almost twenty centuries the artist and the poet have found mystery and awe surrounding the birth of Christ. Somehow this birth lends dignity to the birth of every man—life is no longer a casual thing.

There is a difference between mystery and magic. The latter implies an irrational manipulation by outside forces. But mystery is a part of our everyday experience. Birth—the very origin of life itself—remains inaccessible to our fullest knowledge.

Birth and renewal is always the occasion for rejoicing. The Bible says simply that "the Word was made flesh." Thus, when in the course of our life we behold the truth becoming a living reality, we may join in the angels' chorus, and with God's whole creation, in shouting for joy.

"No place for them in the inn"

The family of Christ were "crowded out." The animal stall and a feeding trough became a makeshift cradle. There is no evidence that the family of Christ were ill-treated or suffered discrimination. There simply was not enough room in Bethlehem to take care of all the people. So many people in our culture, while not actively persecuted, get the feeling that they were not planned for—the world seems indifferent to their most basic needs.

On the other hand, while Christ's manger reminds us that physical needs are important, bread and board are no guarantee of the good life. Man's spirit must be fed too; and this nourishment comes only when the whole man finds a deep and satisfying relationship which gives life meaning. There must be "room" for this concern in the manifold activities of our lives. While Americans are among the world's best fed and housed people, we suffer from a spiritual impoverishment which is appalling. The uneasiness and the frantic rushing after brief pleasures are but little symptoms of the starved spirit of our people. Even as Christ was crowded out of that Bethlehem inn, we may be guilty of finding no room for Him in our hearts.

"Keeping watch over their flock"

Fishermen and shepherds played important roles in the life of Christ. They lived close to the realities of life and they responded wholeheartedly to the "good news." Simon Peter and Andrew his brother were among the first to drop their fishing nets and follow Christ. And the shepherds? Well, from long past they were known as God's poets, who loved His land and His people. Who but a shepherd could see the very mountains and hills responding to God's deliverance—

"The mountains skipped like rams,
And the little hills like young sheep."

The shepherds knew the hills of Palestine above all the town of Bethlehem. The very name signifies "the House of Bread." If you were to stand on the highest point outside that city, it would look like a fertile, green island surrounded by barren country. Southward the wilderness of Judea stretched in the distance. To the east beyond the Jordan River the rough and arid Moab country rose to impressive heights and everywhere was the dry desert land.

It is hardly surprising, then, that the shepherds kept close to Bethlehem while they watched their flocks. The stage was set for the angels' message while Bethlehem slept, little knowing that

"The hopes and fears of all the years
Are met in thee tonight!"

"And they were filled with fear"

Theirs was an uncomplicated fear—a fear which quickly turned into rejoicing.

(Continued on page 1107)

Dr. Charles R. Stinnette, formerly of Union Theological Seminary, is on the faculty of the Divinity School of the University of Chicago. He is author of the recently published book, *Grace and the Searching Heart* (Association Press). He teaches in the field of Religion and Personality.

Our Readers Say—

The heading of your first editorial in the Nov. 12 issue not only stresses the need of giving but also reveals a shocking lack of respect and reverence for God. It is indeed a sad day for the church when one of its publications will stoop to such sacrilegious and blasphemous methods to attract the attention of its readers.

The fact that it is quoted as a reprint does not lessen the responsibility for its use in such a nauseating and revolting way. A church publication is, without question, the last place where such callous and disgusting indifference should be found.

—N. M. Bearinger, Elmira, Ont.

• • •

Thank you so very much for your forthright editorial entitled "Have a Peanut, God." How true! The key is individual action regardless of what others do. It is possible for most families today to give 20 per cent of their income to the Lord's work more easily than it was for families a generation ago to give 10 per cent.

Recently I had the exhilarating experience of being with a congregation which forgot all about averages and compromises to give well over $300 per member to the work of the church. Another congregation of 202 members gave over $9,000 one Sunday for missions. (They give to other causes too.) The tragedy has been that that which is so tragically abnormal has been considered acceptable.

—Andrew R. Shelly, Newton, Kans.

• • •

A word of appreciation for your editorial, "Sunday, Touchstone of Devotion" (Nov. 26 issue). It's the best article I've seen on this subject in a long time. It was written with the proper historical perspective without being "scholarly" and it stressed the urgency of "remembering the Sabbath" while remaining unentangled with the "blue law" controversy. It really spoke to my heart.

—Ted Morrow, Scottdale, Pa.

Why did God create?
What are the deep truths and lessons learned from creation?

The Doctrine of Creation

By J. C. Wenger

New Testament Witness

The Apostle John tells us succinctly that apart from Christ was nothing made. John 1:3. And Paul likewise declares that all things were created by Christ. Col. 1:16. Many New Testament passages endorse the truth of the creation account in Gen. 1 and 2. Paul speaks of Adam (Rom. 5:12-21), and of Eve (1 Tim. 2:13, 14). And our Lord Himself spoke of the original creation of one man and one woman as constituting the first family. Matt. 19:3-9. They were, said Jesus, "one flesh." The Lord God has created all things, "and for thy pleasure they are and were created" (Rev. 4:11).

The Mosaic Account in Gen. 1

The Bible begins with a majestic declaration that God in the beginning created the universe, "the heaven and the earth." At the first, the earth did not have its present form, with lovely hills and valleys, plains and plateaus, and peaks and mountains. Rather, it was water-covered ("the deep"), and darkness was all-pervading on the earth. In six creative "days" God through Christ completed His creative work. These six days are divisible into two clusters of three days each:

1	4
Light	Luminaries
2	5
Waters above firmament	Birds
Waters below firmament	Marine life
3	6
Continents appear	Land animals
Vegetation including trees	Man

Some writers are so impressed with this orderly arrangement that they actually wonder if the account is not somehow "schematized." It seems best, however, to take the account as a true and simple narrative of the manner in which a God of order proceeded to ready this planet for the creature He would create in His own intellectual, moral, and spiritual image. Eph. 4:24; Col. 3:10.

It should be stressed that this account is what we today would call "religious," rather than scientific. That has nothing to do with the account being erroneous or untrue. It has to do rather with the character of the language, and with the point of view of the writer. Scientists would be interested in the size, shape, and age of the earth; in the size, temperature, and distance of the sun; in the relative motions of the earth, the sun, and the other planets; in the number of the planets, and their moons; in the number of elements which make up the various kinds of matter; in an exact classification of the various kingdoms, phyla, classes, orders, and species; and in numberless other similar matters.

The Genesis account is characterized with extreme simplicity, much as a great biologist might explain the flora and fauna of Australia to a child in the first grade. His account would be true all right, but it would be quite different in language and point of view from a paper which he would read to a meeting of his scientific colleagues.

What Did God Create?

We cannot improve on the New Testament which indicates that God created "all things" by Jesus Christ. Genesis itself adds very little to this. It just names major grouping of plants and animals, and indicates that God made them all. Gen. 1:11 might be translated, "Let the earth vegetate vegetation." The noun is much broader than just grass. Herbs are especially mentioned, and the various kinds of fruit trees bearing fruit with the seed enclosed in the fruit. Likewise the waters are to teem with sea monsters (the noun means that which has length, and probably refers to whales, sharks, and the like) and all the living creatures, according to their kinds, with which the waters swarm. Leupold describes these latter as the "smaller fry!"

Similarly the creatures which are to fly through the air are described simply as "birds of a wing," after their kinds. The living creatures of the earth (land) are mentioned in only three major groups: (domestic) animals after their kinds, which would include cattle, goats, sheep, camels, etc.; the "creepers" after their kinds, more precisely the animals which glide along, alligators, crocodiles, etc. (what we would call reptiles); and finally the "wild beasts of the earth" (lions, tigers, and the like). Genesis enumerates the various forms of life with which Israel was more or less acquainted, and assures us that they were all created by God.

God's Unique Creation

There is a sort of majestic pause after the marine animals are created, the birds of the sky, and the domestic and wild animals, and the reptiles (this is not to be taken that some animals were created "tame" and some "wild," but rather that the animals so known to Israel were all made by God). Then God speaks out: "Let us make man in our image," and to emphasize the similarity of the image He adds, "after our likeness." This godlike being is to be sovereign over the entire creation: fish, fowl, and land animals.

Only man could have fellowship with his Maker; only man could receive a revelation from God; only man could will to love and obey and serve the Creator; only man had the innate capacity also to rebel against and defy the Almighty; and only man was destined to exist forever.

In a second phase of the story (Gen. 2) we have a more detailed account of the creature which is described simply in 1:27 as "male and female." Now we learn that man is made of the same elements as are found in the earth, "the dust of the ground" (again confirmed by the New Testament in I Cor. 15). And God breathed into man's nostrils the "breath of life"—something which is not said of any other creature of sea, earth, or sky. And with the divine inbreathing, man became a living "soul," that is, a living creature, or as we would say now: a living person.

Right from the start man bore the image

J. C. Wenger is Professor of Theology, Goshen College Biblical Seminary.

To Bethlehem

By Dorothy Harnish

I have been there before
Many times.
But anew this Christmastide,
I must journey back to Bethlehem,
To Bethlehem!

Troubled, weary heart,
Be still.
Yonder the star still shines.
Follow on—to Bethlehem,
To Bethlehem!

Here I feel Love!
Christmas is Love, God's Love.
It is Jesus.
Love was born that day in Bethlehem,
In Bethlehem!

Love, come close.
Fill my heart this Christmastide.
Fill it till it overflows on others,
That they too may be drawn back to
Bethlehem,
To Bethlehem!

Strasburg, Pa.

of his God. He began to live when he received the divine inbreathing. God also gave this noble creature a pleasant occupation, to dress and keep the trees of the Garden ("Paradise") of Eden ("Pleasure").

But the man needed more than air, food, work, and fellowship with his Maker. He also needed human companionship. And so God first showed man that no other creature on earth possessed his intellectual, moral, and spiritual qualities; none corresponded to him. So the Almighty caused the man to sleep, and He took the woman from man's side, close to his very heart, for woman is made in the same divine image as the man.

And so being of one nature the man found the "helper" which he craved, one with whom he could work and worship and found a home. And the narrative draws a basic lesson for the race at this point, the divine law to "leave and cleave" to which Jesus so effectively appealed in Matt. 19.

The Deeper Lessons in Gen. 1 and 2

Many of the points about which we of today are curious are not answered in Genesis. But the deeper lessons are there for those illuminated by the Spirit of God. In his 1936 book, *Old Testament Law and History*, H. S. Bender made an attempt to analyze the account and his lessons include the following:

1. God existed as a divine Being before the foundation of the world. Pantheism is not Christian.

2. God is the Creator of all things, the sovereign Lord of the universe.

3. God is the creator of the life and soul of man as well as of his body.

4. God created the earth out of nothing ("ex nihilo" as the theologians say it), in an orderly manner, and by divine fiat ("He spake and it was done").

5. At first God's creation was perfect and good, a realm of law and order and purpose.

6. God created man to use, enjoy, and master the material creation, including his own body. (The whole creation is a sort of erector set for man to use for his good and for God's glory.)

7. God created man as a unique being, with a nature like unto God's, capable of fellowship with Him, and responsible to Him.

8. When we turn to the New Testament, we see the glory of Jesus Christ as the agent of God in the entire work of the creation.

Many of the Psalms speak of God's beautiful creation. Several of the most beautiful are 19, 104, and 136. And, best of all, the God of creation is also the God of redemption, the One who gave His only Son for our salvation. "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psalm 90:1, 2). "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! . . . For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (Rom. 11:33, 36).

Goshen, Ind.

Making Christmas Real

By James Payne

"Jesus," "Christ," "the Babe of Bethlehem," "Saviour," and "Lord" are common terms to Americans. To some of us they have meaning, to others a greater meaning, and to many little meaning. We take Christmas for granted. Every year we hear these words: "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him" (Matt. 2:1, 2). "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. . . . And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night" (Luke 2:1, 3-8).

We cannot remember our first Christmas. We can only vaguely imagine how we would feel if we were hearing for the first time this year the Christmas story. And, yet, there are millions of persons in the world to whom the terms "Jesus," "the Babe of Bethlehem," and "Saviour" mean less than nothing, if this is possible. They have never heard the terms.

We may try in various ways to make

Our Mennonite Churches: Hopewell

At Kouts, Ind., the first Mennonite Sunday school was organized in 1918 with 18 members. Services were held in the homes and in the Cook Schoolhouse located south of town. Since there was no resident minister, they had preaching only once a month when visiting ministers came from Illinois. Later that year the Indiana-Michigan Conference took up the work. In the summer of 1919 they built the first church building south of town. The congregation outgrew that building and in 1952 they built again, this time locating at the north edge of Kouts. The present membership is 286. Samuel S. Miller has served as bishop and pastor since 1953; John F. Murray is assistant pastor.

Christmas more meaningful. Without a meaningful experience with the Babe who grew "in wisdom and stature, and in favour with God and man," Christmas is unreal. For Christmas cannot affect us until it makes us "tingle" with its effect. We must know, believe, and obey the teaching of the Man, Jesus. The way to put Christ into Christmas is to know Good Friday with its accompanying passion, heartbreak, and apparent tragedy.

No one can know Good Friday without also knowing Easter. We know the Easter of lilies, new clothes, and new life upon the earth. This is not Easter. If it were, one half of the world could never know Easter. The Easter that gives meaning to Christmas is the message of the angels. ". . . Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you. . . . And they remembered . . . and returned . . . and told all these things . . ." (Luke 24:5-9).

Let us put Christ back into Christmas by putting Him back into Easter and back into the world where He truly changes the hearts and lives of sinful men. Let us make Christmas significant by saying, "Speak [Lord]; for thy servant heareth" (I Sam. 3:10).

Martinsburg, Pa.

He came down to earth from heaven
Who is God and Lord of all,
And His shelter was a stable,
And His cradle was a stall;
With the poor and mean and lowly
Lived on earth our Saviour holy.

If Joseph could have flashed before the innkeeper a "crisp new ten-dollar bill," how different the story of His birth might have been! Many people of status make their way through circumstances like this by their "position" and "possessions." There is always "room" at the hotel or inn if the right person says the right word. It may be the innkeeper's own bed, but with status you are "in" and not "out." We would have Him born in a family with money and prestige! We don't want our children "handicapped" by poverty!

His Appearance

"Beauty" is a prime status symbol of our day. If one doesn't have it naturally, then much money is spent to attain it. How did Jesus rate—was He beautiful or handsome? Isaiah prophesied: "He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is *no beauty* that we should desire him." What a misfortune and handicap! He had a lot of beauty, but not the skin-deep variety that the world idolizes!

If we were arranging for His birth in a culture and society that spends millions for beauty culture, we would arrange things so that there would be an automatic attraction for Him so that He "could win friends and influence people." The birth of our Saviour cut through all these status symbols, including the ones over which we have no personal choice—our parents' wealth, our father's occupation, our personal characteristics.

His Humble Ministry

Throughout His ministry the "common people heard him gladly." And the birth announcement came to the "lowly shepherds." We, of course, would choose a more dignified way to announce the birth of the Christ child! Certainly we wouldn't begin with the sheepherders on the plains or in the hills.

His forerunner, John the Baptist, was not a slave to convention or status symbols. In our day he would be branded as a "beatnik." His robe of camel's hair and his leather girdle were not the latest in fashion. Neither was his menu of locusts and wild honey served at the "Waldorf Astoria" of his day. If Christ were to be born today, we would hire for Him a top business executive who had all the polish and sparkle to "put Him across" and get His ministry into quick acceptance!

When Satan tried to trip our Saviour into a short cut to prestige, power, and

This Christmas—are we seeking status, or the Babe of Bethlehem who broke our "status symbols"?

Christmas and Status Seekers!

By Norman Derstine

Suppose we were asked to lay the plans for Christ's birth; we were given this power and prerogative and it was to take place this year—what plans would we make for His entrance into our "status-seeking society"? We cannot read Vance Packard's book on *The Status Seekers* without thinking of Christ's lowly birth and life and how this speaks to our times. Christ gave up His status when He was born. "[He] stripped Himself [of all privileges and rightful dignity] so as to assume the guise . . . of a servant . . . , in that He became like men and was born a human being" (Phil. 2:7, Amp. Ver.). In His short span of life He broke all the status symbols that our society is clamoring for and climbing toward.

"Is America a Classless Society?" Packard gives us an emphatic "No" to this question and then gives us a searching investigation of the status and class structure of our society. The car you drive, the church you attend, where you went to school, the house you live in, the clothing you wear, are brandings of your place in society. Not all our status symbols come to us by personal choice, but many of them do. Jesus spoke to our age, by His birth and life. Let's see how He cut across status symbols and lines in a way that speaks loudly to the spirit of the times in which we live.

His Home Town

He was born in little Bethlehem and not in the historic, traditional city of Jerusalem. It was prophesied, "Thou, Bethlehem Ephratah, though thou be *little* among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." If we were arranging for the event in our day, we wouldn't choose Eureka, Metamora, or some other little town; we would arrange to have Him born in the nation's capital! While it is true that Bethlehem was not His home town, being from Nazareth did not help matters at all! He had to live down the saying or proverb: "Can . . . any good thing come out of Nazareth?" We do not catch the full force of this remark until we paraphrase the question by asking, "Can any good thing come out of Skid Row? out of Harlem? from across the tracks?" Christ suffered the humiliation of growing up as a boy in the wrong town.

His Family Status

Not only did He live in the wrong town, but He was born into a poor family too. Mary and Joseph were people of good character, but not people of "position" or "possessions." These two status symbols He did not have. The wealthy were required to bring a lamb for the sacrifice of purification at the birth of a child. His parents offered a pair of turtledoves. They were in the poor or middle class of society. Position and possessions are often found together. The father's job frequently determines the income of the family. Joseph was not a priest, teacher, or lawyer. He was only a carpenter. People didn't expect much to come from this lad born in this home. They would say, "Is not this the carpenter's son?" as if to say, If He were from a family with more prestige and status, we wouldn't be so startled by His speech!

Norman Derstine, Eureka, Ill., is pastor of the Roanoke Mennonite Church.

status, He refused to bow down to him and take the worldly glory and fame He was offered. And in His famous Sermon on the Mount, He told us that Satan would try to get His followers to bow down to these "status symbols." He said we shouldn't be overanxious about what we are to eat, and wear, but we should put His kingdom first in our interests. Here are a few chapter titles and quotes from the book, *Status Seekers*, that clearly reveal that many of us need to hear the Christmas story over again —not just the story, but the real meaning of His lowly birth.

(1) Snob Appeal—Today's Home Sweet Home. A real-estate advertisement sets the tone of our age—"An unbelievably lavish, hand craft manorial estate, for a very limited number of affluent families of good taste."

(2) Choosing a Proper Address. A person seeking a house said, "We had to eliminate a few places that were pretty good, simply because I knew that they were poor addresses for a management man in our company."

(3) Totem Poles of Job Prestige. A man said, "In this town I'm snubbed socially because I get only $1,000 a week. That hurts."

(4) Shopping for Status. It has been discovered that "If the store is too high-styled, the blue collar worker's wife's sixth sense tells her she will be subtly humiliated by the clerks and other customers because she is out of her depth classwise."

(5) The Long Road from Pentecostal to Episcopal. Not, what does a church believe, but what is its status in a community? "Individual Protestant churches tend to become 'class churches' with members drawn principally from one class group."

If we were asked to prepare for Christ's birth, how would we introduce Him to the world? Would we introduce Him on the wings of "status symbols"—or would we cut right across these lines because He is not only the Saviour from sin but the Saviour who would deliver us from the crushing pressures of a "status-seeking society"? The cross is a symbol—but not a "status symbol." Will you be true to the real spirit of Christmas and take up your cross and follow Him?

Eureka, Ill.

Prayer Requests

(Requests for this column must be signed)

Stand in praise and petition for the fulfillment of the purposes of God in the Illinois churches involved in the Life Team ministry.

Pray that our homes may be Christ-centered, especially during this Christmas season.

Love Came—There Was Light

By Henry Helmuth

It was close to Christmas time in the wooded mountain territory of the Northwest. There was a great deal of excitement among the citizens and rangers of that area—a five-year-old was lost.

More snow fell as the searchers looked frantically in every cave and on every mountainside. But no Bobby could be found. As evening came, the weary, heartsick father turned back home. Dejectedly he kicked against what seemed to be a log in his path. But when the snow fell loose, a small boy stretched, sat up, and exclaimed, "O Daddy! I've found you at last!"

Now, who found whom?

The bleeding heart of the older man knew that it was he—not Bobby—who had done the searching and finding.

During these Advent days—as we hasten toward Bethlehem (or do we?) with accelerated steps—men sometimes learnedly talk about the search for God and the discovery of the Divine.

But it was not God who was lost; it was man! Nor was it man who found God; it was God who found man. God has come to man—man who was in a dark and locked room. God opened the door and found us, and He brought us into the fold of His grace and forgiveness through the Christ child of Bethlehem.

When Love came down, there was light. The light which Jesus brings is a revealing light. "In him was life; and the life was the light of men" (John 1:4). The man who reacts in hostility to Jesus has loved the concealing darkness rather than the revealing light. The light which Jesus brings is something which shows things as they are.

Long ago the cynics said that men hate the truth, for the truth is like the light to sore eyes. At this season the world is lost in the wrappings. The revealing light strips away the externals, the disguises, the outer wrappings and trappings, and everything stands revealed in the naked and awful loneliness of what it essentially is. We never see what our lives are like until we see them in the light of Jesus. Jesus Christ is the very ray of God! Jesus often drives us to God by revealing us to ourselves. If a man regards Christ with love, even with wistful yearning, for him there is hope.

The light which Jesus brings is a guiding light. When Jesus comes into life, the time of guessing and of groping is ended; the time of doubt, uncertainty, and oscillation is gone. Thus we can say with the confidence of the shepherds, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Without Jesus we are like men groping on an unknown road in a blackout. With Him the way is clear.

Human eyes caught the shining light of the beaming star and reflected its bright message to men throughout the world. In that great epoch of history, success for the star was assured only by human channels present to carry its message. Since then, tens of millions of Christians have caught that light reflected into their hearts by other humans. Consider with me the words of the poet, "Though Christ a thousand times in Bethlehem be born; if He be not born in thee, thy soul is all forlorn."

Today let us ponder the wonder of God's love in the Christmas miracle. The incarnation tells us that the mainspring of the being of God is love. This act of God is not for His own sake, but for ours. As Augustine had it, "God loves each one of us as if there was only one of us to love." Let us thank Him for having found lost mankind and for having brought us into the warmth and light of Bethlehem's manger. May you have the heart of Christmas, which is love.

Mountain View, Ark.

A Prayer

FOR THIS WEEK

Dear God,

We thank Thee for the Christ who came to us in such a lowly way. We thank Thee for Thy plan for sinful man. We thank Thee that this plan includes whosoever believeth.

As we approach this Christmas season, Father, help us to keep Christ in Christmas. May we seek guidance from Thee and may Christ, the true meaning of Christmas, be so vivid in our minds that we will not sin by allowing other scenes to impress themselves upon us.

As we think of giving gifts, dear God, may our minds be drawn to the greatest Gift that was ever given.

As we go shopping, may we be reminded of the great price that was paid for our redemption.

Father, as we see the lights, may we see the glory of the Lord as it shone round about the shepherds. And as we hear the carols, may we be reminded of the first carol that was ever sung by the angels from heaven.

Help us, Lord, to bring Thee glory in all we do and are. In Jesus' name, Amen.

—Ilva M. Grieser.

The High Cost of Unwise Giving

By Nelson E. Kauffman

(Reprinted by request from the *Gospel Herald*, Sept. 11, 1962 issue.)

Millions of American people, thousands of them Mennonites, give multiplied millions of dollars to religious causes and to charity, but much of the money goes into the pockets of dishonest, deceiving persons. There is no deception so easy, and no racket so lucrative as the religious racket. People are carried away by a good-sounding program, and will give their hard-earned money to a radio speaker, or writer, or evangelist, whom they are deceptively led to believe is doing a good work, but whom they have never investigated. At the same time they often will refuse to give to their own church whose program and balance sheet are always open to inspection.

The most notable and recent illustration of deception is a religious racketeer, radio speaker, supposed evangelist, on the west coast, who was murdered June 1 in a hotel room by the husband of the alcoholic woman for whom he was divorcing his own wife.

The attorney for the defense says this trial "will rock California." He says further, "There are facets in this case that will make Elmer Gantry [the epitome of religious deception in Sinclair Lewis' novel] look like a saint."

This man deceived many Mennonites into giving money for "Bible for Prisoners"—money which went into his own pockets (he had 24 $100.00 bills in the $3,500.00 of cash found on his person when shot, according to the newspaper report) and helped him in his immoral course. The value of property which he accumulated, according to his home town newspaper, "is estimated conservatively at over a quarter million dollars," of which he willed none to his wife.

He had programs on fifty radio stations begging for money. He lamented the divorce rate as well as the drunkenness over the air while, according to the newspaper, engaging in both evils.

Another person who possibly did a good work for a while but carefully organized a board, which he could control, to own his property, and give a show of confidence, is a man who began a movement by personal witnessing, and built up a large independent organization. He recently divorced his wife and ran off and married his secretary. A brother who was close to him reports that he changes the personnel of his board every year so that no one except himself knows his real situation, and so that he is able to control it. A brother in California told me he personally saw a contributor hand this religious promoter a check for $3,300.00 for his program. Today this man's organization owns property worth hundreds of thousands of dollars. There are few men, if any, who can stand an independent work, collecting money and giving no public accounting of income and expenditures.

The story of a man who toured our churches for funds for a Middle East project is scarcely any better. He captured the confidence and purse strings of many Mennonites and others, accumulated huge sums, refused to give audited accounting, and today is disowned by organizations he claimed to be and was slightly associated with. Our Mennonite organizations got letters from those organizations warning us of his deception. It is most dangerous for any man to collect money from God's people and then have an organization which he controls to qualify for tax deduction. Such a leader's real need is for a board which can give him counsel and control.

Thought for the Week

Christ chose the way of the manger, the wilderness, and the cross.—D.

I wrote to one of the great "divine healing" organizations asking for tax deduction certificate and a financial report. They sent the first immediately, but weeks later, after asking again for a financial report, I received a letter saying they made their report public once, then people used the income as a tool against them; so since then they never make their financial report available to their contributors. But what reasonable person would object to what they got in, if they used it properly and wisely? What would happen if our church boards, or any denominational board, began to withhold reports from the contributors! Would our people tolerate a congregational treasurer who refused to give reports?

I asked a world organization for a copy of its financial statement and got one. I then also asked how they could take a pastor from his field to a city, keep him a week for a pastors' conference, and send him back again for only $15.00. The organization's paper said they were doing this, and begging people to send $15.00 which would cover the "complete cost" for a pastor to a pastors' conference. In a letter I received, the writer said, "As a matter of fact, in most instances the $15.00 does not cover the entire cost of bringing a national worker from his home to the place of meeting, provide food and lodging, and then transportation back to his home." Yet the publicity said "just $15.00 will cover the complete cost of the conference for a faithful servant of Christ." Is this type of publicity honest? Why say $15.00 is enough? Obviously so that you will think how much more efficient this organization is than your board, and then give it your offering, rather than to your own church board!

Meanwhile this world organization received $3,989,000.00 and spent $714,900.00 for promotion and publicity, and $574,000.00 for administration. These two, publicity and administration, ate up $1,289,400.00 or approximately 80 per cent of the total intake. What would you say if your mission board spent your money that way?

Why does such an organization doing the Lord's work use deception to get money?

It has been reported to me by the Overseas leaders of our brotherhood and also the General Conference Mennonites that the so-called faith and unattached missions are the ones that spend fantastic sums, live with luxurious furnishings and transportation, which is shocking, and of which their supporters are unaware. Why? They do not need to report their program, income or expenditures, to anybody who has the authority to call the program into question. The faith worker would defend himself by saying he is responsible to the Lord and the Holy Spirit, and that is safer than to be responsible to a church organization. People actually believe this and pour dollars of hard-earned money, which belongs to the Lord, into the unaccountable coffers of expensive individual programs.

Surely our own brotherhood should have had enough experience being deceived by independent faith works. Regardless of how sincere the person is, or how much good he is now doing, or how much he believes in trusting God and not a board, it is too dangerous and unwise for any Christian who wants to be a good steward to give money to any person or organization which is not ready at the same time to furnish a complete, adequately audited, financial report.

The warning of Jesus is especially appropriate here: "Take heed that no man deceive you." We are in no position to give to any organization or individual we do not have the time, skill, or information

to investigate! We only contribute to the disgraceful deception which is a shame to the cause of Christ, when we give money to any organization that refuses to make its financial record public. Before we give to any independent or faith work we should take time to write to the organization and request information. Recently a publication came to my desk from an organization which was new to me. It reported a great program in areas of great need. I wrote—

"This organization is new to me, and I would be interested in having some more information on it. What is the organizational structure of your program? Do you have a board? Do you publish a financial statement? If so, I would be pleased to have one. Are you interdenominational, or nondenominational? I would be interested in knowing how you relate to the work of the denominations in foreign countries. There is an almost endless call for funds, and if one thinks about contributing to these causes, one is of course impressed with the need to be careful in giving, that the money that is given is used wisely and is under administration of a reputable organization."

I believe we are obligated to get such information before we can conscientiously give any money to an organization. If this is refused, is unclear, or questionable, the organization should not have our support. If we cannot interpret their letter, our pastor can help us.

Look magazine, March 15, 1960, carries an article, "Where Do Your Charity Dollars Go." Find it in your public library and be informed. Here are some quotations:

"Over 23 cents out of every dollar you shell out for its [National Tuberculosis Association] Christmas Seal campaign is really eaten up by fund-raising expenses." "It actually spent less than $900,000 for research out of 25 million you gave its various chapters." Of the American Cancer Society, "Its national headquarters gets half of the local take. Out of the Chapter's half, over $300,000—or some 55 per cent of the total —went for wages." "How much of your dollars, meanwhile, do the rackets get?"

"There are four basic steps you can take and protect yourself—

"1. Never give to any street solicitor unless the drive has been officially certified by your community. Los Angeles has solved the problem by banning all such appeals.

"2. Under no circumstances should you ever respond to an appeal by telephone. Invariably, this means that a 'boiler-room' operation is playing you for what it can get.

"3. Never donate to any cause that has sent you unordered merchandise. You are under no obligation to return it. If you mail back a contribution, you can be certain that most of it will not reach the unfortunates for whom the charity was organized. Nationally, there are two outstanding exceptions: the seal campaigns for the National Tuberculosis Association and the Crippled Children's Society.

"4. If in doubt, check with your local Better Business Bureau."

Our own church boards and conferences are worthy of your support, their records are public, and you have an opportunity to register your concerns about the use of funds. God not only holds us accountable for giving proportionately and largely, but also for giving to trustworthy causes.

Reprints of this article are available by writing to *Gospel Herald*, Scottdale, Pa. Price: 5 copies for 25 cents; 100 copies for $3.50.

I was a young boy, I spoke about peace as a boy, I thought about peace as a boy, I argued for peace as a boy; when I became a man, I gave up boyish reasons for rejecting the way of violence. For now I walk in Christ's peace by faith, one day I shall walk by His side; now I know Christ's peace in part, one day I shall experience it perfectly. So conscientious objection, alternative work assignments, and Christ's enduring peace remain, these three; but the greatest of these is Christ's peace.

—Milton Lehman
Peace Section, MCC.

Two Brothers

By Stanley C. Shenk

At the beginning of the story of the prodigal in Luke 15, we see the impatient young man embarking upon his journey to the far country. And it is soon very apparent that he is on the broad road that leads to destruction. This is so obvious to us that it scarcely needs comment. And what was happening was likely pretty obvious to the elder brother, too. While he didn't *know* the actual details of the young fellow's life in that distant land, he probably was able to make a series of accurate guesses. One can just hear him. "Tsk! Tsk! It's certainly too bad about the boy. He must really be living it up. Well, he had it in his system, and I guess it was bound to come out. He'll just have to learn his lesson the hard way."

But when it came to analyzing himself, the elder brother was as dumb as they come. He was quite proud of his superior morals and his efficient work, *but he was on the broad way, too!* He would have been the most surprised man in sixteen counties to hear it, but the statement is true. In one way, the two brothers were quite different. One was wild, headstrong, unrestrained, and a full-blown son of Satan. The other was moral, industrious, and a pillar of respectability, but he was also hard, stubborn, selfish, and self-righteous. The two brothers were different, yes, but their difference simply lay in the fact that they were different kinds of sinners. Both of them—not just the prodigal—were on the broad road that leadeth to destruction.

And mark my words, there's more hope for the prodigal type than for the elder brother type. The prodigal knows he's a sinner and may come to the point of repentance. The elder brother glories in his goodness, and doesn't think he *needs* to repent.—*Herald Youth Bible Studies.*

*

Some people will trust God for the salvation of their souls, but they won't trust Him with the key to their cash boxes.

PEACE AND WAR

But the Greatest of These . .

If I speak of conscientious objection, but do not have Christ's peace at Christmas, I am a jingling bell or a towered chime. And if I have a prophetic voice and understand all arguments for the abolition of war, and if I have all faith, so as to remove the mushroom mountain, but have not Christ's peace, I am nothing. If I give away all I have for 24 consecutive months, and if I deliver up my body for medical research, but have not Christ's peace, I am nothing.

Christ's peace is enduring; it abides on the job as well as off; His peace is not worn self-righteously; it is not exhausted when exposed to wartime hysteria. Christ's peace does not insist on physical security or on good-paying jobs; it is not hypocritical or good only when the gang is in good morale; it does not rejoice in the life of ease, but rejoices in suffering for righteousness' sake. Christ's peace keeps one in all trials, calms one in all storms, sustains one through all doubts.

Christ's peace never ends. As for nuclear pacifism, it will pass away; as for conscientious objection-for-tradition's-sake, it will cease; as for Selective Service exemption for CO's, it will pass away. For our human, finite conscience is imperfect, and our civilian work performance is imperfect, but when the perfect peace is present within, the imperfect will diminish. When

Nurture Lookout

"The Twenty"

By Arnold Cressman

After they had crossed the difficult Alleghenies and the mighty Niagara, some of the early Mennonite pioneers settled for good at "The Twenty." It was called that because it measured the miles from the United States border. Others struggled on, cut their way through the Beverly Swamp, and finally set up shop in today's Waterloo County. I don't want to stretch the illustration too far, or say anything unkind about the forefathers of the fine people who still live in the Mennonite community now called by a different name than "The Twenty." But wasn't it a good thing that somebody pushed on? Probably there were a lot of reasons why Mennonites should have been satisfied to stay at "The Twenty." Yet there are always some adventurous souls who push on—even though many good reasons can be given for settling with the *status quo*.

The recent Sunday School Centennial at West Liberty, Ohio, and the anniversaries at Masontown, Pa., and Preston, Ont., have helped us to see the good things the Sunday school did for the church. Speeches by J. C. Wenger, J. J. Hostetler, and Edward Stoltzfus dealt with this general area. By bringing together the various points made, they total *twenty*.

The Twenty good things the Sunday school brought to the church are these:

1. It kept the church alive and growing and deepened spiritual life.
2. It gave new appreciation for Christian concerns such as holiness, missions, and nurture.
3. It developed and fostered stewardship from the "penny offering" to "Stewards of the Gospel."
4. It made the Gospel clearer through study and discussion.
5. It raised the level of morals.
6. It produced Christian workers by encouraging lay participation and the use of spiritual gifts.
7. It gave a new vision of faith and life and developed real spiritual fellowship.
8. It created an atmosphere for evangelistic meetings which became the main source of church growth.
9. It produced a concern for world evangelism.
10. It helped develop a spiritual discipline by insisting on regular attendance, Bible study, and family worship.
11. It made corporate worship more meaningful.
12. It became the initiator of service programs.
13. It gave a place in the church for children.
14. It helped to unify the brotherhood and brought a church-wide harmony on many things.
15. It gathered and kept young people in the church.
16. It greatly increased Bible knowledge.
17. It helped the church to drop normative traditions such as the German language and the severe garb.
18. It gave appreciation for the clean life; pointed up the evils of alcohol and tobacco.
19. It fostered a spiritual climate that prepared for the establishment of church schools and colleges.
20. It helped the church see the need for various other nurture emphases such as the summer Bible school and the Sunday evening Bible meeting.

So the Sunday school has a pretty good record. Because the above nurture needs were not adequately met, or not at all in some cases, the Sunday school began to meet them. Or as Paul Lederach pointed out at West Liberty, the Sunday school was in fact the church in those early days. It was the church because it did what the church must do; it gave room for lay participation, made the Gospel relevant, prepared workers, made use of spiritual gifts, and engaged in evangelism.

Yet we are always arriving at "The Twenty." Some will be satisfied to stay there. Some will see possibilities ahead. I wonder what the early opposers of the Sunday school would say now. But a better question, What will we say to the people who may want to push on from here? And here's a quote from Ed Stoltzfus' West Liberty speech, "The ones who worship the far-seeing leaders of yesterday are often the ones who crucify the leaders of the creative new movements today."

Arnold Cressman is secretary for Mennonite Commission for Christian Education.

Where God Comes In

By Ralph W. Sockman

How old is Christmas? Viewed as a festival, it is only about sixteen hundred years old. We have no record that the Feast of the Nativity was celebrated prior to the fourth century. But is that the date by which the age of Christmas is to be determined? Presumably most of us would say that Christmas, the birthday of Jesus of Nazareth, dates from the decree of Caesar Augustus, in obedience to which Joseph and Mary went up to Bethlehem to register. But the beginning of Christmas may be dated as we might calculate the beginning of a church. We might say that the age of a church dates from the day it was opened for worship. Or we might hold that the birthday of a church is the day on which the cornerstone was laid. Or we might go further back and say that a church began at the time the decision was made to form it.

So it is with the age of Christmas. As a festival of worship it entered in the fourth century. But the cornerstone of Christmas was laid in a Bethlehem manger at the birth of Him who is called the chief Cornerstone in the household of faith. But back of Bethlehem were the dreams of a deliverer cherished by the people of Israel; it is held that there are 141 prophecies of Christ's coming in the Old Testament.

And this expectation of a redeemer was not limited to the Hebrew people. Plato, the Greek philosopher, said that "only by way of some divine disclosure coming into life from outside it, could men find the way of truth and freedom." Yes, the beginnings of Christmas go back to the dreams of redemption cherished by suffering people and wise men, not only in Israel but in Greece and throughout the East. Ah, we can even go further and say that Christmas began in the heart of God; for as John said, "In the beginning was the Word, and the Word was with God, and the Word was God."

This longer view helps mature minds in approaching the Christmas celebration. So many adults seem to think that the Bethlehem accounts are just a beautiful story for children and that in entering into the Nativity stories we have to check our intellects at the door and lower our heads, as tourists do when entering the Church of the Nativity at Bethlehem. If we are wise enough, we shall see the Bethlehem event as the vast panorama of Messianic expectation drawn to the scale of a miniature which even a child can grasp. And this larger view of Christmas helps us to understand also the incorporation of non-Christian elements in our festival. Hence, today let us ponder one of the broadest and most inclusive lines in the Christmas story. It is what Luke says happened to the shepherds as they were watching their flocks by night. This is the line: "*And the glory of the Lord shone round about them.*" It is deeply significant that in the Christmas story the glory of the Lord shone round about the shepherds. They were humble folk. Anyone who has traveled in Palestine knows the drabness of the shepherds' life. They lived among their flocks and but little above them in their standard of living. Like sheep, the

(Continued on page 1108)

MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

Pax volunteers assist in operating and maintaining more than $200,000 worth of equipment and property at several of the Mission's centers and projects.

Above: What makes up Nepal? Nine million people in 54,000 square miles. Centuries-old buildings. No knowledge of germs. Towering temples and numberless gods. Below: But in 1951 Nepal stepped out of the past and joined with the world family of nations in the modern march of progress. The Royal Nepal Airlines now serves 12 airfields in the country.

An insight into South Asia

The Christian Venture in Nepal

There is a Christian mission of service in the remote land of Nepal. It began in 1953, when a group of medical missionaries were invited by His Majesty's Government to open two centers of service to the people of the land. The response to the invitation led to the formation of the unique ecumenical venture which is the United Mission to Nepal.

The succeeding years have witnessed the growth of the Mission to the point where, in the last year, it reported that its workers are in personal contact with 100,000 Nepalese, rendering various services and joining them in the quest for a better way of life in the New Nepal.

The nature, motive, and aim of this venture in service rest in the age-old Christian mission in the world. It is a response to the words of the Bible, which say: "As each has received a gift, employ it for one another, as good stewards of God's varied grace" (I Pet. 4:10, RSV).

Hundreds of people in churches of the world (in the 22 member bodies of the United Mission)—India, England, Australia, Germany, Finland, Japan, United States, Norway, Sweden, and Switzerland—have given their gifts, prayers, encouragement in many forms to make possible the Mission. Mennonite Central Committee and Mennonite Board of Missions and Charities are two of the 22 bodies sending personnel and funds. Currently in Nepal are missionaries Lena Graber and Miriam Krantz, and Pax men Victor Bock, Winnipeg, Man., Stanley Kamp, Orrville, Ohio, and Jerry Nitzsche, Bancroft, Nebr.

Missionary nurse Lena Graber and Jonathan Lindell, executive secretary of the United Mission to Nepal, have made these pictures available to GOSPEL HERALD, timely because of this year's mission study, "God Builds the Church in South Asia." —*Missions Editor.*

Housed in an old palace in Katmandu, the Mission's central hospital, called Shanta Bhawan, treats patients from all levels of society—royalty and peasants, ministers and mountain climbers, foreigners and refugees. A 250-bed institution, it also trains lab technicians, nurses, nurses' aides, pharmacists.

The philosophy of the Mission's "Mountain Projects" includes working with people, including these happy, young hill-billies of the Himalayas, at their basic living needs. One need is education. New learning helps for better living on the farm, in the field, and in the daily round of household chores.

Right: Besides missionaries in Nepal giving daily witness to Christ's love, this Christian book store managed by South Indian Christians in Katmandu, the capital city, supplies Christian literature and gives a witness in the city. Below: One of the two church buildings in Nepal is located in Katmandu; services for both English-speaking and Nepali-speaking people are held here. Although it is against the law to change one's religion, there are a few Christians in about 20 spots in Nepal at present.

His Majesty's Government's national plan on education calls for free, compulsory primary education and total literacy by the end of 20 years. Nepal's most valuable resources — her people — are being developed. Who can tell the outcome of these hearts and minds set aflame? With what vital fire will they be kindled?

Teaching Islam in Somalia Mission Schools

By Omar Eby

Permission for the teaching of Islam in its Somalia mission schools was granted by the Eastern Mennonite Board of Missions, Salunga, Pa., on Sept. 10, during its bi-monthly meeting.

Six months ago Paul N. Kraybill, secretary of the Board, first reported on growing pressures on the mission schools in Somalia. Since that time the Board had been working toward a solution.

Field Council's Recommendation

At a special meeting, the Somalia Mennonite Mission Council agreed unanimously to recommend to the home board that it be given permission to comply with the government's request to permit the teaching of Islam in the mission schools. The council, comprised of the mission chairman, secretary, business manager, and the ordained missionaries, had worked on the matter for months.

After consultation with the Prime Minister of Somalia, the Minister of Education, and the United Nations legal adviser, the mission council came to its decision.

Somalia's Constitution on Education

Article 35 of the Constitution of the Somali Republic opens with general statements about the state's task of providing free public primary schools. It then lists the following three points:

"4. Organizations and individuals shall have the right to establish, in accordance with law and without financial support from the state, schools and educational institutions.

"5. Private schools and educational establishments may have a parity of status with state schools and establishments on the conditions laid down by law.

"6. Instruction in the Islamic religion shall be compulsory for pupils of the Islamic faith in primary and secondary schools and in schools having a parity of status. . . ."

In a letter to the mission secretary, the Minister of Education said that of the ten periods allotted weekly to the teaching of the Arabic language, two of these could be devoted to religious instruction in Islam.

The actual religious instruction would be done by a government-paid Muslim teacher, not by the missionary.

Background Precipitating Decision

For years missionaries have reported that students and parents were expressing their wish for the mission schools to become accredited by the government. Students passing through mission elementary and intermediate schools were without assurance of further study in government schools where the mission school certificate would not be recognized. If the student

wished to work, upon graduation from the mission intermediate school, he would not be employed by the government if his certificate was not of parity status, since all hiring is done through a government employment agency.

In the more recent months, the student pressure for a government-recognized certificate increased. The Prime Minister, in a personal interview with the mission secretary, strongly advised the mission schools to become accredited.

Realizing that there would be little future in the mission's educational program without accreditation, and knowing that accreditation would eventually mean the teaching of Islam in the mission schools, the Somalia Mission Council in February requested home board approval to take steps toward accreditation.

Possible Alternate Solutions

The Somalia Mennonite Mission Council, during its special meeting on Aug. 23, spelled out in detail alternate solutions to the issue, and gave explanations to the home board for the inadvisability of these.

First, revert its schools to non-parity status. But the council was of the opinion that this seemed to be a wrong move in light of the growing pressure to award government-recognized certificates. Nor would it, they felt, placate the extremist Muslim element who could now charge the mission with reverting to non-parity status to avoid teaching Islam.

Second, release students to attend government schools or mosques for religious teaching. However, the constitution demands the teaching of Islam *in* the schools. The council noted that a mass of students leaving the mission schools for religious instruction elsewhere would only keep the problem constantly before people's minds. It would be very difficult for the mission to enforce attendance at an off-campus location.

Third, close the elementary and intermediate mission schools. The council stated that such a move would break the confidence of the people and create further antagonism. "It could be correctly assumed, then, that the mission was deceiving when it stated that it had come to help the Somalis," the council wrote.

A final alternative considered by the council would have been for the mission to leave the country. "Such an action," the missionaries said, "would be an expression of disobedience to the Spirit's call to work in this land. Perhaps most important, our continued presence as a mission can be a help to believers, and a further witness to other Islamic people."

Somali Believers Consulted

Counsel was taken of most of the Somali Christian believers to note their advice. Generally they felt that the mission should permit Islam to be taught, especially if not doing so would mean closing the mission schools, or leaving the country. The Islamic teaching, they felt, would mean only a nominal teaching which would not have a very great bearing on student attitudes.

Believers having children in mission schools expressed the feeling that they would be able to give sufficient Christian nurture to their children so that two periods a week of Islam would not influence them greatly.

Purpose of a Mission School

At the bimonthly board meeting Secretary Kraybill said, "The Mennonite Mission in Somalia does not view its schools primarily as an evangelistic tool. They are an expression of a genuine desire to help the Somali better his way of life. The missionary teacher will quietly discuss Christianity with any inquiring individual, but he has not considered himself free to exploit the ignorance or the innocence of children."

Kraybill went on to say that much as the mission may wish the government would teach Islam just in its own schools and grant it the right to teach Christianity in its own schools, such is not the case.

"The Mennonite Mission views itself as being a guest in the Somali Republic," Kraybill said, "and as a guest, does not ungraciously drive a stiff bargain, or agitate for special favors."

Will the Christian Message Suffer?

The Mennonite Mission, beginning work in 1953, became the first Protestant mission ever to have begun Christian work in Somalia proper. Since then, the Sudan Interior Mission has also entered.

The work has grown to be a combination of service projects and quiet evangelism. Besides the schools, the mission also operates a small hospital, a clinic, and a community development project.

Inevitably the question being asked is, Will this new compliance cause the Christian work to suffer? The missionaries have hesitated to answer such a question so soon, for it could be unsound speculation. Perhaps one Somalia missionary summed it up when he said, "The battle in Somalia is becoming more pitched; the issues are more clearly defined, but we believe Jesus will continue to lead and to triumph here for the glory of His church."

The church of every generation is commissioned by Christ to evangelize the world in its generation. To evangelize the world is so to present Christ as the only Saviour and divine Lord that every human being will have a fair opportunity to intelligently accept or reject Him.

—Francis Shunk Downs.

Missions Today

Are Mission Churches Our Churches?

By J. D. Graber

Spiritual imperialism is just as unwelcome as the other kinds—political, military, financial, racial, or any kind of power exercised by one group of people over another. Colonialism is a thing of the past and empires are no more. All this has changed our missionary thinking a great deal, but the revolution is so vast and so deep-seated that most likely we have not at all fully appreciated what this eventually must mean for missions.

"An extension of the oppressive white regime," is what some speakers at the All Africa Conference of Churches held at Kampala last April said of Christianity. "Missionaries have destroyed our old tribal kraals and chiefdoms only to put us into new ones of their own creation," said another speaker.

Missions smack of colonialism, they said, with society and board headquarters in faraway London, Paris, or New York, where the seats of authority appear to be. Later in the conference it was said that missionary help from abroad would still be welcomed provided it was offered in the right relationship. But the role of the missionary in this new climate and setting will be more difficult than that of the past. An East African has written:

"There was a generation [boldface mine —J. D. G.] which faced disease, martyrdom, death, separation from family, as its daily testing in Africa. Today, and very clearly since Kampala [emphasis the author's], we know our trials are these: insecurity, being misunderstood, deep doubt about whether we should be where we are, or continue there, and for how long."

Christ sends His missionaries to the world and not to a church. Paul said it was his ambition to take the Gospel to places where the name of Christ had not been heard. Rom. 15:20. "For half a century," says Dr. Taylor, Secretary of CMS, London, "we have been treating our fellow Christians in Asia and Africa as young colonies of the Home Church rather than as partners in the world mission. We have allowed overseas dioceses to feel we were there because they needed us rather than because mankind needed Christ. No wonder they long to do without us" (CMS News-Letter, October, 1963).

Young churches are not our churches. They are Christ's churches. Winning Africa, Asia, yes, the whole world for Christ is as much their responsibility as ours. It is in this common vision that true brotherhood and true partnership is achieved.

MISSION NEWS

Medical Staff Favors Remodeling La Junta Hospital

The medical staff of the Mennonite Hospital, La Junta, Colo., has gone on record as "firmly and unanimously" favoring remodeling of the present facility. At the encouragement of the hospital's board of directors and the medical staff, administrator Luke Birky and an architect have prepared rough plans for a possible $750,000 remodeling and expansion program.

Luke and his staff saw the need for remodeling and expansion after a survey of statistics which showed that while there was an approximate increase of 10 per cent in hospital admissions between the periods 1959, 1961, and March 31, 1963, the increase in the months April through July, 1963, was nearly 50 per cent over the 1961 to 1963 figures. Over the four-year period, 1959 to March 31, 1963, hospital patient days averaged 1,100. In the four months, April through July, 1963, immediately following the closing of the Santa Fe Hospital, operated by Catholic sisters since 1951, the average increased to 1,760 per month, an increase of more than 50 per cent. Major operations during that time increased by one third; minor operations, by one half. Laboratory and X-ray use increased similarly.

In addition nearly one half the patients served at the hospital come from outside the La Junta and Cheraw communities. Although Otero County, where La Junta is located, lost some population in the 1950's, the La Junta city population increased 4.1 per cent. The Colorado Planning Board estimates an increase of 8.4 per cent in the 1960's.

Even before the statistics were gathered, personnel noted needs for additional space in operating, delivery, laboratory, X-ray, emergency, and examining rooms. And Luke knew that fire and safety codes require improvement of the present facilities for the protection needed.

Luke has discussed with community leaders La Junta's needs. Some of them have expressed sentiment for the formation of a tax district in the La Junta area. The community would then assume responsibility for the capital needed for the new hospital facilities, and possibly even assume their ownership. The formation of a tax district would make unnecessary the need for a large drive for funds in the La Junta community; it would make possible the amortization of the costs of remodeling and expansion.

If the community did this, its actions would be in line with the health and welfare planning of the Mennonite Board of Missions and Charities. At the present time the Board does not use church-contributed funds to build health facilities. Instead, communities contact the Board for its operation of hospitals or homes for the aging, which are owned by the community.

The goals of the La Junta Hospital, says Luke, are "to provide complete general hospital service for La Junta and surrounding communities, as well as nursing home care for La Junta and its immediately surrounding community." A second purpose is "to continue and/or develop such training programs as are possible and consistent with the clinical material available."

The La Junta hospital now has 65 medical, surgical, orthopedic, and pediatric beds, 15 obstetric beds, and 62 nursing home beds. Eighteen of the beds are in the old sanitarium building which does not meet fire standards. In connection with the hospital is a school of practical nursing.

Nurses, Doctor, Schoolteachers Needed at La Jara, Colorado

Needed desperately at Conejos County Hospital, La Jara, Colo., is nursing personnel. The current nursing staff is working with a minimum of time off. Some of the staff members' wives, now working, want to reduce their working hours in order to be homemakers.

Administrator Wayne Miller comments that he feels the community would also welcome another doctor. A Mennonite doctor could consider La Jara as a location for service.

In addition to nurses and a doctor, Mennonite schoolteachers could also play an important role in La Jara, a community which welcomed the Mennonites because they accepted its invitation to manage the Conejos County Hospital, in operation since last May.

The community is back of its hospital. About twenty people recently worked two different days, and contributed labor and materials to build sidewalks for the hospital. The Rotary Club encouraged men to volunteer for the project and the hospital auxiliary furnished the materials. The Rotary Club has also undertaken a five-year project to landscape the hospital grounds.

The hospital auxiliary, with 160 members throughout Conejos County, have purchased a number of needed items of equipment for the hospital. Mrs. Charles McClanahan, treasurer, comments, "We of the auxiliary have more money when Mr. Miller can help to decide how to use it."

Mennonite workers now at La Jara, in the San Luis valley along the southern border of Colorado, are Wayne Miller, administrator, his wife Leabell, R.N.; Grace Augsburger, director of nursing service; Eugene Richer, maintenance man, his wife June, nurse's aide; Kenneth Yoder, laboratory technician, his wife Mildred, R.N.; Isla Zink, bookkeeper; Orpha Glick, R.N., a VS-er; and Velma Yoder and Ruby Nissley, both licensed practical nurses.

Wesselhoeft in Nairobi

Carl Wesselhoeft, missionary teacher in Somalia, is temporarily in Nairobi, Kenya, as a result of some accusations made against him that he was interfering with local politics.

While these accusations are clearly unfounded, the government has requested him to leave temporarily to avoid further difficulty during the recent elections.

Trainee Program Seeks New Sponsors

To keep pace with requests for job placements, the MCC trainee program is sending out an urgent call for a greater variety of sponsors.

The greater number of trainees are without special training or language skills and are happily placed in housekeeping or farming vocations. But a significant number have both special training and language skills. MCC does pay tribute to the many farmers and homemakers who over the years have played a vital role in assuring the successful operation of this program. On one hand there is a need for a continuing supply of sponsors in these two categories. On the other, there is need for sponsors from a wider representation of vocations.

Being registered with the government, the trainee program is committed to high standards. Thus it is crucial to place the trainee in a job for which he is suited and one in which he is interested.

Emma Schlichting, administrator of the trainee program, points to a serious lack of specific type sponsors to take trainees with specialized vocational skills. Among the present group are two girls trained in photography. Doing housework now, they would like to get into their trade during the last six months of their term. There are two who would want to work in libraries, and also one trained travel agent who would prefer to work in a travel office during the last half year of his stay.

To illustrate to potential sponsors other diversified skills available, here is a partial list of the vocations trainees are capable of handling: mechanics, carpentry, social work, lab technology, teaching, nursery teaching, industry, psychiatric nursing, nursing, machinist, engineering, stenography.

In mid-February, 1963, the present group of 48 trainees begins the second half of its year in America. Some sponsors are sought. Direct all inquiries to Emma Schlichting, MCC Trainee Program, Akron, Pa., 17501.

Sunday-School Materials to Be Translated

In Nazareth, Ethiopia, Nathan and Arlene Hege and Baptist literature workers are planning to translate and adapt Gospel Light graded Sunday-school lessons into Amharic. Almost a century has passed since the first Protestant mission entered Ethiopia, yet no one has produced church school curriculum materials.

Beginning with the fourth grade, the literature workers plan to produce a lesson a week and keep moving up through the grades until the adult level is reached.

Nathan Hege writes, "Unless other missions participate, this project will take ten years to complete."

Lester Hershey Holds Meetings in Costa Rica

Lester T. Hershey returned to Puerto Rico on Nov. 13 after spending three weeks in Costa Rica. He held special evangelistic meetings in Heredia, where the Conservative Mennonite Church has begun work. During the meetings eight persons accepted Christ for the first time and two persons reconsecrated their lives to the Lord. While there he visited Eli Vargas, a former Bible correspondence student of *Luz y Verdad*, the program for which Bro. Hershey is speaker. Four of the ten responses for Christ were from Eli's family.

Bro. Hershey reported a large listening audience of *Luz y Verdad* in Costa Rica. TIFC, the evangelical station releasing the program in Costa Rica, has picked from the *Luz y Verdad* broadcasts seven tapes of choral music making a total of 77 numbers by the different singing groups. They use these numbers in making up their own musical programs.

While in Costa Rica, Lester also attended the board of directors meeting of DIA (translated from the Spanish, Inter-American Communications). Lester serves on the board, a Christian organization which has an active program in the field of mass communications throughout South and Central America.

From Somalia Comes Prayer and Praise

A friend of one of the national believers at Jamama, Somalia, expressed his interest in Christianity recently and desires further instruction in the Word of God.

A Sunday school has been started in Jamama during the hour before the Sunday worship service. Elisha and Abdullahi Sidi, his assistant, were unanimously chosen to direct the class, which is studying the Gospel of John. Fae Miller teaches the children and is training one of the national believers for this work.

The believers in the Johar, Somalia, school report that they are being asked many questions about Christianity by both students and teachers. They request our prayers that they may have wisdom to give a testimony for the Lord.

Sunday School Attracts Twenty Children

Mrs. Darrel Hostetler, missionary in Nigeria, writes, "I was ready to have Sunday school with Brenda and Anne and decided to share it. So we went out on the porch, and quick as a wink, there were 16 to 20 children crowded on the floor in front of me.

"Godwin and Edet (two boys we have learned to know—perhaps ten years old) translated for the little children who have not gone to school and do not know English. We taught them a song, 'My Best Friend Is Jesus,' and they taught us one in English and Efik.

"By the time we were finished there were a half-dozen mothers with us, too. So we sang some more and had a second story."

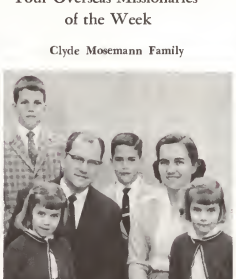
New Work Opened in Brazil

Missionaries Peter and Alice Sawatsky opened a new work in an area of the city of Sao Paulo called Vila Guarani. Anna Schroeder from Curitiba, Brazil, is now in charge of visitation and work with the women and children.

Among the activities are adult literacy classes and food distribution to some of the poorer families. Peter or one of the brethren from the Moema church helps with the weekly services. They also conduct open-air meetings with a loud-speaker on Sunday afternoons.

Your Overseas Missionaries of the Week

Clyde Mosemann Family



Clyde and Anna Mosemann and their four children, originally from Lancaster, Pa., returned to the States on November 21 from South America, where they served as missionaries for the past eight years under the Mennonite Board of Missions and Charities, Elkhart, Ind.

The Mosemanns first went to South America in 1954. Their first six years they served in Uruguay. The past two years they served in Buenos Aires, Argentina. During this term, Clyde engaged in general mission work and served as pastor of the church at Ramos Mejia and vice president of the Argentine Mennonite Conference. His wife, Anna, assisted him in his work and cared for their four children—Clyde, Jr., 14, Barry, 11, and twins Patricia and Leticia, 7.

Clyde graduated from Goshen College with a B.A. degree. He received his Th.B. degree from Goshen College Biblical Seminary. Prior to his mission assignment, he served as chaplain of La Junta Mennonite Hospital, La Junta, Colo., worked as a factory foreman, and assisted in mission work in Indiana and Florida.

Mrs. Mosemann received her R.N. training from Lancaster General Hospital School of Nursing, Lancaster, Pa. Prior to her mission assignment she was active in church affairs as a Sunday-school teacher, and assisted her husband in his mission activities in Indiana and Florida.

On arriving home, they will visit churches until around the end of January. They hope to settle about the first of March.

Mail for the Mosemanns may be addressed c/o Mennonite Board of Missions and Charities, Elkhart, Indiana 46515, for the present.

SBS in Progress in Argentina

Missionaries Earl and Genny Schwartzentruber are holding summer Bible school at Bragado, Argentina, Dec. 9-22. They are holding separate classes for children between the ages of four and twelve. The Bible school will have a final program on Sunday evening, Dec. 22. This program will combine Christmas and Bible school emphases.

One reason for holding Bible school is the 30 juniors who have enrolled in the Bragado Sunday school. The Schwartzentrubers and the church there were saddened recently by the illness of a young "junior," Mabelita Caporale, age three. Doctors in Buenos Aires removed a tumor from her eye which was diagnosed as cancer. At first doctors did not give her hope to live, but further analysis by other specialists has since been more encouraging.

Lester Blanks Move to La Laguna, Serve Indians of South Mexico

During the last week in September, village officials of La Laguna, Oaxaca, Mexico, signed a contract giving permission to missionaries Lester and Mary Lou Blank and their family to live in their village and to use the old log schoolhouse. The contract is for one year.

"La Laguna" is a Trique Indian village. Since moving there the Blanks report, "We are glad that the people are starting to come to our door to sell local foods and for health care. The nearest clinic is in Claude Good's village, 1½ hours away by foot, or 15 minutes by car."

Lester and Mary Lou and their family live in a house made of squared logs, with a grass thatched roof. It is open inside up to the peak of the roof. It has four small shuttered holes for windows and two large doors. They say, "We are glad that such an adequately sized (15' x 30') house was available."

Although the Blanks live at La Laguna, they receive their mail at a/c Hotel Colon, Tlaxiaco, Oaxaca, Mexico.

First Christian Life Conference

On five evenings, Dec. 4-8, five New York City pastors of Mennonite and Brethren in Christ churches held the first Christian Life Conference to be held in these churches.

The pastors and their churches who participated were: John Henry Kraybill, pas-

tor of Seventh Avenue Mennonite Church; Paul G. Burkholder, pastor of Glad Tidings Mennonite Church; Paul D. Hill, pastor of Fellowship Chapel (Brethren in Christ); John L. Freed, pastor of Fox Street Mennonite Church; and John I. Smucker, pastor of Mennonite House of Friendship.

Ninety Patients a Day at Clinic

Mark A. Kniss, M.D., medical missionary at Nav Jivan Hospital, Satbarwa, India, writes, "Usually around ninety patients come on Monday, Wednesday, Friday, and Saturday. In this group there are many sick babies and children. The most common diseases are diarrhea, skin diseases, and tetanus (lockjaw). Malnutrition and poor sanitation are usually the underlying causes of these diseases.

"In the hospital we have two cribs for children and five bassinets for babies. The mothers will probably stay with their children most of the time and help care for them. There are thirty beds for adults.

"We have two nurses and two nurses' aides to help us. We need two more nurses to take care of patients properly. Pray that God will help us find more good Christian nurses."

(Nurses interested in overseas service should write to Dorsa J. Mishler, Secretary for Personnel, Mennonite Board of Missions and Charities, P.O. Box 316, Elkhart, Ind. 46515.—*Ed.*)

Use Literature in Rural Japan

Missionary Charles Shenk will purchase Christian literature for the church's outreach in rural Hokkaido communities where there are no churches or access to Christian literature. He will use some of this literature with children.

Last month and this month the Shenks, in Tokyo in language school, are building up their stock of books from various bookstores for both adults and children.

In a letter to the church at home the Shenks say, "We are grateful to be able to use from the funds which you have made available."

Walsenburg Hospital Opened

The 20-bed Huerfano Memorial Hospital, at Walsenburg, Colo., opened on Thursday, Dec. 5, for its first patients. Dedication ceremonies for the hospital were held on Sunday, Dec. 1.

Huerfano Memorial Hospital is the county's first public hospital. There has been no hospital, public or private, in Huerfano County for the last three years.

The Health and Welfare Committee of the Mennonite Board of Missions and Charities has accepted the administration of the hospital. Allen Erb returned from retirement at Hesston, Kans., to become its acting administrator. Bro. Erb served as administrator of the La Junta hospital for 36 years and as administrator of the Lebanon, Oreg., hospital for seven years.

Bro. Erb has estimated that some 23 persons will be employed at the hospital. He points out that for the most part those employed will be local persons with some technicians brought from other areas.

In addition to the head nurse, Mrs. Maude Swartzendruber, four additional registered nurses will be used. The medical staff will consist of the local medical doctors, and they would try to have a consulting staff also made up of specialists from the bigger cities.

Other Mennonites presently on the staff are Richard Weaver, maintenance and housekeeping, his wife Dorothy, bookkeeper; and Mrs. Allen Wagner, dietitian. The closest Mennonite church to Walsenburg is at Pueblo, 49 miles away.

Over 100 Algerian Children Meet with Missionaries

Missionaries Robert and Lila Rae Stetter and Marian Hostetler meet with over 100 boys and girls weekly in various classes.

Over 60 children are attending the Thursday afternoon Bible and crafts classes at 52 rue Richard Maguet. Bob and Lila Rae are handling the classes alone and have a full schedule from 1:30 to 5:30. The children range in age from 10 to 14. The girls meet together for the Bible story told by Bob with the aid of filmstrips and divide into two groups for their sewing and crafts. The three groups of boys also meet together at Bible story time. Bob says, "We are quite happy with this opportunity to reach even a broader group of families in this way. There are many neighbors whose children didn't come last year who are coming this year. Others keep coming and wanting to enroll. I don't know where we'll stop."

Saturday evenings neighborhood young men come for films, filmstrips, and slides. The last time they asked to see the Bible filmstrips. "I showed them the first four. They kept wanting to see more of them. We actually had a good discussion on atheism, communism, etc."

The Stetters are also taking an Arabic class two hours a week, and Bob, as he did last year, is directing a chorus of young people (at the Palmeraie) who are interested in singing Negro spirituals.

Marian's work begins at 8:00 in the morning. From 8:00 to 10:00 she has a class of 38 girls, ages 6 to 10, for the three R's. Fifteen of these are last year's pupils, and the others are new. Then from 10:45 to 11:45 she has six 15- to 18-year-old boys. They are enrolled in the mechanics school here at the farm but don't know how to read; from 11:45 to 12:45 she has a group of 25 girls eleven and older. This is Lies Dirkmaat's class of girls to whom she teaches sewing each Friday.

While four of these girls are preparing the noon meal with Lies, Marian has the others in class. Then they all eat together the meal they have prepared. A usual ingredient is MCC canned beef. For these girls, Marian says, "This is probably the best food they've eaten, and they're learning much about preparing simple, nourishing meals, as well as a few manners and some rules of cleanliness."

From 2:00 to 3:00 Marian has another group of three boys from the mechanics school who can read but who have had little school and would like extra help.

Marian says, "It's encouraging that of the 36 girls I had when the school year ended, 32 are back, either in Lies's or my class. It is unusual for these mountain Chaouia girls to go to school."

Mennonites in Alger meet together every other Sunday afternoon for Bible study and fellowship. The "off week" they have an evening prayer meeting at Stetters.

"El Discipulo Cristiano" Office Moved

The *El Discipulo Cristiano* office has moved to the following address: Espora 641, Ramos Mejia, Argentina.

The post-office box has also changed. The new mailing address is Casilla Correo 126, Sucursal 1, Buenos Aires, Argentina.

El Discipulo Cristiano is the evangelical monthly published by Mennonites for readers in Spanish-speaking countries.

Deputation Schedule

Sunday, Dec. 22, to Sunday, Dec. 29

Massachusetts

Paul Erb
Boston (Boston Mennonite Fellowship), Sun., Dec. 29, p.m.

Pennsylvania

S. Allen Shirk
Allen (Chrchtown), Sun., Dec. 29, a.m.
Lancaster (Mellinger's), Sun., Dec. 22, a.m.
New Holland, Wed., Dec. 25, p.m.
Paradise, Sun., Dec. 29, a.m.
Philadelphia (Diamond St.), Fri., Dec. 27, p.m.

With People in Service

Willis Kaufmans, Mission Associates in Nigeria, are on a school holiday, which began Dec. 2 and will end Jan. 20, when the new school year begins. As Qua Iboe Secondary School's acting head of the science department, Willis finds "a lot of groundwork to do" before the new school year. He also preaches every other Sunday in a Mennonite congregation.

* * *

Florence Nafziger, missionary to Dhamtari Christian Hospital, India, continues to be acting director of the Mid-India Board of Examiners' Graduate School for Nurses at Indore, India. Her assignment, which began last October, lasts for six months. The purpose of the school, sponsored by mission hospitals in Madhya Pradesh, of which the Mennonites' is one, is to improve nursing and prepare Indian nurses for leadership. The Mennonite Medical Board appointed **Blanche Sell** as acting superintendent of nurses at the Dhamtari Hospital in Florence's absence.

* * *

Orpah Mosemann, presently at Dhamtari Christian Hospital, India, will travel to Africa shortly after Christmas. For this Goshen College School of Nursing director on sabbatical leave, Africa will be another stop on her one-year world-wide tour of mission hospitals and schools of nursing.

Lawrence Brunks, missionaries to Argentina, left Buenos Aires by plane on Nov. 21 for Chile, where they left by boat for Miami, Fla. They arrived in Scottdale, Pa., on Dec. 9 to begin their North American furlough.

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S. J. Hostetlers will leave Ghana next April 29, will visit Europe en route until May 21, and arrive in New York City on May 26, for North American furlough.

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Pastor Haider, formerly of the Mennonite Church in India, is now serving at the Jharandali church, under the General Conference Mennonites. The Jharandali church is one of two branches of the Bhilai church, located in India's steel center, a city of about 100,000.

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The new address for missionary **H. James Martin** and family is C. Dr. Luis A. de Herrera, Sauce, Dpt. Canelones, Uruguay.

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Mary Ellen Umble, Sadsburyville, Pa., and **Delilah Detweiler,** Wellman, Iowa, left on Nov. 19 for missionary assignments in Ethiopia and Tanganyika respectively. Mary Ellen will serve as secretary-bookkeeper in Addis Ababa, and Delilah will serve as a missionary nurse in Tanganyika.

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The address for Mission Associates **Keith** and **Jeanette Hostetler** in Nigeria is Duke Town Secondary School, Calabar, East Nigeria, and not Duketown, East Nigeria, as misstated in the Sept. 30, 1963, "Missionary Addresses." In other news, the Hostetlers hoped to attend the Student Christian Movement conference for West Africa in Nigeria this month.

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Missionary **Annie Haldemann** has returned to Algeria, following several months of recuperation and rest in France and Switzerland. Her address is 52 rue Richard Maguet, El-Biar (Alger), Algeria.

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Joan Steider, Conneaut Lake, Pa., arrived in Algeria on Nov. 25. A nurse serving under MCC, she is now in Alger for French study after spending about two weeks observing the medical work and needs at Henchir Toumghani.

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VS-ers **Paul** and **Cathy Godshall,** Mexico City, took final examinations in Spanish at the University of Mexico on Nov. 18. This closes the second term of Spanish training for the Godshalls.

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Marie Moyer arrived in Bombay, India, on Dec. 2 to begin her third term of missionary service, when she arrives in Madhya Pradesh. She spent one week in Nigeria en route to India.

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Jacob Flishers, missionaries in India, tentatively plan to arrive in New York City next July 20 for a year's North American furlough.

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Robert John Lee, newly born to **Robert** and **Nancy Lee,** missionaries in Japan, received five exchange blood transfusions because of Rh factor difficulty. He may need more. May the church remember the Lees in prayer.

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VS-er **Wayne Arlee Sommers,** in service at Albuquerque, N. Mex., was promoted to the position of head orderly at the Presbyterian Hospital. His new job includes the training of prospective orderlies and responsibility for the orthopedic room.

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Mrs. Jacob H. Flisher, missionary at Dhamtari, India, reports that the monthly average use of the bookroom, Sahitya Ratna Bhandar, and the library, is higher than last year. The bookstore boy has increased sales of books by visiting some Indian churches.

Field Notes — CONTINUED

A Retreat for Engaged Couples will be held at Laurelville Church Center, beginning with an informal fellowship at 8:00 p.m., Friday, Dec. 27, and continuing through 4:00 p.m., Sunday, Dec. 29. Director for the weekend will be John Eby, Salunga, Pa., with Howard Kauffman, Goshen, Ind., as resource person. Registrations should be sent to Laurelville Church Center, Route 2, Mt. Pleasant, Pa., 15666.

The Ohio Mennonite Christian Workers' Conference will be held Aug. 9-11, 1964, on the grounds of the Christian Day School, Elida, Ohio. Milo Kauffman, Hesston, Kans., will speak on the theme of stewardship.

New members: one by baptism at Prairie Street, Elkhart, Ind.; one by baptism and one by confession at Allemands, La.; sixteen by baptism at East Bend, Fisher, Ill.; three by baptism at South Bend, Ind.

The fall Christian Workers' Conference and Ministers' Week of the Alberta-Saskatchewan Conference was held at Creston, Mont. Paul T. Guengerich, Parnell, Iowa, and Marcus Lind, Salem, Oreg., were guest speakers. The first session began Thanksgiving morning with an appropriate program, and closed Sunday, Dec. 1.

Evangelistic Meetings

Paul King, East Peoria, Ill., at Midway, Pekin, Ill., Dec. 13-15. **George R. Brunk,** Harrisonburg, Va., at Sycamore Grove, Garden City, Mo., Dec. 8-15, at Fairview, Albany, Oreg., Feb. 9-16, and at Sweet Home, Oreg., Feb. 16-23.

Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 30 to Jan. 10.
Winter Bible School, at Rosedale, Ohio, Dec. 30 to Feb. 7.
Special Course for Ministers, E.M.C., Harrisonburg, Va., Jan. 6-17.
Michigan Mennonite Winter Bible School, at Fairview, Jan. 6 to Feb. 14.
Argentine Mennonite Conference, Jan. 10-14. Place undetermined.
Ministers' Week Program, E.M.C., Harrisonburg, Va., Jan. 20-24.
School for Ministers, Goshen College Biblical Seminary, Feb. 4-21.
Association of Mennonite Aid Societies annual conference at Goshen, Ind., March 5, 6.
Mennonite Publication Board annual meeting, Scottdale, Pa., March 20, 21, 1964.
Ontario Mennonite Bible Institute, 800 King St., Kitchener, Ont., Oct. 28 to March 27, 1964.
Illinois Mission Board annual meeting, Waldo Mennonite Church, Flanagan, Ill., April 17, 18.
Mennonite Board of Missions and Charities annual meeting, La Junta, Colo., June 18-21, 1964.
Allegheny Conference, Blough Church, Hollsopple, Pa., July 31, Aug. 1.
Mennonite Commission for Christian Education meeting, Harrisonburg, Va., Aug. 4-6, 1964.
Sunday School Convention, Harrisonburg, Va., Aug. 6-9, 1964.
Ohio Christian Workers' Conference, Central Christian High School grounds, Bible Church, Elida, Ohio, sponsor; Aug. 9-11.
MYF Convention, Kitchener Memorial Auditorium, Kitchener, Ont., Aug. 19-28.

Book Shelf

Books reviewed may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Soul Winner, by Charles Spurgeon; Eerdmans; 1963; 319 pp., paper, $1.75.

This is a reprint of a series of lectures delivered to the students of Pastor's College in England. In addition there are four lectures delivered to Sunday-school teachers and open-air preachers, and also other addresses on the subject. The foreword is written by Helmut Thielicke of Germany.

Spurgeon's lectures sparkle with wit and graphic illustrations, speaking the reasons some people do not continue as Christians. "She is a type of those who have not much mental furniture: and if the grace of God does not fill up the empty space, they very soon go back into the world" (p. 41). In speaking of preachers who say in a problem situation that they believe in taking the bull by the horns, Spurgeon says, "A bull is a very likely creature to project you into space if you get to meddling with his horns" (p. 87). Although some of his illustrations are of horses and carriages, the most are vivid and meaningful.

The author is practical. His chapters are alive with pertinent spiritual truth, and he causes his points to be remembered. This volume can be most helpful to a minister or layman who wants to be a soul winner. The primary address is to the minister. I would recommend this for any pastor or teacher who needs inspiration on the subject.—Nelson Kauffman.

Parables to the Point, by Ann Taylor Childs; Westminster; 1963; 106 pp., paper, $1.50.

I do not presume to review this book as a New Testament scholar. Yet, since it is directed to the layman, as such I do have a response to this vigorous interpretation of the parables. I liked it!

The title was most happily chosen—the short direct sentences are to the point; the delightfully informal words pierce cleanly to the point; the interpretations and ap-

plications, done frequently with an exciting use of irony, are unmistakably clear. There is some danger in complete directness and deliberate brevity—the nature of the parable with its central teaching lends itself to direct explanation. Further, one senses immediately that the author has undergirded her work with profound scholarship and sensitivity to the voice of the Spirit. She is able to be beautifully clear and frankly contemporary because she has done her "homework" thoroughly.

Because of her refreshing—and sometimes painful—way of thrusting at once to the heart of her meaning, it is disappointing to meet the somewhat vague treatment of the budding fig tree parable and the parable of the kingdom of God as being like a net catching fish of every kind. The use of sarcasm in the latter without further explanation leaves little room for those who protest an all-inclusive state church. One feels that in her attempt to attack a social evil among Christians the author has ignored history.

The book will lend itself to reading aloud. It commands interest and attention and offers provocative material for group discussion and further study of the parables. Excellent for church libraries.

—Nancy Lee.

The Way of the Cross, by J. Ralph Grant; Baker; 1963; 173 pp.; cloth, $2.95.

Dr. Grant is the pastor of the First Baptist Church of Lubbock, Texas, and this book is a compilation of sermons preached in his church. There are eleven chapters, with such titles as, The Way of Forgiveness, The Way of Salvation, The Way of Love, The Way of Sacrifice, The Way of Agony, The Way of Consummation, etc. Seven of the sermons are based on the seven last words of the cross, which would provide excellent devotional reading for the Easter season. The author's approach is conservative and true to the Scripture; however, on several points we would tend to disagree with him. He reiterates over and over that Christ went to hell and suffered the torments of the damned. Also, on page 70 he makes the statement, "He [Christ] not only bore our sins—He became sin." In another instance, he asserts through the use of an illustration that the Civil War was a necessity. The style throughout is direct and simple; through the use of many illustrations and excerpts of poetry the truth is made pertinent and practical.—Earl R. Delp.

Education with Dimension, by S. H. Witmer; Channel; 1962; 253 pp.; cloth, $3.75.

This book tells the story of the rise of Bible institutes and Bible colleges in the United States and Canada. It is a significant and fascinating story, an influential movement in American education, in evangelical church development, and in missionary effort. It is the story of institutions struggling for status and finding it by the help of the recently formed Accreditation Association of Bible Colleges.

One surprising fact to this reviewer is that the period of greatest growth of numbers of these schools was between 1931 and 1960, when 73 per cent of the present 248 institutions were begun—194 in the United States and 54 in Canada. The author shows that they have emerged from the evangelical and "fringe" groups of churches; 62 per cent of the schools are denominational. Approximately 35,000 students are enrolled.

The author describes the general purposes of these schools, their curriculums, and the activities of graduates. He gives a brief history of some leading Bible colleges and institutes, and in the appendix gives brief facts of the list of schools available on Jan. 1, 1962.

There is an attempt by the author to show the weaknesses as well as the strengths, the failures as well as the successes of the schools, and he succeeds in this well. He also points out the differences and similarities between Christian liberal arts colleges and Bible colleges. This is a very valuable source book on Bible colleges and institutes. It will interest mostly those who carry responsibility for directing youth into educational experiences. The author has rendered a very valuable service to the Christian education cause in the country.—Nelson Kauffman.

MEDITATIONS ON CHRISTMAS

(Continued from page 1092)

The simplicity of Christ's coming must have been reassuring to such men.

Our fears are not so simple. There is one which is the mark of this age of anxiety. It is the fear which grows from the feeling that we cannot love ourselves or anyone else because we ourselves are unlovable. Self-hatred is at the core of many other fears. Its symptoms are many, but chief among them is the fear of life and a consequent withdrawn, diminished existence, a restlessness which keeps us forever from having deep roots, and the endless treadmill of anxiety, guilt, hostility, and more fear. The hysteria and suspicion which have flooded this land in recent years have been spawned in such an environment.

When the people are filled with fear, real community begins to disappear. By tradition America is a land of mutual concern, but the sad truth is that nowhere is our lack of real community more bitterly demonstrated than in our growing "every-man-for-himself" philosophy.

The deepest springs of fear lie in the conviction that *no one cares,* and that life is meaningless. It is a part of our human existence to struggle with this question. In the sense that the question forces us to work through to some practical answer it is a challenge to our deepest education. In this sense fear is the beginning of wisdom: if we are moved to face it and thereby to gain knowledge of ourselves in depth.

"Good news of a great joy which will come to all the people"

The good news is that God cares! It is that God is with us, as Isaiah the prophet had promised. It may be easier to keep God at a distance, to think of Him as the Force behind the universe, but the irrepressible wonder and mystery of the Nativity story is that God is as near as a newborn child. Thus,

"The people who walked in darkness
Have seen a great light."

That light has become the hurricane lantern shining through the darkness of succeeding generations,

"And the darkness has not overcome it."

The Christian hope is a present reality, beginning to come in this moment and looking beyond the present for its consummation. It is more than a pretty story and a lovely child inasmuch as Good Friday and Easter are a part of it. It is hope which has taken on the flesh of this life, embodied the peace which passeth understanding despite the limitations of existence, and lives on in the Spirit-filled company of those who hunger and thirst after God's righteousness.

"Glory to God in the highest, and on earth peace among men with whom he is pleased!"

The newer and more accurate rendition of this familiar text brings us closer to the realism of the New Testament. Man is not on an automatic elevator going up. He must respond to the divine encounter by assuming the responsibilities of his sonship to God. The brokenness and tragedy of this world will not heal itself. Nor can men accomplish the task without the strength of grace. But with that assured grace and a heart of joyful thanksgiving, the *Gloria in excelsis* becomes a pattern for man's life on earth.

It should be noted that *peace* here is the fruit of man's adoration of faith. Man's spiritual home has been shattered—lost in the cross fire of modern culture. But before he finds his much-sought-after peace, man will have to discover his real home again, where he may live and move and have his being. The significance of Christ strongly suggests that man will find his home only when he has become a part of the community of praise and thanksgiving. As T. S. Eliot has said:

"What life have you if you have not
life together?
There is no life that is not in
community,
And no community not lived in
praise of God."

Beauty and realism are the components of the Nativity story. Most of us like to think that anxiety can be banished like a headache—with a quick-acting powder.

The truth is that mature adults must learn to tolerate and to live with anxiety.

It is hard to see how one can live with anxiety apart from *faith* and *love* in real *community*. Here we can learn to tolerate uncertainty. It is not an easy lesson. Many of us want magic answers. Note that the heroes of the comics, radio, and TV are often those who succeed by a magic gimmick rather than through human perseverance. But the story of Christ's birth reminds us again that the simple and the ordinary things—travelers in search of a night's lodging, birth and gentle family love, a peaceful countryside, and shepherds keeping watch—are God's way of showing His redeeming love.

Scripture quotations taken from RSV.

WHERE GOD COMES IN

(Continued from page 1099

shepherds were wet by the rains and chilled by the winds. Like sheep, they were led about by those above them, for they lived in a conquered nation and were among the least of the subjects.

Yet, unlike sheep, the shepherds did not nourish a feeble life within the brain. They had heard reports of prophets who foretold that a Messiah would visit His people to redeem them. They were longing for such a heaven-sent Saviour, who would give meaning and value to their life in this world and hope for a life beyond.

And on that first Christmas night "the glory of the Lord shone round about" the shepherds. To them came the announcement, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." They responded, "Let us now go even unto Bethlehem, and see this thing which is come to pass." And the report is that the shepherds returned from Bethlehem "glorifying and praising God for all the things that they had heard and seen." These shepherds on the Bethlehem hillsides stand as symbolic of the earth's plain people, longing for deliverance from "the whips and scorns of time" and for salvation from the dread of something after death. That Bethlehem-born Babe did convince the world that He triumphed also over death. He is the Saviour for time and eternity. For this double reason the Scriptures can say of the shepherds on that first Christmas, "the glory of the Lord shone round about them."—American Bible Society.

You need a social security number, sir? Best one you can have is on the front door of the home that you and your beloved have worked as a team to own.—Oren Arnold, in **Home Life.**

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Albrecht, Erlis and Sue (Troyer), Mio, Mich., fifth child, third daughter, Dawn Fay, Nov. 15, 1963.

Blosser, Donald and Carolyn (Brooks), Freeport, Ill., second child, first son, John Michael, Nov. 16, 1963.

Bock, Warren and Mary Emma (Blough), Hyattsville, Md., first child, Susan Kay, Oct. 5, 1963.

Brunk, Leonard and Edna (Metzler), Westfield, Pa., third child, first daughter, Elaine Marie, Nov. 25, 1963.

Christophel, Sanford and Miriam (Burkholder), Battle Creek, Mich., second child, first son, Douglas Eugene, Nov. 17, 1963.

Chupp, Menno and Lucile (Hoover), Elkhart, Ind., fifth son, Douglas Brian, Nov. 13, 1963.

Conrad, James and Mary Alice (Schantz), Elkins Park, Pa., first child, David James, Nov. 6, 1963.

Deiter, J. Clyde and Doris (Campbell), Willow Street, Pa., second child, first daughter, Linda Joy, Nov. 13, 1963.

Derstine, Harold L. and Ruth J. (Hunsberger), Telford, Pa., fourth child, second daughter, Sandra Kay, Nov. 20, 1963.

Freed, Merrill and Edna (Alderfer), Souderton, Pa., second child, first son, Barry Dean, Nov. 12, 1963.

Harnish, Donald and Ruth (Eberly), Hatfield, Pa., first child, Beth Louise, Nov. 15, 1963.

Hartman, Freeman and Birdena (Troyer), Howe, Ind., fifth child, third son, Loren Jay, Nov. 20, 1963. (The first four children are by adoption.)

Hershey, J. Robert and Eva (Fisher), Oxford, Pa., fourth child, third daughter, Carol Joanne, Nov. 30, 1963.

Hess, John and Patsy (Wolf), Lititz, Pa., seventh child, fourth daughter, Barbara Jean, Nov. 19, 1963.

Hooley, Robert and Sharon (Hershberger), Nottawa, Mich., first child, Byron James, Nov. 24, 1963.

Horst, Abram S., Jr., and Marian (Leaman), New Holland, Pa., fifth child, third daughter, Mary Lou, Nov. 28, 1963.

Horst, Elvin, Jr., and Brenda (King), Archbold, Ohio, first child, Allan Jay, Nov. 29, 1963.

Keens, R. Samuel and Anna Ruth (Sherer), Lititz, Pa., fifth child, fourth son, Robert Walter.

Kennel, John A., Jr., and Mildred (Martin), Parkesburg, Pa., fourth living child, Joy Marlene, July 21, 1963.

Kreider, B. Franklin, Jr., and Mary Jane (Fultz), Manheim, Pa., second son, John Forrest, Oct. 15, 1963.

Landis, Paul G. and Suzanne (Christophel), Edmonton, Alta., second daughter, Heidi Christophel, Nov. 27, 1963.

Lee, Robert and Nancy (Burkholder), Obihiro, Japan, third child, second son, Robert John, Nov. 28, 1963.

Lehman, Mahlon and Ethel (Brubaker), Elizabethtown, Pa., fourth child, first son, Gerald Mahlon, Nov. 9, 1963.

Lyndaker, Norman J. and Phyllis (Lehman), Woodville, N.Y., third child, first son, Steven Lehman, Nov. 15, 1963.

Martin, David and Faye (Stoltzfus), Morgantown, Pa., third daughter, Brenda Lee, Nov. 24, 1963.

Martin, Douglas and Marion (Snyder), Waterloo, Ont., first child, Kevin Douglas, Oct. 30, 1963.

Martin, Gary and Darlene (Detrow), Columbiana, Ohio, first child, Steven Lynn, Sept. 24, 1963.

Martin, Melvin H. and Dorothy (Shank), Conestoga, Pa., second son, Charles Brian, born Oct. 18, 1963; received for adoption, Nov. 22, 1963.

Martin, Stuart and Meryln (Snider), Kitchener, Ont., second son, Brent Stuart, Oct. 29, 1963.

Metzler, Everett and Margaret (Glick), Saigon, Vietnam, fourth child, third son, André Jon, Nov. 21, 1963.

Miller, Raymond and Ruth (Hissong), Harlan, Ind., a daughter, Connie Rae, Nov. 22, 1963.

Mohler, Richard G. and Fern (Stoltzfus), Pottstown, Pa., third son, Gerald Lee, Nov. 12, 1963.

Nisly, Daniel M. and Louise C. (Reschly), Salem, Oreg., first child, Cynthia Louise, Sept. 21, 1963.

Reinhart, Dale and Doris (Hartman), Goshen, Ind., third son, Carl Eugene, Nov. 20, 1963.

Ropp, Mr. and Mrs. Roy, Tavistock, Ont., fourth daughter, Donna Joy, Nov. 10, 1963.

Roth, Paul S. and Sheila (Van Billiard), Hatfield, Pa., second child, first daughter, Deborah Grace, Nov. 27, 1963.

Roth, William and Maxine (Roth), Beemer, Nebr., second child, first son, Galen Dean, Nov. 27, 1963.

Ruby, Mr. and Mrs. Vernon, Shakespeare, Ont., second child, first son, Leon Mark, Nov. 22, 1963.

Schantz, Donald D. and Patricia A. (Smith), Bancroft, Nebr., first child, Gene Douglas, Nov. 15, 1963.

Schantz, Gerald and Virginia (Booker), Beemer, Nebr., fourth child, second son, Stanley Gene, Nov. 17, 1963.

Schumucker, Carl and Betty Mae (Miller), Canton, Ohio, first child, Carl, Jr., Nov. 24, 1963.

Sharp, Dennis Wayne and Ruth Ann (Yoder), Sarasota, Fla., second daughter, Deborah Lynn, Nov. 25, 1963.

Short, Kenneth E. and Ada (Short), Archbold, Ohio, fifth child, second son, Wendall Jay, Nov. 18, 1963.

Smoker, Alvin F. and Mildred (Landis), Intercourse, Pa., fourth child (third living), third son, Charles Lynn, Nov. 21, 1963.

Stoltzfus, Aden and Pauline (Graber), Canton, Ohio, second child, first daughter, Sheryl Lynn, Nov. 8, 1963.

Stoltzfus, Allen and Malinda (Stoltzfus), Honey Brook, Pa., fourth child, second daughter, Frieda Fern, Nov. 17, 1963.

Stoltzfus, Ben and Rebecca (Stoltzfus), Kitchener, Ont., first child, Cynthia Joy, Nov. 9, 1963.

Uttley, Wayne and Marie (Diffenbacher), Elmira, Ont., first child, Barbara Ann, Nov. 10, 1963.

Widrick, Norman and LeEtta (Lyndaker), Castorland, N.Y., third child, second daughter, Martha Jane. Nov. 17, 1963.

Wismer, Lester and Evelyn (Alderfer), Souderton, Pa., second child, first daughter, Sharon Dawn, Oct. 18, 1963.

Wissler, Reid and Peggy (Weaver), Ephrata, Pa., fifth child, second son, Reid Lamar, Nov. 20, 1963.

Witmer, Robert and Lois, Chatenay-Malabry, France, fourth child, second son, Gerald David, Nov. 23, 1963.

Yoder, Aaron and Sylvia (Wagler), Jerome, Mich., fourth child, second daughter, Mary Ann, Oct. 28, 1963.

Yoder, Charles and Lomie (Spicher), Mount Morris, Mich., first child, Carol Renee, Nov. 10, 1963.

Yoder, Duane and Mary (Sieber), Fort Wayne, Ind., third son, Jeffrey Mark, Oct. 16, 1963.

Yoder, Mr. and Mrs. John Mark, Apple Creek, Ohio, a son, Karl Alan, born March 31, 1963; adopted Oct. 12, 1963.

Yoder, Percy S. and Lois M. (Hershey), Belleville, Pa., fifth child, second daughter, Anne Elizabeth, Nov. 16, 1963.

Yutzy, Melvin and Wilma (Good), Logan, Ohio, fifth child, second son, Murray Lee, Nov. 12, 1963.

Zook, Jesse P. and Edna R. (Byler), Austin, Ind., third child, second daughter, Sara Joyce, Nov. 3, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Dougherty — Zimmerman.— George William Dougherty, Mechanicsburg, Pa., Palo Alto cong., and Barbara Jane Zimmerman, Mechanicsburg, State Hill cong., by William M. Strong at State Hill, Nov. 9, 1963.

Farnwald—Mast.—Andrew Farmwald, Nappanee, Ind., North Main Street cong., and Linda Mast, Kouts, Ind., Hopewell cong., by Samuel S. Miller at Hopewell, Nov. 27, 1963.

Garman—Petry.—Ivan Garman, East Earl, Pa., and Charmaine Petry, Lebanon, Pa., by Daniel H. Stoltzfus at Mishawaka, Ind., Nov. 17, 1963.

Horner—Kaufman.—Harvey Raymond Horner and Verna June Kaufman, both of Boswell, Pa., Thomas cong., by Aldus J. Wingard at the church, Nov. 22, 1963.

Hostetler—Yutzy.—Phillip Eugene Hostetler and Leona Yutzy, both of the United Bethel Conservative cong., Plain City, Ohio, by Andrew Farmwald at the church, July 21, 1963.

Kling—Mast.—Rex Kling, Mt. Zion Christian cong., and Clarice Mast, Kokomo, Ind., Santa Fe cong., by Verlin C. Kling, father of the groom, at the home of the bride, Nov. 16, 1963.

Kuhns—Detweiler.—James Kuhns, Tangent, Oreg., and Mary Lois Detweiler, Scio, Oreg., both of the Fairview cong., by Verl E. Nofziger at the church, Nov. 8, 1963.

Liphard — Tuletzki. — Kenneth Arthur Liphard, Galt, Ont., and Lois Anne Tuletzki, Hespeler, Ont., both of the Wanner cong., by Howard S. Schmitt at the church, Nov. 22, 1963.

Miller—Schrock.—Andy Miller and Mary Shrock, both of the United Bethel Conservative cong., Plain City, Ohio, by Andrew Farmwald at the church, Jan. 1, 1963.

Owen—Ziegler.—C. Wayne Owen and Mildred Louise Ziegler, Richmond, Va., National Heights cong., by John H. Shenk at the church, Aug. 30, 1963.

Sommers—Troyer.—Dana Sommers, Kokomo, Ind., Howard-Miami cong., and Donna Troyer, Goshen, Ind., East Goshen cong., by Irvin M. Detwiler at the Goshen College Church, Oct. 4, 1963.

Troyer—Miller.—Allie Wayne Troyer, Plain City, Ohio, United Bethel Conservative cong., and Katherine Miller, Sunnyside Conservative cong., Arthur, Ill., by Andrew Farmwald at the United Bethel Church, Sept. 14, 1963.

Faith is grabbing a hard fistful of the unseen.—S.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Boshart, Gideon, son of Jonas and Magdalena (Gerber) Boshart, was born in Wellesley Twp., Ont., Feb. 6, 1906; died suddenly of a heart attack at his home, Baden, Ont., Oct. 9, 1963; aged 57 y. 8 m. 3 d. He was married to Pearl Kipfer, who survives. Also surviving are one daughter (Marcella—Mrs. Orland Gerber), 4 brothers and 6 sisters (John, Simeon, Menno, Aaron, Mrs. Netta Gingerich, Mrs. Lily Brenneman, Mary, Luella—Mrs. Clarence Erb, Elmina—Mrs. Edward Witmer, and Lorena—Mrs. Eldon Witmer), and 3 grandchildren. One son preceded him in death. He was a member of the First Mennonite Church, Kitchener, Ont., where funeral services were held Oct. 12, in charge of Robert N. Johnson.

Culp, Ronald Dean, son of Marvin R. and Violet (Martin) Culp, was stillborn at Goshen (Ind.) General Hospital, Nov. 10, 1963. Surviving are his parents, 4 brothers (Delbert, Donald, Dale, and Dennis), 3 sisters (Carolyn, Phyllis, and JoEllen), and grandparents (Mrs. David Culp and Frank Martin). Graveside services were held at the Yellow Creek Cemetery, Nov. 11, in charge of Theron Weldy.

Detweiler, Valentine Rickert, son of Reuben and Martha (Rickert) Detweiler, was born in Hilltown Twp., Pa., June 8, 1887; died at his home, Plumsteadville, Pa., Nov. 6, 1963; aged 76 y. 4 m. 29 d. On Sept. 17, 1910, he was married to Emma M. Godshall, who survives. Also surviving are 5 children (Harold, Estella —Mrs. Eli Myers, Harleigh, Willard, and Marguerite—Mrs. Geo. Wismer), 9 grandchildren, 2 brothers, and 1 sister. One son died in infancy. He was a member of the Blooming Glen Church, where funeral services were held Nov. 10, in charge of David F. Derstine, Jr.

Eiman, David, son of Daniel and Barbara (Zehr) Eiman, was born in Henry Co., Iowa, Nov. 5, 1880; died at a Wilton Junction, Iowa, nursing home Nov. 12, 1963, after a long illness; aged 83 y. 7 d. On Aug. 19, 1910, he was married to Ollie B. Showalter, who survives. Also surviving are one son (Paul H.), 4 daughters (Mrs. Ivan Stoltzfus, Martha Elizabeth, Mrs. Roy Diener, and Mrs. Paul Miller), one sister (Fannie Eiman), one brother (Chester), and 9 grandchildren. He was a member of the Iowa City Mennonite Church, where he was a faithful attendant.

Forman, Anna, daughter of Stephen and Elizabeth (Holt) Forman, was born at Eichwald, Germany, June 20, 1895; died of a cerebral hemorrhage at the Grand View Hospital, Sellersville, Pa., Nov. 5, 1963; aged 68 y. 4 m. 16 d. For over 30 years she was employed in a Souderton hosiery mill, working part time the last two years. Surviving are 2 brothers (John and Fred) and one nephew. She was a member of the Franconia Church, where funeral services were held Nov. 9, in charge of Menno Souder, Leroy Godshall, and Curtis Bergey.

Hales, Verena (Fannie), daughter of Christian and Barbara (Leichty) Augsburger, was born in Fresh Twp., Ind., May 23, 1873; died at the Lehman Rest Home, Berne, Ind., Nov. 10, 1963; aged 90 y. 5 m. 18 d. In July, 1922, she was married to John W. Hales, who died in 1937. In 1938, she with her brother, Daniel Augsburger, moved to Elida, Ohio, where they lived until her brother's death in 1950. Since then she lived with her brother John C. (near Berne), the only survivor of a family of 16 children. She was a member of the Pike Church, near Elida. Funeral services were held at the Yager Funeral Home, Nov. 12, in charge of Robert R. Oleson, Lewis C. Minsterman, and Myron S. Augsburger; interment in Evangelical Mennonite Church Cemetery, Berne, Ind.

Hartman, Richard Lee, son of Alpheus and Lila (Litwiller) Hartman, was born at Geneseo, Ill., Feb. 15, 1947; died as the result of a hunting accident at the Audrain Hospital, Mexico, Mo., Nov. 16, 1963; aged 16 y. 10 m. 2 d. He moved to Vandalia, Mo., with his parents in 1959. Surviving are his parents, 2 brothers (Larry and David), 4 sisters (Mary, Debra, Fern, and Susan—Mrs. Curtis Brenneman), and his grandparents (Mr. and Mrs. John E. Litwiller and Mrs. Susie Hartman). He was a member of the First Christian Church and a member of the church choir. Funeral services were held at the church, Nov. 19, in charge of John W. Hall, interment in Vandalia Cemetery.

Hershberger, Levi M., was born in Holmes Co., Ohio, Oct. 19, 1904; died suddenly at his home near Fairview, Mich., Nov. 7, 1963; aged 59 y. 18 d. On Nov. 12, 1932, he was married to Elva Oaks, who survives. Also surviving are 4 sons (Duane, Bernell, Lotus, and Virgil), 3 brothers (Irwin, Vernon, and Wilbur), and 3 sisters (Mrs. Lula Oaks, Mrs. Laura Steiner, and Mrs. Mabel Handrich). He was a member of the Zion Church of the Brethren. Funeral services were held at the Fairview Mennonite Church, Nov. 9, in charge of Harvey Handrich.

Horning, Susie, daughter of Noah and Susan (Good) Bowman, was born Oct. 14, 1878; died at the home of her daughter, Mrs. Sydney Gingerich, Nov. 27, 1963; aged 84 y. 1 m. 13 d. She was married to Harry Horning, who preceded her in death. Surviving are 9 daughters (Katie—Mrs. Benj. Weaver, Susie—Mrs. Isaac Gehman, Eva—Mrs. Charles Sauder, Sallie—Mrs. Clarence Fox, Anna—Mrs. Martin Hostetter, Esther—Mrs. Weaver Gehman, Mabel—Mrs. Sydney Gingerich, Helen—Mrs. Ivan Gingerich, and Marian—Mrs. Allen Morgan), 4 sons (Harvey, Alvin, Joseph, and Clayton), one foster son (Lawrence Redcay), one sister (Mrs. Sallie Redcay), and 5 brothers (Joseph, Jacob, Henry, and William). She was a member of the Bowmansville Church for 68 years. Funeral services were held at the church, Nov. 30, with Paul Z. Martin and Wilmer Leaman in charge.

Kennel, John A., son of John P. and Magdalena (Erb) Kennel, was born in Lancaster Co., Pa., Jan. 28, 1880; died at his home, Parkesburg, Pa., Oct. 11, 1963; aged 83 y. 8 m. 13 d. On Nov. 24, 1910, he was married to Emma S. Kauffman, who survives. Also surviving are 5 daughters and one son (Lena, Ada, Rebecca—Mrs. Elmer Beiler, Minerva, Mary Emma—Mrs. Ephraim Nafziger, and John A., Jr.). On Nov. 11, 1917, he was ordained as minister, and on Sept. 19, 1926, as bishop. He served the Millwood district of the Lancaster Conference. He was a member of the Millwood Church, where funeral services were held Oct. 15. Ministers officiating at the home and church were Reuben Stoltzfus, Isaac King, LeRoy Stoltzfus, Elmer Leaman, Noah Risser, Mahlon Witmer, Paul Graybill, Simon Bucher, and Roy Ulrich.

Landis, Titus M., son of Abram and Susan (Metz) Landis, was born at Elroy, Pa., Aug. 21, 1908; died at St. Luke's Hospital, Bethlehem, Pa., Nov. 5, 1963, aged 55 y. 2 m. 15 d. He was married to Alverda Mae Long, who survives. Also surviving are 2 sons (Theodore and Clifford), 3 grandchildren, one brother (Norman M.), and one sister (Lizzie M.—Mrs. John M. Freed). He was a member of the Line Lexington Church, where funeral services were held Nov. 9, in charge of Merle Ruth and Arthur Ruth.

Lehman, Amos F., son of Daniel and Anna

(Shank) Lehman, was born April 3, 1888; died at the Chambersburg (Pa.) Hospital after a brief illness, Nov. 10, 1963; aged 75 y. 7 m. 7 d. On Nov. 26, 1912, he was married to Maggie K. Martin, who survives. Also surviving are 4 sons and 4 daughters (Melvin M., Fred A., Harvey M., Robert B., Cora, Florence—Mrs. Daniel H. Horst, Anna—Mrs. W. Glenn Horst, and Margaret—Mrs. Dean Rosenberry), 27 grandchildren, and one great-grandchild. He was a member of the Chambersburg Church, where funeral services were held Nov. 13, in charge of Harold Hunsecker, Omar Martin, and Amos Martin.

Livengood, Homer Ray, son of Wilson and Elizabeth (Otto) Livengood, was born near Grantsville, Md., March 17, 1894; died at his home near Springs, Pa., on March 15, 1963; aged 69 y. 8 m. 6 d. On June 8, 1916, he was married to Effie King, who survives. Also surviving are one daughter and 4 sons (Viletta—Mrs. Jacob Coblentz, Willard, Wayne, Kirk, and Orren). One infant daughter preceded him in death. He was a member of the Springs Church, where funeral services were held Oct. 26, in charge of Walter C. Otto and Roy Otto.

Miller, Leona, daughter of Abraham and Susan (Troyer) Keim, was born in Howard Co., Ind., June 5, 1913; died at St. Joseph's Memorial Hospital, Kokomo, Ind., of injuries sustained in a car accident, Oct. 20, 1963; aged 50 y. 4 m. 15 d. On Nov. 6, 1937, she was married to John E. Miller, who survives. Also surviving are 4 children (Dale, Mrs. Diana McCauley, John D., and Max), 4 sisters (Katie —Mrs. M. John Kauffman, Elsie—Mrs. Paul K. Troyer, Susie—Mrs. Wayne D. Sommers, and Ellen—Mrs. Donald Lukeman), and 2 brothers (Dr. A. L. Keim and Rev. Ray Keim). She was a member of the Howard-Miami Church, where funeral services were held Oct. 22, in charge of Anson G. Horner, assisted by Clayton Sommers; interment in Mast Cemetery.

Morse, Carrie P., was born Oct. 13, 1888; died at Covington, La., Nov. 2, 1963; aged 75 y. 20 d. She was married to Thomas Morse, who survives. Also surviving are 3 sons (Chester, John, and Joseph), 2 daughters (Esther—Mrs. Roland Koppenol and Mrs. Ann Revere), 2 brothers (John and Rudolph Meisel), 6 grandchildren, and 3 great-grandchildren. She was a member of the Madisonville (La.) Mennonite Church, where funeral services were held Nov. 4, in charge of Robert Zehr and John E. Wenger.

Newcomer, Curvin E., son of Amos and Rebecca (Leiphart) Newcomer, was born near York, Pa., Aug. 9, 1887; died at the York Hospital, Sept. 2, 1963; aged 76 y. 28 d. On Jan. 5, 1911, he was married to Edna P. Landis, who died June 29, 1949. Surviving are 6 children (Noah, Samuel, David, James, Elizabeth—Mrs. Harold Leber, and Anna—Mrs. Eldon Martin), 21 grandchildren, 2 great-grandchildren, 2 brothers, and 4 sisters. He was a member of the Stony Brook Church, where funeral services were held Sept. 5, in charge of Richard Danner and Bela Bucher.

Pickel, Susan, daughter of Christian and Barbara Hess, was born in Lancaster Co., Pa., Dec. 19, 1901; died Nov. 7, 1963; aged 61 y. 10 m. 19 d. Surviving are her husband, Larren Pickel, Millersville, Pa., one daughter (Mabel), 3 sisters (Mrs. Annie Campbell, Mrs. Frank Martin, and Mrs. Harvey Mack), and one brother (Maris W.). Funeral services were held at the Gundel Funeral Home, Nov. 11, in charge of David N. Thomas; interment in Byerland Cemetery.

Rhoads, Abram K., son of Ephraim H. and Clara (Kopp) Rhoads, was born in Mt. Joy Twp., Pa., July 2, 1881; died at the Wetzel Convalescent Home, Blue Ball, Pa., Oct. 18, 1963; aged 82 y. 3 m. 16 d. He was married to Amanda Helt, who survives. Also surviving are 5 children (Clarence H., Ephraim H., Susan—Mrs. John Stauffer, Peter H., and Edna—Mrs. Clyde Shearer), 28 grandchildren, 47 great-grandchildren, and one sister (Mrs. Mable Shreiner). He was a member of the Landis Valley Church, where funeral services were held Oct. 20, in charge of Levi M. Weaver and Ira D. Landis.

Ringenberg, Phoebe, daughter of Stephen and Barbara (Schantz) Stahly, was born at Flanagan, Ill., Sept. 12, 1873; died at the Lewis Nursing Home, El Paso, Ill., Oct. 25, 1963; aged 90 y. 1 m. 13 d. On Nov. 27, 1894, she was married to Christian Ringenberg, who died March 30, 1958. One son also preceded her in death. Surviving are one daughter (Mrs. Walter Eash), 5 grandchildren, 19 great-grandchildren, 2 sisters (Mrs. Esther Zehr, Lillie Stahly, Mrs. Serana Shanebrook, and Mrs. Ida Strack). She was a member of the Waldo Mennonite Church, where funeral services were held Oct. 27, in charge of Edwin J. Stalter.

Sauder, Eaby, son of Samuel G. and Elizabeth (Eaby) Sauder, was born at East Earl, Pa., Dec. 1, 1872; died at the home of his daughter, Mrs. Daniel Martin, New Holland, Pa., Oct. 31, 1963; aged 90 y. 10 m. 30 d. On Dec. 30, 1902, he was married to Ida E. Martin, who died Sept. 20, 1938. Surviving are 5 children (Alvin, Elizabeth—Mrs. Daniel H. Martin, Cora—Mrs. Samuel Sweigart, Grace—Mrs. Leroy Horst, and Mrs. John Brubaker), 34 grandchildren, 10 great-grandchildren, 2 brothers and 2 sisters (Harry E., Samuel E., Mrs. Annie Martin, and Lillie—Mrs. Ira Kurtz). He was a member of Lichty's Church. Funeral services were held Nov. 4, in charge of Walter Martin, Paul Graybill, and David Weaver.

Schmucker, Amy, was born in Holmes Co., Ohio, Jan. 2, 1881; died at Midland, Mich., Nov. 2, 1963; aged 82 y. 10 m. 5 d. She was married to Joseph Schmucker, who died in 1948. Surviving are 2 daughters (Mrs. Malinda Klein and Mrs. Mary Albright), one brother (Andy Schlabach), 2 sisters (Mrs. Elizabeth Miller and Mrs. Katie Mast), 9 grandchildren, 20 great-grandchildren, and one great-great-grandchild. She was a member of the Midland Church, where funeral services were held Nov. 11, in charge of F. F. Bontrager.

Schrock, Elizabeth, daughter of Christian and Elizabeth (Orendorff) Eigsti, was born at Morton, Ill., Oct. 5, 1875; died at the Lewis Nursing Home, El Paso, Ill., Oct. 26, 1963; aged 90 y. 21 d. On Feb. 7, 1895, she was married to Peter Schrock, who died March 13, 1953. Surviving are 4 sons and one daughter (Elmer, Vernon, Mrs. Molly Albrecht, Emory, and Jesse), 17 grandchildren, 37 great-grandchildren, one brother (Joseph), and one sister (Mrs. Mary Bachman). She was a member of the Waldo Mennonite Church, where funeral services were held Oct. 29, in charge of Edwin J. Stalter and John Lehman.

Schrock, Marie Mollie, daughter of Andrew and Katherine (Kramer) Schrock, was born in Roanoke Twp., Ill., June 11, 1878; died at the Eureka (Ill.) Hospital, Nov. 7, 1963; aged 85 y. 4 m. 27 d. She was a resident of the Maple Lawn Home. Surviving are 7 nieces and 12 nephews. Three brothers and 4 sisters preceded her in death. She was a member of the Roanoke Church, where funeral services were held Nov. 9, in charge of Norman Derstine.

Smith, William Walter, son of Mr. and Mrs. William T. Smith, of Kitchener, Ont., died Nov. 14, 1963, after a brief illness, aged 57 y. His first wife, Edith Calvert, died in 1941. In June, 1963, he was married to Myrtle Morrison, who survives. Also surviving are one son (William W.), 2 daughters (Heather—Mrs. Carl Zeller and Jackie—Mrs. Edward Fronchak), 2 brothers (Alfred and Stanley R.), one sister (Mrs. Stanley Good), and one grandson. One brother preceded him in death. Funeral services were held at the Ratz-Bechtel Funeral Home, Kitchener, Ont., in charge of C. F. Derstine.

Smucker, Mrs. Amos L., daughter of Stephen and Fannie (Schrock) Kurtz, was born near Orrville, Ohio, Aug. 30, 1877; died at the Glendora Nursing Home, Wooster, Ohio, Nov. 22, 1963; aged 86 y. 2 m. 23 d. In Feb., 1907, she was married to Amos L. Smucker, who died in July, 1959. Surviving are one son (Clayton), one brother, one sister, 3 grandchildren, and 2 great-grandchildren. She was a member of the Oak Grove Church, where funeral services were held Nov. 25, in charge of Robert W. Otto.

Stauffer, Norman M., son of Amos N. and Barbara (Miller) Stauffer, was born near Mount Joy, Pa., July 29, 1888; died unexpectedly at the home of Wilmer Esbenshade, near Willow Street, Pa., Oct. 17, 1963; aged 75 y. 2 m. 18 d. On Nov. 28, 1912, he was married to Mary H. Habecker, who survives. Also surviving are 2 sons (Wayne and Henry), one daughter (Mrs. Frank Rutt), 12 grandchildren, one sister (Mary—Mrs. Ezra Garber), and one brother (David M.). Two sons preceded him in death. He was a member of the Mount Joy Church, where funeral services were held Oct. 20, in charge of Amos Hess, Henry Garber, and Henry Frank; interment in Kraybill's Cemetery.

Strite, Edgar Irvin, son of C. R. and Ella (Binkley) Strite, was born at Cearfoss, Md., Sept. 26, 1891; died at his home, Maugansville, Md., Nov. 24, 1963, after an illness of a few hours; aged 72 y. 1 m. 29 d. Surviving are his wife, Mary Martin Strite, one son (Lewis E.), and 6 grandchildren. One daughter preceded him in death. He was a member of the Reiff Church, where he attended services the day of his death. Funeral services were held at the church, Nov. 27, in charge of Norman Yutzy, Irvin Shank, and M. K. Horst.

Stuckey, Emma, daughter of Peter and Elizabeth (Klopfenstein) Whitmer, was born at Leo, Ind., March 3, 1884; died at Wauseon, Ohio, Nov. 10, 1963; aged 79 y. 8 m. 7 d. On April 25, 1916, she was married to Enos Stuckey, who preceded her in death. Surviving are 4 daughters (Alice—Mrs. Vernon Aschliman, Doris—Mrs. Royce Engle, Velma—Mrs. Orville Richer, and Florence), 17 grandchildren, and 2 brothers (David and Levi). Two grandchildren and several brothers also preceded her in death. She was a member of the Central Church, Archbold, Ohio. Funeral services were held at Short's Funeral Home, in charge of Roy Sauder; interment in Pettisville Cemetery.

Stutzman, Pearl, son of David and Mary Ann (Beckler) Stutzman, was born near Milford, Nebr., Sept. 20, 1893; died in a Portland, Oreg., hospital, Nov. 4, 1963; aged 70 y. 1 m. 15 d. He was married to Ida Schweitzer, who survives. Also surviving are 3 sons (Virgil, Robert, and Bernard), 11 grandchildren, 5 brothers (Ira, Joseph, Menno, Albert, and David), and 2 sisters (Mary Ann and Mrs. Verda Hostetler). He was a member of the Fairview Mennonite Church, which he attended as long as he was able.

Weber, Maria, daughter of Mr. and Mrs. Menno Shantz, was born in Wilmot Twp., Ont., May 28, 1876; died at the K.W. Hospital, Kitchener, Ont., Nov. 5, 1963; aged 87 y. 5 m. 8 d. She was married to Cyrus Weber, who died in 1961. Surviving are 2 sons (Clarence and Lloyd), 5 grandchildren, and 11 great-grandchildren. She was a member of the First Mennonite Church, Kitchener, Ont., where funeral services were held Nov. 7, in charge of Robert N. Johnson.

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by Alleen Fisher

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ITEMS AND COMMENTS

BY THE EDITOR

GORDON SCHRAG 5233
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GOSHEN IND

The Women's Department of the National Christian Council of Japan is making an appeal to local churches to join in the fellowship of "least coin."

The movement began in India in 1956 to support relief and evangelism through women who give monthly one piece of the least coin being used in her country. The movement spread to the Philippines, Thailand, Pakistan, Korea, Hong Kong, and later to the United States, Canada, and Austria.

Requirements for the participants are (1) to contribute the least coin monthly (in Japan, for example, the one-yen piece; in the United States, the penny); (2) to emphasize the world-wide fellowship; (3) to keep secret the amount received from any one individual to avoid competition among participants; (4) to give this amount freely and willingly; (5) to offer a minute prayer for the Asian churches at six o'clock each evening; and (6) to encourage one another in this project.

• • •

Ministers and laymen attending the annual General Conference of the Evangelical Baptist Church, Inc., in Goldsboro, N.C., voted to prohibit the conference from licensing or ordaining any minister who uses tobacco in any form. Delegates declared that the tobacco habit detracts from a minister's influence. No action was taken in regard to laymen using tobacco.

• • •

Complete religious freedom for all believers in this predominantly Roman Catholic country was pledged by Argentina's Minister of Foreign Affairs Dr. Miguel A. Zavala Ortiz as he formally installed a new undersecretary of cults. Noting that the Argentine constitution "obliges us to defend the freedom of worship for all cults," Dr. Zavala Ortiz declared: "Therefore nobody is going to be molested because of his religious convictions or if he is an unbeliever. We assure cults of every guarantee, and we will dedicate ourselves to eliminating from society every vestige of religious or antireligious strife."

• • •

A new liberal constitution was adopted by the All-Union Council of Evangelical Christians (Baptists) in the U.S.S.R., at its first congress since it was formed in 1944. the charter practically has no limitations to the beliefs which Baptists may hold and eliminates restrictions on church attendance by children. Local Baptist groups are given more autonomy under the constitution.

• • •

Possible future exchange visits by theologians and students of the Russian Orthodox Church and the Church of the Brethren were discussed as a six-member delegation from the U.S. denomination completed a two-week visit to the Soviet Union. The visit, which followed a trip to America in August by six members of the Russian Church, closed on a "warm and friendly" note and the mutual hope that "more closer contacts" will be established in the future, representatives of both bodies said.

• • •

U.S. District Judge Johnson J. Hayes of North Wilkesboro, N.C., said in Statesville, N.C., that public school teachers may, if they wish, read portions of the Bible to their classes or lead students in reciting the Lord's Prayer. He claimed that the recent ruling of the U.S. Supreme Court prohibits government from requiring religious exercises in public schools but does not prohibit the voluntary free exercise of religion in those schools.

Addressing the Brotherhood of the First Baptist Church, Judge Johnson said the Supreme Court has not ruled against religion and is neither for nor against any "sect," but has ruled that government has no power to establish religious practices or to prevent the free exercise thereof. As a judge, he said, he is bound by the decisions of the Court but held that this decision does not prohibit teachers from reading the Scriptures or saying the Lord's Prayer.

• • •

The chief Anglican delegate-observer at the Second Vatican Council declared in an interview in Rome that, if a united Christian Church was to come about, its natural head would have to be the Bishop of Rome —the pope. The statement by Bishop John R. Moorman of Ripon, England, was regarded in Roman Catholic circles in Rome as one of the most hopeful to come from any of the non-Catholic observers attending the Council. "I think we realize," he said, "that if there is to be a final unity among Christians, there will have to be a central head of the church, and that head will clearly have to be the Bishop of Rome." Bishop Moorman said "the achievement of unity is something that will take many years to reach."

• • •

Excessive tolerance by parents, law officials, and juries is a root cause of increased crime both in the capital and throughout the nation, Lewis F. Powell, Jr., president-elect of the American Bar Association, said in Washington, D.C. "We live in an age of excessive tolerance," said the Richmond, Va., attorney, "a kind of tolerance which accepts, if not affirmatively condones, levels of conduct and attitudes toward personal responsibility which are marginal or clearly bad in terms of the welfare of society and our country." In the home this tolerance is manifested by permission for early drinking, unregulated automobile use, uncontrolled absences from home at night, and unsupervised reading and television viewing, Mr. Powell held.

• • •

Christianity is thriving "in a spiritual way" in East Germany to a greater extent than in West Germany, a West Berlin churchman said in Chicago. Dr. Julius Rieger, one of ten Protestant theologians from Germany on a month-long tour of American congregations as guests of the United Church of Christ, said at a press conference that suppression of normal church-life activities has intensified individual faith. The churchman, superintendent of Berlin-Schönberg for the Evangelical Church of the Union, said the traditional position of the church as the center of the village has been abolished in East Germany. But, he added, faithful Christians in the communist-controlled agricultural production teams have found "new ways of exercising their Christianity . . . new ways to live Christian lives. . . .

"Always the church that is living under tyranny and under persecution mobilizes spiritual power which churches under normal circumstances do not exhibit," Dr. Rieger said when asked to compare the status of East and West German churches.

• • •

Christianity Today condemned habitual cigarette smoking as "incompatible with the Biblical principle of the stewardship of the body. On the Scriptural ground that the God who gives us our bodies requires accountability for their use, none of us have the right to contract any habit that has been shown to lead to grave illness and premature death," asserted an editorial in the magazine's Nov. 8 issue. Furthermore, it declared, use of cigarettes by Christian adults "violates the Biblical principle of responsibility for one's brother" in contributing "by force of example to teen-age addiction to a dangerous and often fatal habit."

• • •

A feature-length motion picture based on Charles Sheldon's world-famous novel, "In His Steps," has been released this fall by Ken Anderson Films, headquarters, Winona Lake, Ind. Film distribution agencies throughout the U.S. and Canada will offer "In His Steps" on a rental basis to churches and related organizations.

The people that walked in darkness
Have seen a great light:
They that dwell in the land
Of the shadow of death,
Upon them hath the light shined.
—Isa. 9:2.

GOSPEL HERALD

Tuesday, December 24, 1963
Volume LVI, Number 50

FOR ALL?

By Marian Hostetler

The night was dark near Bethlehem
When glorious light made darkness vanish;
The night was still near Bethlehem
When words from God filled quiet's void—
"Great joy to all, good tidings, too."

Are God's words true? We answer, "Yes,
We've heard the tidings; we have the joy."
Yet dark and quiet reign in lands
Not reached by light and words from God—
"Great joy to all, good tidings, too."

Are God's words true or are they false
Which herald angel did proclaim?
'Tis we who've heard, who know the joy
He now would use to make them true—
"Great joy to all, good tidings, too."

Algeria

FIELD NOTES

Gospel Herald Every-Home-Plan subscriptions now total 14,156. This is 61.3 per cent of the total subscription list. Three years ago the total was 15 per cent.

The School for Ministers sponsored by the South Central Conference, the Western District Conference, and Hesston College will be held at Hesston College, Hesston, Kans., Feb. 4-7. Faculty includes **David Schroeder**, C.M.B.C., Winnipeg, Man., Canada; **Paul M. Miller**, Goshen College, Goshen, Ind.; **John R. Mumaw**, Eastern Mennonite College, Harrisonburg, Va.

Raymond Byler, Blountstown, Fla., **Moses Slabaugh**, Harrisonburg, Va., and **Ray Himes**, St. Petersburg, Fla., will serve at Shekinah Bible Conference, Jan. 13-21, at the Tuttle Avenue Mennonite Church, Sarasota, Fla.

Grant and Ruth Stoltzfus, Harrisonburg, Va., in a Home Conference at Central, Archbold, Ohio, Dec. 28, 29.

Paul M. Miller, Goshen, Ind., at Leetonia, Ohio, Dec. 27-29, speaking on "Servant of God's Servants."

Sixth annual Art for Religion exhibit, an exhibition of the works of Mennonite artists, will be held at the Eighth Street Mennonite Church, Goshen, Ind., Feb. 2-9. All artists who are Mennonites of any conference are invited to submit two works by Jan. 27 for this exhibition. Original creative expressions of high quality in painting, sculpture, prints, and drawings, which have religious connotations, are desired. Send your work and a statement of intent to Eighth Street Mennonite Church, Eighth and Purl Streets, Goshen, Ind., c/o Arthur Sprunger.

Prophecy and Watch Night Service to be held at Miners Village Mennonite Church, Cornwall, Pa., Dec. 31. Speakers include John Weaver, Lebanon, Pa., and Isaac Sensenig, Ephrata, Pa.

Elvin J. Sommers, 5668 Maple Grove Ave., Louisville, Ohio, was licensed for the Christian ministry, Nov. 17, to serve the Stoner Heights congregation, Louisville, Ohio, under the Ohio and Eastern Mennonite Conference. Officiating bishop was John F. Garber, Burton, Ohio, assisted by Delvin Nussbaum, Elkhart, Ind. Bro. Sommers' telephone is Louisville TR 5-2685.

Robert W. Mast, Route 8, Box 344A, Chesapeake, Va., was ordained to the Christian ministry, Dec. 1, to serve the Deep Creek congregation, Portsmouth, Va., under the Virginia Mennonite Conference. Officiating bishop was J. Ward Shank, Broadway, Va.; Truman H. Brunk, Newport News, Va., and Amos D. Wenger, Fentress, Va., assisted.

A twelve-men chorus from Akron, Ohio, will sing at the regular monthly hymn sing at the Hartville Mennonite Church, Hartville, Ohio, **Jan. 5. Lester A. Wyse** is pastor of the church.

Change of address: Jan Gleysteen from 615 Walnut Ave., Scottdale, Pa., to 1210 Loucks Ave., Scottdale, Pa., 15683. Phone: 412 887-9436. **C. F. Yake** from Scottdale, Pa., to 3710 Iroquois Ave., Sarasota, Fla.

Trinity Mennonite Church, Glendale, Ariz., was accepted into the South Pacific Mennonite Conference during the conference sessions held Nov. 28-30, at Upland, Calif. Trinity had its beginning in the spring of 1952, as an outgrowth of the Sunnyslope congregation, in Phoenix. Average Sunday morning attendance is over 50. The group has been worshiping without a pastor. Attempts are being made to secure leadership as soon as possible. In November five acres of land was purchased at Forty-third Avenue and Vista for a future church site.

A new Mennonite congregation is in process of being established in the University-Euclid section of Cleveland, Ohio. Services started in September. Attendance is about 30 persons. Sponsors of the project are the Mennonite Board of Missions and Charities, Elkhart, Ind., the Ohio Mennonite Mission Board, and the Lee Heights Mennonite Church at Cleveland. Serving as pastor of the congregation is Warner Jackson, a Cleveland resident and currently a high-school teacher in Cleveland, who was ordained to the ministry on Dec. 15.

On Dec. 1 all the churches in Three Rivers, Mich., and the surrounding area, about 30 churches, used the sermon title, "The Significance of Authority," with four subtitles: The Authority of the Government; The Authority of the School; The Authority of the Parents; The Authority of Jesus Christ. This was a direct challenge to lawlessness in its varied forms.

Dedication of the new winterized facilities at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., on Jan. 11, 12, with Richard Martin, Elida, Ohio, as special speaker. Dedicatory sermon on Saturday afternoon, 2:00 p.m. The constituency is invited. Overnight entertainment will be provided by the courtesy of the Center. Send reservations to Laurelville Mennonite Camp, Route 2, Mt. Pleasant, Pa.

Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 30 to Jan. 10.
Winter Bible School, at Rossdale, Ohio, Dec. 30 to Feb. 7.
Special Course for Ministers, E.M.C., Harrisonburg, Va., Jan. 6-17.
Michigan Mennonite Winter Bible School, at Fairview, Jan. 6 to Feb. 14.
Argentine Mennonite Conference, Jan. 10-14. Place undetermined.
Ministers' Week Program, E.M.C., Harrisonburg, Va., Jan. 20-24.
School for Ministers, Hesston College, Hesston, Kans., Feb. 4-7.

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Cover photo by H. Armstrong Roberts

GOSPEL HERALD

Established 1908 as successor to *Gospel Witness* (1903) and *Herald of Truth* (1864)
JOHN M. DRESCHER, *Editor*
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EDITORIAL

Why Many Missed Him

"Unto you is born this day . . . a Saviour." In this statement we see the closeness of the cradle and the cross. Here we see that the message of Christmas is personal—unto you; is present—this day; and it is precious—a Saviour.

One of the saddest and most striking facts of history is that, in spite of the personal, present, and precious message of Christmas, many missed Christ when He came. A few shepherds and a few Wise Men saw Him. Later in life He came unto His own, yet He was not received. Though the world was made by Him, it knew Him not.

Why was He missed by so many? Why do we miss Him today?

For one thing, we don't have time for Him. We are too busy. Bethlehem was busy. Business was bristling. Jesus always comes at such a busy time.

Christ comes when life is full. He comes to youth when life looks full of possibilities and says, "Give me your life, your attention, your talents; come, follow me." He comes to middle age when life is busy and asks to be Lord of life. But because we are busy, we plan our life as though He never came and thus we miss Him.

We miss Christ because our lives are filled with other things. Our lives, like the inn, are so filled that there is no room for Him. Israel had looked forward to His coming for centuries. Yet even while they pondered the prophecies, they packed their lives with their own programs. It is possible, you know, at the very time we celebrate His birthday, to be so taken up with tinsel, toys, trees, and travel that we miss *Him*. We can have our lives so filled with other things that there is no room for Him. Filled, yet empty of Christ—and also empty of power, peace, and joy. Someone has written:

O little inn of Bethlehem,
How like we are to you!
Our lives are crowded to the brim
With this and that to do—
We're not unfriendly to the King;
We mean it well, without doubt;
We have no hostile feelings—
We merely crowd Him out.

We miss Christ also because we don't want to accept the kind of king He is. Not only Herod didn't want Him. His own didn't want Him either. It came to a climax on the cross of Calvary. Here men demonstrated that they did not desire Him.

Why? What kind of king is He?

He is a king of complete humility. His was a life of condescension. He came contrary to earthly thinking. He lived with no place to lay His head. He sought to serve rather than to be seen or to be served. He had the audacity to tell others to do as He did—to wash another's feet, to be servant of all, to be content to sit on the lower seat.

No wonder men missed Him. The human heart is proud and does not readily desire such a king.

He is a king who demands complete loyalty. He claimed to be King. His praise could be chanted through the centuries if He had only been content to expound nice ideas and to play another part. But this Man claimed to be King. He expected explicit and implicit obedience of His followers. He did not hesitate to ask for first love and life itself. Man looks for a savior who will release from Roman rule but let him be his own boss. But when one comes to Christ, he places there his gold or riches, his frankincense or worship, and his myrrh or his very life.

Jesus is a king who demands complete sincerity. He was severe concerning this. He was hard on hypocrites. He spoke of their dishonesty which puts importance on appearance, which strains at gnats and swallows camels, which lauds oneself and lowers others, which lacks sincerity in worship, and which knew the letter of the law and lacked the spirit of the law. Jesus called such whited sepulchers full of dead men's bones. They would not accept a new version nor would they apply the old one.

Christmas is a call to search hearts. The truth of Christmas can touch and transform. Yet it can be cast aside by our busyness and by our refusing to surrender to the King who came. We too can miss Christ for these same reasons.

Christmas is not only a revelation; it is really a revolution. It should cause us to go with the message as the shepherds did, and to follow as the Wise Men did. For a revelation is given only to the obedient and a star is given only to those committed to follow and pour out life's treasure.

Shepherds of men still seek Christ and tell others the message. Wise men still seek Him and return, changed men, another way. Faithful worshipers still recognize Him and proclaim Him as the fulfillment of all God is and says. To such Christmas is not a holiday but a holy day. It is a time not merely marked on the calendar but a time of rededication.—D.

The Star, the Stir, the Search

Today we call those who followed the star to Bethlehem Wise Men. They were probably considered plain crazy in their day. To see a star in the sky and start on such a journey in search of a king certainly must have called forth derision. If times were usual, you can put it down that many tried to turn them aside. Without a map and even though the road was unknown, these men set out in search of a king.

Why did they go? They went because they not only saw a star but they felt a stir in their souls. Searching for truth they were rewarded. There was hope in their hearts—a stir in their souls which derision, discouragement, and distance could not dampen.

(Continued on page 1125)

How does the church evaluate, prepare, and utilize its potential for witness and service?

Harnessing Our Potential

By A. Don Augsburger

There are many threats to witness and service. The first of these that I would like to mention is the threat of salvation by survey. Abbey, in his recent book, *Preaching to the Contemporary Mind*, speaks of the influence of the *status quo* upon Christian experience. I want to give him credit for pointing up some of the following areas of concern.

It is so easy for us to be influenced by norms about us. From the choice of clothing to the average amount of time spent in study for Junior, decisions are made for us by the norm. Or many individuals may be influenced by a norm in the Kinsey report that was lower than their own behavior pattern. Norms ultimately lead to a lower average. The call of the Christian Church is not to the *status quo*.

The second threat is the retreat from idealism. Too many people have lost their high ideals. We are all becoming numbers in a system. Purpose is given over to the machine age. Life becomes monotonous boredom. It is very difficult for any of us to rise higher than our ideals. Christian idealism must be based upon the Word of God and its divine imperatives.

The third threat is "end" justification by means. Both means and ends are important in the Christian experience. The means and the end must both be ethically oriented. Good results from bad motives are always questionable. For example, some say, "We are going to have a peace-loving church," and they may even go to the extreme of fighting for it.

A fourth threat is that of fear. Robert Frost said, "There is nothing that I am afraid of like scared people." There are a number of prevalent fears haunting American people today. There is the fear of the atom, the fear of communism, and the fear of darker people. God has not called us to fear but to love and a sound mind.

The fifth threat is that of lost identity. Arthur Miller in his play, "Death of a Salesman," has a central figure, Willie Loman. His own son interprets his character by saying, "He never knew who he was." Earlier Loman says of himself, "I still feel kind of temporary about myself." Feelings such as these may provide a point of identification for far too many of us. We are not called to lost identity. God has meaning and purpose for each of us in every experience that He provides for us in life.

These threats may hinder our witness and service. We must have a clear concept of who we are and what our mission is in today's world.

Paul writes in Eph. 1:19, "What is the exceeding greatness of his power to usward who believe." It is evident in this verse that our potential is God-given, divine resource. The potential of God is meaningful in relation to people. This is how God chooses to work. People are potential but the potential people represent is impotent apart from Him who is the head of the church. Potential must be geared to a purpose if it is to produce desired results.

The desire of each of us is, or should be, to see each member of the body of Christ realizing relatedness—both to the Christ who saved us and to the church of which we should be a vital part. Not only should we be related, however necessary this is, but still further, we are to be productive. For it is in production that potential is measured.

Where are we as a church potential-wise? Currently we have 90,556 members in our Mennonite Church. We have a General Mission Board and an Eastern Mission Board representing Christ around the world. We have a Board of Education for preparing individuals for Christian service. We have a number of schools and colleges in our constituency, namely, 208 elementary, 12 secondary, and 3 institutions offering higher education. We have a publication board and Christian education resources.

We have a growing program in Relief and Service. Health and Welfare is an expanding area of concern. Our broadcasting program has grown tremendously in recent years. Local conferences and mission boards are leaving a witness for Christ. Our home congregations and our family units are potential for witness and service. We have many strong Christian adults and deeply consecrated youth.

I. Evaluating Our Potential

What do we have? Nothing that has not been given us. We have a strong Christian heritage. As Mennonites we have a unique sense of values. We have an understanding of the implications of Christian commitment. We have a willingness for service even unto death. We also have as a Mennonite Church a deep sense of Christian conviction. Our Christian conviction is based upon a Biblical concept of commitment. We also have a clear sense of vision, and a pronounced consciousness of the lordship of Jesus Christ.

We are blessed in the Mennonite Church to have leaders who possess a sense of the unique ministry of the Spirit. We have leaders who have a desire to explore and relate talent. We have leaders who possess a willingness to sacrifice. We also have as a Mennonite Church a unique teaching program, which accepts the Word of God as its basis. We believe in holiness of life and our printed resources illustrate these concepts through the written page.

We have in our Mennonite Church today approximately 18,000 young people who come from thousands of homes across America. We have hundreds of congregations or points of fellowship and much financial ability.

We may ask, Where is our potential? The answer comes, All about us. In family units, in our Christian parents, our developing youth, and our accumulating and accumulated resources. We also find our potential on church school campuses. A number of our young people are attending both Christian and non-Christian colleges and universities. Much of our potential is in local Christian and public high schools. Many of these persons are serving as they penetrate the communities in which they find themselves.

In our local congregations we find weekly encounter, nurture, and extension. As a church we are teaching and following as we know how. We are penetrating to a degree, but in need of greater direction in relation to real spiritual encounter in our communities.

We might ask the question, "What might our potential become?" And the answer comes back, Much in the hands of the Master. As a Mennonite Church we have nothing to be ashamed of. Our resources, which are needed to speak to the needs of the world, must be kept dynamic in witness. As a church we need to be made aware of our task by a renewed sense of

(Continued on page 1125)

A. Don Augsburger, Harrisonburg, Va., is professor and college pastor at Eastern Mennonite College and Secretary of Christian Service Training for the Mennonite Church.

Our Readers Say—

We are thankful for the many inspiring articles on the pages of the **Gospel Herald** in these days of turmoil in the world about us. May God continue to guide those who edit and to inspire those who write, that Christ may be glorified and the church built and strengthened.—Mrs. Richard G. Mohler, Pottstown, Pa.

What do you think of when you think of angels? What are their ministries?

Hebrews 1:13, 14

Angels—How Do They Affect Your Life?

By John H. Shenk

What are angels anyway? I suppose we immediately think of a feminine-looking being, all in white with wings attached to its back.

I have before me an old picture showing two small children, a little girl helping a smaller boy across a decrepit old foot bridge spanning a deep chasm. Just behind them and unseen by them is a dazzling creature with a feminine face and long flaxen hair, wearing garments of delicate pink and blue, and having large white wings attached to its back. This is supposed to be an angel.

Another picture in an old book shows a small toddler clutching a doll, lying asleep out in a deserted field. Kneeling close by, with a fond and protective look, is a being with somewhat feminine face and features, with huge wings partly unfurled. This again is a guardian angel.

I suspect pictures like these represent the most common concepts of angels. One can hardly be blamed for thinking of angels being dressed in white. The angel who rolled back the stone from the tomb of Jesus was said to have raiment white as snow. At the ascension of Christ, as the disciples stood gazing into heaven, two men stood by them in white apparel and said, "Why stand ye gazing up into heaven?"

But what about angels having wings? Is this a correct idea? Well, when Isaiah had his vision of God, he said there were seraphims about the throne each one of which had six wings. In the tabernacle of Moses there were the likenesses of two cherubims. These were made of gold and had wings stretched out above the mercy seat. Now seraphim and cherubim are orders of angels.

Shall we conclude therefore that all angels are dressed in white and have wings? The fact of the matter is that angels are spirits. The writer of Hebrews asks, "Are they not all ministering spirits?" When angels appear to men, however, they must have form so that we can see them. I believe it is for this reason they are sometimes represented in the form of persons who are dressed in white and have wings.

But what about angels being feminine? Why are they usually represented with the face and hair and delicate hands of women? Usually it would be more proper to represent them as masculine because they fill a masculine role. In Scripture angels are sometimes seen with swords, or fighting. Therefore, it might be better for us to revise our concept of angels as being soft and feminine.

Angels are not weak beings. The psalmist talks about angels that excel in strength. The Scriptures speak of "mighty angels." Angels are powerful and swift. The Bible writers represent the cherubims as beings with the intelligence of man, the strength of the ox, the courage of the lion, and the free motion of the eagle through the air.

Angels are neither masculine nor feminine. They are unmarriageable beings. To those who were questioning Jesus about marriage He said, "The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels." We see from this passage that angels do not marry, and further that they do not die. They are immortal.

Angels are beings of superhuman intelligence. They are not all-knowing as God is, but have knowledge superior to ours and have vast opportunities for observing and increasing their learning in both the spiritual and the material realm.

Angels are of various orders and rank. In Col. 1:16 Paul speaks of thrones, dominions, principalities, and powers.

In number the angels comprise an innumerable host. John saw this in a vision and he said, "I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands."

Back somewhere in eternity the angels of heaven had a period of probation. When Satan led a rebellion against God, some of the angels followed him and became outcasts along with him. We read, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." The time of probation is over now, and they will be forever in their present moral state, some being reserved for judgment. In this message I am limiting myself almost entirely to a consideration of good angels. The discussion of fallen angels and the powers of darkness would be another subject.

Much of what we know of angels is what we glean about their ministry as it is recounted in Scripture.

God used an angel to minister to Elijah the prophet in a time of great discouragement. Elijah was fleeing for his life from the wicked Queen Jezebel. Exhausted, he stopped to rest under a juniper tree. There he was so discouraged that he asked God to let him die. As he slept, an angel touched him and said, "Arise and eat." He arose and, behold, the angel had set food and water for him. This happened the second time. After that Elijah arose and went on his journey and existed for forty days in the strength of that food. It must have been angels' food, don't you think?

At a time when Daniel the prophet was crying to God in behalf of his people who were in captivity and in a state of severe decline, God answered by sending the angel Gabriel to him. From the angel Daniel received one of the great prophecies of Scripture, regarding the future of his people, and regarding the coming of the Messiah. The angel appeared to Daniel again later, after he had fasted and prayed for twenty-one days.

When Peter was in prison and facing death at the hands of wicked King Herod, God sent an angel to release him. While the church was in prayer for Peter, the angel appeared, smote Peter on the side,

John H. Shenk is pastor of the Warwick River congregation, Denbigh, Va., and speaker on the well-known radio broadcast—Rock of Ages.

A Greater Gift

By Lorie C. Gooding

I ask Thee not from earth's vast treasuries
One thing to give to me.
A far, far greater gift than all of these
I ask of Thee;
More precious than these are,
Though jewels or gold.
Give me, I pray, a constant star
Like that of old,
That it may be my own,
My guide to be,
And lead me to one place alone—
Daily, my Lord, to Thee.

Killbuck, Ohio.

and told him to arise. When Peter obeyed, his chains fell off and he walked out past the guards and through the iron gates which opened of their own accord. Only after Peter was safely out of the prison did the angel leave.

One night it seemed that the Apostle Paul would lose his life. The ship on which he was traveling in the Mediterranean was being tossed about dangerously in a fearful storm. But right in the midst of that terrifying experience an angel appeared. Here is the account in Paul's own words: "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul."

Angels were active in the life of Christ. Angels were connected with His birth. An angel ministered unto Him after His temptation in the wilderness. An angel comforted Him during His struggle in the Garden of Gethsemane. Angels appeared at the tomb following His resurrection.

The angels shall accompany Christ at His second coming. Jesus Himself speaks of the time "When the Son of man shall come in his glory, and all the holy angels with him."

Angels shall be actively associated with the judgment of the earth. The Book of Revelation is full of references to angels. Time and again they are seen and heard pronouncing judgment upon the earth.

Angels are sometimes preachers of the Gospel. The angels were the first to preach the Gospel at the birth of Christ, when they said, "I bring you good tidings of great joy." In Revelation, John says, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Now what does all of this mean to us? In the first place, the belief in angels is something of a test of our belief in the Bible. Some people have claimed that they saw angels. And this may be true. But where else would you find an adequate and credible doctrine of angels but in the Bible? Without the Bible record the doctrine of angels would collapse. If you do not believe the Bible, you will not likely believe in angels. And if you do not believe in angels, that is good evidence that you do not believe the Bible. I hope you believe in both.

In the second place, we learn that angels are interested in the affairs of men, and especially in the salvation of us, God's earthly creatures. The Apostle Peter tells us that angels desire to look into the great plan of salvation which God has provided through Jesus Christ.

And Jesus says, "There is joy in the presence of the angels of God over one sinner that repenteth." These statements speak clearly of the fact that angels are fully aware of God's great plan of redemption and they are aware of man's response to this plan. In fact, they rejoice to see people coming to Jesus Christ for salvation. Perhaps angels are aware of what you are doing just now with God's offer of mercy. Are these angels rejoicing as they watch your decision?

Then our knowledge of angels gives us a glimpse of the tremendous supernatural activity in the unseen spirit world. Paul says there are thrones and dominions, and principalities and powers. There is a great organization of holy beings carrying out God's will, and there is a great organization of unholy beings carrying out the will of Satan in opposing God's purposes. Perhaps much of this struggle has to do with the earth itself and the dwellers upon the earth. Knowing about angels helps us to be more conscious of spiritual conflict and of the mighty resources which we have under God.

Finally, to the true Christian, there is powerful encouragement in the realization that angels are carrying out God's loving purposes in our behalf. Nowhere is this better illustrated than in the story of Christ's birth. Look at all the appearances of angels in this story. The angel Gabriel appeared to Zacharias to announce that he would have a son whose name would be John. And this son would be the forerunner of the Messiah. Then before John was born, the angel Gabriel appeared to Mary and told her that she would have a son and He would be Jesus, the Son of the highest.

When Joseph was troubled about Mary's condition, an angel appeared to him and told him that he should not fear to take unto himself Mary his wife because that which was conceived in her was of the Holy Ghost.

When Jesus was born, an angel appeared to the shepherds and said unto them, "Behold, I bring you good tidings of great joy. . . . For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Then after the visit of the Wise Men, when Herod was trying to find Jesus to put Him to death, an angel appeared to Joseph and said, "Take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word." The

Our Mennonite Churches: Masontown

The Masontown Mennonite Church is located one mile east of Masontown, Pa. It is 30 miles south of Scottdale, one of two Mennonite churches in Fayette County. The present building was built in 1871 and remodeled in 1959. Two former church buildings were used by the congregation. A frame structure built in 1840 had been located one mile east of the present structure. Prior to that services were held in a log schoolhouse. The present minister is Paul M. Roth, and the deacon is Frank J. Townsend. Membership is 153. Average church attendance is 140.

holy family went into Egypt for a while, and then the angel appeared unto Joseph again and commanded him to return to Nazareth.

How this all speaks of divine activity in the affairs of men! How it comforts us to know that God was watching over this great event to see that nothing would go wrong and that the Saviour would come into the world and be protected until His work was done! Perhaps nothing could be so reassuring as to see how God worked in miraculous and supernatural ways to prepare for your salvation and mine. And if God worked so carefully and used His supernatural agents in the carrying out of His purposes there, will He not likewise pay attention to the deepest needs of your life and mine? I am sure He will.

Denbigh, Va.

Nurture Lookout

"A Nation of Savages"

The "monstrous act," as Winston Churchill called it, has been committed. The American nation and the world is outraged that such a thing could and actually did happen in a country where "life, liberty, and the pursuit of happiness" is constitutional for all its citizens. And this is the supposedly Christian country! No wonder the world cannot understand it. It is not surprising that a European taxi driver said to an American, after the second murder, "Yours must be a nation of savages."

As Christians and as Christian educators we must, now that a few weeks have eroded away some of the shock, look for our own responsibility in what happened. Even though it is finally proved that the full responsibility for the cutting down of the American President was legally the work of only one man, we Christians cannot shrug off our own implication that easily. We must ask, "Where was our salt?"

May it be that some Sunday-school teacher somewhere remembers a restless little boy named Lee Harvey who was looking for more love and understanding than he got? It might just be that a summer Bible school teacher only a dozen years ago had a better opportunity than he made use of not only to teach about the love of God, but also to show what it means. Perhaps a youth sponsor or a pastor or an usher did less of constraining than the love of Christ demands. No one knows. But it does make one tremble to think that there might be a potential Lee Harvey Oswald in that little class of boys, in the youth group, or about the town for whom I am responsible to be salt and light.

No, the case can never be closed for the Christian. He must in no way write anyone off. Jesus didn't. The work of evangelism and Christian nurture must go on at every front. If the supreme court rules it illegal to publicly read the Bible to children at school, we must redouble our efforts as the late President Kennedy said in a news conference and "read it at home."

Thought for the Week

The Word of God loses its luster and leaves one cold when read by the disobedient heart.—D.

One heartening thing that emerged among all of the gloom was that in a crisis such as this the American people turned without embarrassment to the Bible, to prayer, and to the church. When selections were made from various speeches, did you notice that it was frequently the portion which had the Scripture that was selected? Yet we must be far from satisfied that a nation turns to God in the moment of crisis. A crisis religion is not enough.

Nor can we be satisfied with ourselves. We dare not be smug about our own individual spiritual progress. Let us remember that whenever we deal irresponsibly with the rights of others there is something of the Oswald arising within us. Whenever we allow ourselves to become the self-appointed agent of justice, even in the church, we are by so much a Jack Ruby.

—Arnold Cressman.

The Prince of Peace

By John W. Bradbury

The names of the Lord are profoundly significant; they are descriptive of His character, His work, and His mission. This is beautifully seen in a few of those most familiar. The name "Jesus" means Saviour; "Christ" means the anointed one; "Lamb of God" means the sacrifice offered once for all; "Redeemer" means the ransom paid by the atoning blood; "Emmanuel" means God with us; "Bread of Life" means the beautiful provision that has been made in Christ for the spiritual needs of men.

The name, "The Prince of Peace," has a special and beautiful significance as applied to Christ and to His kingdom. At all times it is a matter of thanksgiving that the destined ruler of this world is "The Prince of Peace." Especially at this holiday season, when all hearts are filled with joy and good will, it is a cause of profoundest gratitude that, "unto us a child is born, unto us a son is given," upon whose shoulders "the government shall be," and whose "name shall be called . . . The Prince of Peace" (Isa. 9:6).

The name, "The Prince of Peace," has a deeper and broader significance than ever before. When Christ was born into this world, His advent was accompanied by the song of the heavenly host, "Glory to God in the highest, and on earth peace, good will toward men." At times, it almost seems as though Christ's mission were rather the sword than peace; yet, in spite of wars and rumors of wars, how marked has been the progress of the idea of peace among the nations during the nineteen hundred years since the Babe of Bethlehem came. The kingdoms of the world have grown by conquest; the kingdom of Christ, by peace. He not only preserves peace; He creates peace wherever He is given or obtains the rule. His most significant advances have been made by the silent and peaceful subjection of men unto Himself. Wherever the principles of His government are recognized, there peace, which is the blessed fruit of purity, grows and prevails. In the end of this age, when Christ shall rule, wars shall be done away. The kingdoms of this world are to become the kingdom of our God and of His Christ. This will come to pass in the working out of God's sovereign purpose. Meanwhile, peace will be the portion of every man who responds to the Gospel of Christ.—American Tract Society.

A Prayer

FOR THIS WEEK

Our heavenly Father, we wish to thank Thee for the gift of Thy Son, Jesus. All other gifts fade into insignificance as we think of Him. His coming into this world and His birth into our hearts have given us life and all of its fullness.

Dear God, forgive us for our ingratitude which has often been evidenced by our overemphasis upon the giving and receiving of gifts rather than upon Him. Grant us the Spirit of Christ, the sacrificing of self for the cause of God and the welfare of man. Give us a mind to spend and be spent for the kingdom.

Help us to share Christ with our world in order that they too might know the value of God's gift at Bethlehem. We pray that He might be born anew in many hearts this Christmas season. In the name of our Saviour, Amen.

—Robert Harnish.

MISSIONS
YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

Glimpses along the way of a journey in Central India

Needed: Christian Workers

By Mrs. Ernest E. Miller

This is a beautiful time of the year in India. My husband and I decided to take a trip over a November weekend to Kanker and Jagdalpur, towns away from the railroad south of Dhamtari, beyond rice fields and jungle. This jungle road has changed during the years. We met cars, trucks, and buses, but no wild animals and saw few jungle birds; it has become too much of a highway now. In a number of places the government has cleared the forest and reclaimed large areas by planting teak forests. Many of these trees are now five to eight feet tall.

After about two hours' driving we came to Kanker, where we hoped to meet some Christian families. We were sorry to find the door of the little church locked, but a young man came from his office across the street and spoke to us. He is a Christian from South India; he was friendly and he told us where to find other Christians in town.

We soon found the son, Alfred Chand, of former friends of ours. He is working in a department of the government; his wife is now the headmistress in the same girls' school where his mother had taught for many years. They insisted that we eat the noon meal with them and meet five of their seven children. They feel their responsibility in raising a Christian family because the children have no opportunity of meeting Christian associates. As we shared concerns, others dropped in; all expressed the desire of having a Christian worker come and live and work among them. They were hungry for Christian fellowship and felt that more contacts should be made among their Hindu neighbors.

We spent the night in a bungalow on the top of a ridge; early the next morning we left for Jagdalpur. We knew we would not have a good road and it would take time to get to our destination. As we drove, we noticed signs pointing out fifty-family settlements. We found that the government is reclaiming jungle spots as places for new homesteads for refugee families. We counted 14 settlements; there may have been more. A resettlement officer told us that so far 1,250 families have resettled along the road and more people are coming.

It costs the government 350 rupees (approximately $70-$85) per acre to do this resettlement. Each family receives from the government approximately three acres, plus 40 rupees (about $8-$10) per month for one year until they can get started to make their own living.

The people resettling here are Bengalis from East Pakistan who have left their homes and come to Madhya Pradesh because of trouble between India and Pakistan. It is much like coming to a new country for them. The language is Hindi or Chhattisgarhi instead of Bengali. The crops are different—instead of jute and tea they are rice and pulse. Customs differ—in East Pakistan the women did not work in the fields, but here the wife must farm with her husband or they cannot make enough to live.

It is difficult for them to begin a new life and raise new crops. But here they can begin anew and live and worship as they please. The government is doing much to rehabilitate them. We soon recognized a small white truck going back and forth on the road which brings supplies for the settlements. In the largest settlement of families a Christian nurse and her husband from Dhamtari are helping the people medically. They have a great opportunity to live and witness among these people.

Finally we came to a large village, Kondagaon, and stopped to find more Christian friends. At a clinic we found John Wells Milap, a former playmate of our son; John is now a compounder (pharmacist) and anesthetist helping Dr. Benjamin of South India. Though surrounded by patients on the veranda, they stopped their work and insisted that we have a cup of tea with them at the doctor's house next door. We remonstrated because of their work, but they insisted, and so, after our long warm drive, we gratefully accepted the tea and conversed with them.

There was so much to ask. A school-teacher and a tailor whose parents we knew also joined us in a few minutes. The fifteen or twenty minutes were short. They said, "There are various churches represented here in this village and we should have a Christian worker to live and work among all of us. Can't you do something about it?"

As we were ready to leave, John Wells said, "You must stop and see my wife just nearby; she is the midwife for the clinic, but she is sick in bed just now with high blood pressure." Here we found that she was the young girl, Helena Rahadeba, whom we used to know. How happy we were to meet! She is now filling this big place in the community besides raising a family of seven children. After a few words of encouragement we regretfully left them.

After driving about seven miles without a horn, which is almost impossible as you near a city in India, we arrived on the other side of town, at the home of Mr. and Mrs. Singh. He is the superintendent of this Methodist area. As we fellowshiped at the table, eating a delicious Indian meal, we felt and were inspired by the enthusiastic interest manifest in the growth of the Christian church in this area.

We met a former Yeotmal Seminary graduate, Benjamin Assai, who is the pastor of the large city church, which is not only growing in numbers, but in spiritual matters as well. The pastor took us for a tour to show us the new interests of the city, the work of the church and the mission schools. Here we found two of our Dhamtari girls, Merra Nathan and Floria Masih, teaching in the Middle School. We were also surprised to meet the head of the Primary School who is a graduate of our former shell class, which was a preparatory class for high school.

The pastor also proudly showed us the new airport of the town and the new location and housing for the railway station to be built this cool season. The Japanese are building this railroad from Jagdalpur to Visgapatam on the east coast, to take out by boat iron ore from a mine in this area. This was the reason we were often awakened at night by trucks hauling these heavy iron rails from Bhilai to Jagdalpur, and this also explains why this road is so rough. With this and the resettlement project, the jungle highway has become quite busy.

We came home feeling that the governments are doing so much in India, but what are we Christians doing about all these opportunities facing the church today?

An MDS team went to Skopje, Yugoslavia, this fall. On this street in Kozle, a new housing development near Skopje, is a little shack, the food distribution center.

Kaneko, Japanese Mennonite broadcaster, last month visited these Tomamai high school Bible course enrollees. No evangelical church is nearby.

Jonas Kanagy symbolizes volunteer help who answered the MDS call to help build the kitchen-dining hall, now under construction at MCC, Akron, Pa.

The World of Missions and Service This Christmas

After nearly three years of planning and construction, Huerfano Memorial Hospital, Walsenburg, Colo., was dedicated on December 1. Allen Erb and his staff opened it four days later.

VS-ers at November Elkhart orientation school: (l. to r., seated) Carol Chupp, Glendive, Mont.; Joanne Reschly, Mt. Union, Iowa; Geraldine Denlinger, Mercersburg, Pa.; Earlene Delp, Harrisonburg, Va.; (standing, front row) Ivan Beyeler, Wooster, Ohio; Donald and Jane Diller, Hesston, Kans.; Ruby Lind, Salem, Oreg.; Ann Hooley, Middlebury, Ind.; Betty Mast, Chesapeake, Va.; Lloyd Kaufman, Mio, Mich., (back row) Clifford Neuenschwander, Dalton, Ohio; Willard Brubaker, Kidron, Ohio; John Steffen, Apple Creek, Ohio.

A leader in church school education in India retires

Two Farewells Held for J. W. Samida

By E. P. Bachan

Students and staffs of the Mennonite schools in India each held farewells recently for J. W. Samida, a leader retiring from full-time service in our church schools in Madhya Pradesh, India. However, he will continue to serve in the church as opportunities arise.

For their farewell, the students invited parents, former students, government officers of the town, and friends of the schools. They held their farewell last Oct. 9. They made speeches and composed and recited poems, especially for the occasion. They

The school presented J. W. Samida with a steel cabinet, complete with a safe.

presented Bro. Samida with a steel cabinet, complete with a safe. Dr. Ernest E. Miller spoke about Bro. Samida, his gentleness, his wide circle of friends, his methods of doing his work without losing his quality of forbearance, and his continued devotion to the work with which he was entrusted.

The staffs of the schools—Primary School, Dhamtari; Garjan Memorial School, Balodgahan; and the High School, Dhamtari—also had a farewell for Bro. Samida, who had served during his lifetime in all three. The staffs arranged a tea at the close of the farewell for all the staff members of the Mennonite schools in Dhamtari and Balodgahan and the staff of the Christian Hospital. In addition, missionaries attending were John and Genevieve Friesen and Jacob and Arvilla Flisher. E. P. Bachan closed the service with Browning's words:

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in His hand
Who saith, 'A whole I planned,
Youth shows but half; trust God:
see all, nor be afraid!' "

J. W. Samida served in the Mennonite schools at Dhamtari from 1932 to 1963 in various capacities, except for one year when he was in training.

In 1932 Dr. Ernest E. Miller appointed him as an assistant to teach in the high school. The next year he trained at Jabalpur. After that he was appointed as headmaster of the Mission Normal School at Dhamtari, in 1934. When James M. G. Ram resigned in 1938, Bro. Samida became the headmaster of the Mission School at Dhamtari, a post he held until last June 30.

His term of office as headmaster for 25 years is unusual. This quarter of a century in administrative work offered him opportunity of coming in contact with thousands of students and scores of teachers. He passed through both good and bad times, simple and hard circumstances, happy and bitter experiences (especially at the time of his wife's prolonged sickness), but he never lost heart. Like a Christian he wrestled with the problems from day to day and was able to withstand the many difficulties, by the grace of God.

Dr. E. E. Miller, who first called Bro. Samida to service, spoke at the farewell.

It Happened at Christmas

By J. D. Graber

Something definite and precise happened on the first Christmas. God acted in man's behalf. God broke into history. God spoke. The message of God to men came in sharp focus. Look at the specifics in the first announcement to the shepherds:

1. Unto you—It is personal; to me.
2. Is born—Something new came to earth.
3. This day—Not sometime, somewhere, but now.
4. In the city of David—God's revelation is embedded in the history of David's line, and of humanity.
5. A Saviour—Meets man's desperate and deepest need.
6. Which is Christ the Lord—The promised Redeemer, the anointed of God, the divine Lord of all.

Moral and spiritual confusion characterizes the world of our day. In nearly every case, as you look above, you will see that modern religion, and even often so-called Christianity, speaks with a vague and garbled voice where the Gospel speaks specifically. The message is no longer in focus. It is too simple, they say, to believe that God is a person who has acted at a definite time and place in history for man's salvation. Somehow it is more respectable, more scholarly, to believe in God as a vague, impersonal force who will somehow, sometime, and finally work things out in a good way for mankind.

But such a message has no missionary thrust. The man in spiritual confusion looking for the way to reality and certainty finds no comfort and no appeal in such vague religious mouthings. He is lost and he wants to know the way. He is a sinner and needs forgiveness. He is alone in the world and craves the fellowship of the eternal. The human spirit must have a divine person to whom to relate. Mere religious and ethical philosophizing does not answer his questions nor solve his problems.

Jesus came in person. It would make a fatal difference if it could be proved that Jesus was not a historical character. His spiritual and ethical teachings would be like a vine without roots if they were not firmly embedded in history. Here is a real person to which lost man can relate; here is an anchor in the midst of a storm-tossed sea.

Elkhart, Ind.

MISSION NEWS

Fourteen VS-ers

Beginning new assignments in seven states and one foreign country are fourteen volunteers who attended the Nov. 5-15 orientation at Mennonite Board of Missions and Charities, Elkhart, Ind.

Colorado claimed five of the volunteers. Carol Chupp, Glendive, Mont., is serving a one-year term as secretary-cook-clerk at the Frontier Boys Camp, Divide. John Steffen, Apple Creek, Ohio, will serve two years as a counselor at the camp.

Serving at the Parkview Hospital, Pueblo, Colo., as an X-ray technician is Earlene Delp, Harrisonburg, Va. Earlene is giving one year of service. Clifford Neuenschwander, from Dalton, Ohio, is giving two years at the hospital as an orderly. Joanne Reschly, Mt. Union, Iowa, will serve one year as a nurse aide.

Donald and Jane Diller, Hesston, Kans., will serve two years as unit leaders at Surprise, Ariz. Geraldine Denlinger, Mercersburg, Pa., is giving eight months of service as a child care worker at the Pathway School, Narberth, Pa.

Serving as a kindergarten teacher in Mexico City, Mexico, is Ruby Lind from Salem, Oreg. Ruby is giving two years of service. Ann Hooley, Middlebury, Ind., is serving for one year as a nurse aide at the Levering Community Hospital, Hannibal, Mo.

Betty Mast, Chesapeake, Va., is serving as a registered nurse at the Mathis Community Hospital, Mathis, Texas, for one year.

Ivan Beyeler, Wooster, Ohio, is giving two years as shop instructor at Adriel School, West Liberty, Ohio. Lloyd Kaufman, Mio, Mich., serves as an orderly for two years at the Mennonite Home for the Aging at Rittman, Ohio. Willard Brubaker, Kidron, Ohio, is serving for one year as an orderly at the Claremont Nursing Home at Claremont, N.H.

The Jan. 21-31 orientation school anticipates approximately 24 volunteers. The next school will be held from March 3 to 13. Six more are scheduled for later on in the year.

Message Checks Suicide Attempt

From Obihiro, Japan, comes this testimony which brings joy to both missionaries and nationals.

Rhoda Ressler writes, ". . . Mr. Tsuruga Shimizu, a 30-year-old printer, is now not only studying the Bible Correspondence courses but comes regularly to the Obihiro church and is an earnest member of the class preparing for baptism.

"His big problem was that he is homely and thus ashamed of his appearance. Recently, too ashamed to go to his younger brother's wedding, he walked all night, toward Obihiro, planning to take his life during that night. In the wee hours of the morning he remembered having heard the 'Mennonite Hour' and decided to find someone in the office (in Obihiro) who might help him. In follow-up worker, Mr. Kaneko, he found a friend willing to listen to him and counsel. Now he finds that the church members are all his friends; they do not ostracize him in any way and are willing to talk with him and listen to him too.

"It must be like this in heaven, he thinks, . . . He also gets along with his family now, in place of being angry and selfish. He writes, *'By God's grace I am saved.* I am most blessed and thankful.'"

Christmas in Stricken Haiti

Hurricane Flora struck its devastating blow to Haiti early in October. Now conditions there have come perilously close to being hopeless and unbearable for thousands of people living on the southern peninsula.

A lack of shelter, food, and medical care appears to be Haiti's most immediate problem. Only one house was left standing in Cotes de Fer, a town of 1,500. This was typical in the hurricane area. Weeks after the catastrophe, victims of the storm, some of them with compound fractures, were still lying in isolated communities, without medical attention. To make circumstances even more critical, the recently planted crop was almost completely wiped out during the hurricane and the rains that followed. About 110,000 persons will have to be fed with emergency rations for the next six months at least.

The Mennonite and Brethren in Christ churches are in Haiti to help through the Mennonite Central Committee. Twenty-three short-term workers have been sent to Cotes de Fer to build and to heal. These men and women are observing Christmas in a most meaningful way—helping individuals for whom life has become an endless succession of shattered dreams and periods of suffering.

Volunteers are building cement block houses for the people of Cotes de Fer. A medical doctor and two nurses are giving urgently needed medical attention to the injured and diseased.

Another team of workers may be sent to Haiti early in January, but whether they will go or not depends largely on the Mennonite and Brethren in Christ churches' response to the appeals which are being made by the conferences and relief committees.

To help in the Haiti disaster, give your donations to the General Mission Board through your regular congregational offerings earmarked "Haiti disaster."

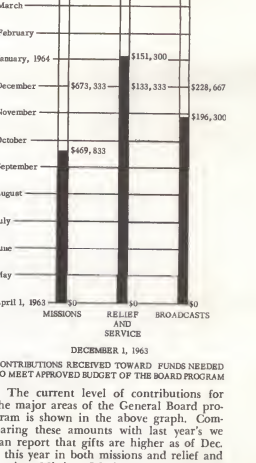
—William T. Snyder,
Executive Secretary of MCC.

Editors, Administrators Confer

The week of Nov. 4-8, representatives of Mennonite Publishing House, Mennonite Board of Missions and Charities, Mennonite Broadcasts, Inc., Eastern Mennonite Board of Missions, and Mennonite Central Committee met at Youngstown, Ohio, to discuss group concerns.

For the first two days, representatives from Mennonite Publishing House, General Mission Board, Mennonite Broadcasts, and Eastern Mission Board discussed items such as major developments and trends in activities during the past two years, the function and purpose of the Missions Literature Committee and the Secretary for Literature Evangelism, promotion of books

Your Treasurer Reports



CONTRIBUTIONS RECEIVED TOWARD FUNDS NEEDED TO MEET APPROVED BUDGET OF THE BOARD PROGRAM

The current level of contributions for the major areas of the General Board program is shown in the above graph. Comparing these amounts with last year's we can report that gifts are higher as of Dec. 1 this year in both missions and relief and service. Missions Week returns, which are just coming in, should significantly reduce the gap between contributions and funds needed for the missions area. Additional gifts are needed to meet the budgeted program of broadcasting as indicated.

We are grateful for the continued and increasing support of the mission program. Special year-end gifts can be most significant toward keeping this year's total contributions high enough to reach the amount needed for the various areas of witness and service. Plan your year-end special gifts now and be sure they are in the mail before Dec. 31 for this year's tax purposes.

—H. Ernest Bennett.

at annual Board meetings, and *Gospel Herald* relationships.

On Wednesday, Nov. 6, executive secretaries of the General Mission Board met to review missions philosophy, organizational patterns, and to give personal testimony.

Nov. 7, 8 was the time allotted to the conference of General Mission Board and Mennonite Central Committee representatives. Discussion centered around a review of the organizational functions of the two groups and ways of co-operation which will most effectively serve the mission interest of the church.

Chapel Dedicated in Nigeria

For the Christian nationals and missionaries at Afikpo, East Nigeria, a new chapel was dedicated on Nov. 1. General Board overseas mission associates Clifford and Lois Amstutz serve as teachers at Macgregor College at Afikpo.

In describing the new house of worship, Lois writes, "The chapel is beautiful and modern. It was donated almost entirely by the Presbyterian Church of Canada, and is one of the loveliest ones in all Nigeria.

"The style is pleasing, with beams made of cement. The interior is done in pastel colors of cool shades, with modern furnishings. There is a large painting (in three sections) hanging on the front wall behind the platform. It is a good piece of modern art done by a Nigerian. All characters in the painting are dark-skinned.

"The main doors are wood covered with aluminum in which are hammered pictures of different Bible animal stories. This too was done by a Nigerian and is nice."

She goes on to describe the program: "Many dignitaries of the church and town came to the dedication. The main speaker was from Canada. In the afternoon the student choir gave a cantata, 'Christ the King.'"

Students Will Participate in St. Louis Project

On Dec. 28, college students from Goshen, E.M.C., and Hesston will arrive in downtown St. Louis, Mo., to spend a week of inner city involvement. This new project represents a joint effort between the three college Student Christian Organizations and the Voluntary Service Office of the General Mission Board.

St. Louis is a city of racial strife with a Mennonite church made up largely of Negroes. Eager to gain an intimate acquaintance with the problems and culture of this modern "mission field," students will first visit places of industry.

They will tour the Chevrolet assembly plant and the leather goods factory, and discuss with the managers the problems of labor and management. To get a feel of the social needs, the students will visit the police headquarters, the social welfare office, the court in session, and museums.

To become acquainted with the organizations in the city, they will visit the Congress of Racial Equality (CORE) headquarters, the Urban League, the National Association for Advancement of Colored People (NAACP), the Fellowship of Reconciliation, and the Metropolitan Church Federation.

Practical experience will include a work project at the Bethesda Mennonite Church where students will paint, paper, and clean. Through the co-ordination of Pastor Hubert Swartzentruber they will also share this same type of project with other churches in the immediate area. Time will also be spent working for Church World Service, sorting clothing for the overseas relief program.

Ken Seitz, director of short-term Voluntary Service, says, "College students today are seeking 'involvement.' They want to do something positive. Talk without action is tiring!" He goes on to say, "A project such as this is a situation where Christian college students will be able to speak to the social problems of today within the context of meeting the needs of the total man—physical, emotional, and spiritual."

Your Overseas Missionary of the Week

Anna Lois Rohrer

Anna Lois Rohrer returned last summer from her missionary assignment in Nepal. A registered nurse, Sister Rohrer did nursing and dispensary work in India, 1947-56, under the Mennonite Board of Missions and Charities; from 1958 to 1963 she did nursing and was responsible for the food services at the Shanta Bhawan Hospital in Katmandu, capital city of Nepal.

Sister Rohrer comments that until the middle of the twentieth century, Nepal was unknown to most outsiders. The Himalaya Mountains reinforced this isolation between communist-controlled Tibet to the north and India to the south. But today the roads to Nepal are open, and a new day has begun for the nation.

Mission and church have been in Nepal for only ten years, she says. Before that there were no Christians in the country. While in Nepal, Miss Rohrer's services were made available to the United Mission to Nepal by the Mennonite board, one of nearly 20 agencies co-operating in this international, interdenominational mission. Although medical work is the major thrust of the Mission, educational, agricultural, and community development projects are also carried on in outlying communities.

Sister Rohrer attended Eastern Mennonite College and Goshen College. She is a graduate of Aultman Hospital School of Nursing, Canton, Ohio, and she did graduate work at Western Reserve School of Nursing, Cleveland, Ohio. She is now living with her mother at Wadsworth, Ohio.

Missionary to Nigeria Gives Impressions, Requests Prayer

Darrel and Marian Hostetler, General Board missionaries who went to Calabar, Nigeria, this past September, are becoming oriented to the country and its people.

The Hostetlers write, "Our assignment for the first six months is to study the language and to become oriented. Darrel has been preaching (not in Efik yet!), having communion services, attending committee meetings, etc."

They go on to say, "Last weekend we spent three days in one of the church areas having a conference and communion service. This area is about 40 miles from here over questionable roads. . . . This area is more primitive, with lots of juju and idol worship. We had the interesting experience of going to the compound of a juju priest whose wife had expressed a desire to burn her idols.

"Another of his wives had done the same thing about a year ago. He did not try to prevent their doing it; so you know that he too must be questioning the old ways. He sat on the porch while the group from church sang, prayed, and set fire to the idols."

The Hostetlers go on to list two prayer requests. "Pray that we may be content to primarily be learning in these first months. The language is the most obvious, but beyond this, is learning to understand the people in their ways of thinking and acting.

"Also pray that houseparents may be found for the Mennonite missionary children for next year (beginning in July). The interdenominational school at Jos will accept Mennonite children if we provide a house and parents."

Deputation Schedule

Sunday, Dec. 29, to Sunday, Jan. 5, 1964

Indiana

Wilbur Hostetler
Rensselaer (Burr Oak), Sun., Jan. 5, a.m.

Massachusetts

Paul Erb
Boston (Boston Mennonite Fellowship), Sun., Dec. 29, p.m.

Pennsylvania

Raymond Charles
Oley, Jan. 1.

Paul Erb
Grantham (Messiah Bible College), Sun., Jan. 5, a.m.

B. Charles Hostetter
Greencastle, Sun., Jan. 5, a.m.

Boyd Nelson
Oley, Jan. 1.

S. Allen Shirk
Allen (Churchtown), Sun., Dec. 29, a.m.
Paradise, Sun., Dec. 29, a.m.

Virginia

S. Allen Shirk
Linville (Lindale), Sun., Jan. 5, p.m.

Mennonite Mutual Aid

Church Concern in Action

Mennonite Foundation

Annually a large number of Mennonite businessmen mail a check to The Mennonite Foundation for the amount of contributions which they personally or their businesses can contribute and receive credit on their income tax. At a later, more convenient time they can direct The Mennonite Foundation to disburse their funds to churches, institutions, or other organizations that are recognized by the Treasury Department.

Such gift deposits with The Mennonite Foundation allow more careful and prayerful disbursing of funds without the pressures of the moment. This method also provides a means of accumulating funds for a specific purpose. Or it allows the donor to level out a program of contributions where profits and losses from one year to another fluctuate exceptionally. All deposit transactions are kept in strict confidence. MF is unbiased in its interest in all churches, institutions, and other organizations.

Besides cash, many forms of property are contributed to The Mennonite Foundation. These have included truckloads of grain, real estate, stocks, and other items having appreciated value. Capital gain and other income taxes on such transactions are thus available for church purposes since The Mennonite Foundation is exempt from paying such taxes. The proceeds can be directed by the donor to one or several qualified recipients at a considerable advantage in handling.—Mennonite Mutual Aid, Inc., 111 Marilyn Ave., Goshen, Ind., 46525.

EDITORIAL

(Continued from page 1115)

There was a star. They knew it. There was a stir in the soul. They could not deny it. And when men know truth and obey the conviction God places in the heart, there is always light, guidance, and blessing ahead.

One thing more, there was another stir and another search. At Jerusalem these men reported the purpose of their search. The king was stirred and all Jerusalem with him. Herod knew that there was not room on a throne for two kings. "Search diligently for the young child; and . . . bring me word again," he said. His heart was stirred to the point that he slew "all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under."

Wise Men saw the star, responded to the stir in their souls, and, searching, found the Christ. Others saw the star, were told what it meant, but searched for a way to continue living as before. This Christmas will again reveal these two groups.—D.

HARNESSING OUR POTENTIAL

(Continued from page 1116)

who we are, enlightened by a renewed sense of mission in today's world, and empowered by the Holy Spirit of promise.

To realize the most of one's potential a degree of organization is necessary. We need organization that does not become a leash but may serve as a ladder, organization with unity of purpose, and organization with the sense of the power of the common enemy. It was Adolf Hitler who chose a common enemy, the Jews, and by pitting his people against them attempted to unify Germany. We must as a Mennonite Church sense the necessity of a common enemy and become unified for encounter.

We as a Christian Church are responsible. We must be awakened to God's expectation for us. We must become aware of the divine sense of mission, and alert to Christ's daily orders.

We can become powerful, not through our own resources, but by a reinfusion of the divine Spirit of God. We need a new understanding of God's providence, and a simple release of self for the operation of God through the Spirit.

II. Preparing Our Potential

One of our first concerns ought to be the family unit. The home is the basic institution for the formation of life, character, conviction, and service. Loyalty to Christ and His church must be experienced by each member of the family. Life must be faced realistically by each individual member. The home is the location where dedication to witness and service can be developed. An atmosphere of reverence for God and His Word must be fostered. Consistency of life and action are requirements for wholesome adjustment both to Christ and to the church, and this too must be developed within the home.

At the MYF meeting held at Belleville, Pa., there were many youth, potential of the Mennonite Church, desiring, seeking, and finding answers to their perplexing problems. We must keep abreast with this marching group.

The local church has a large part to play in the preparation of our potential. The facilities must not be elaborate, nor inconsistent with our concepts of stewardship, but adequate for training our potential through encounter, nurture, and extension. The program of the local church must be up for reconsideration, but permanent enough to lend stability.

We might ask ourselves the question, "Is the program too segmented in our local congregations?" Or, "Should there be greater emphasis on a few specifics, not, however, bypassing all other areas of concern?"

The program should speak to the local needs as well as to community needs. The emphases of the program of the local church should be well chosen. These emphases should include both nurture and evangelism. The order of our church services and programs is not sacred. Our design comes from a long history. Does it speak to the needs of our day? What is the church to do?

If we know its task, we can better plan its strategy. It seems evident that the program of the church should present the claims of the lordship of Jesus Christ. It should develop a planned program of nurture. It should engage in mutual discipline and burden bearing. It should speak to the culture which surrounds it. The church must ask itself, What designs will best facilitate these activities?

One must consider the Christian education program on the local level. Is this program geared to evangelism? Is there adequate promotion of evangelism within the borders of the church? Is evangelism stressed in the community, and in the world at large? Is the church adequately using its facilities? This may be more important than adequate facilities. Might a restructuring of the local church program speak to the needs of the congregation in a more adequate way? Has the Sunday school realized its full potential.

Perhaps a restructuring of the total church program which might move Sunday school to Sunday evening would help the congregation and Sunday school regain vitality and purpose. Is the youth work program beyond taffy pulls and popcorn parties? Are groups within the church actively geared for evangelism and nurture? Does your local congregation have an objective? What is your church trying to do?

There are many within your church who are interested in active Christian service. Check your facilities and program and see if there might not be opportunity to realign its emphases.

What are we attempting to do in our elementary schools across America? Are we simply maintaining a way of life or are we preparing young people for active service? Is our program of elementary education which involves over 200 schools justifiable or is it compensatory?

We need to look also at our secondary

education program. During the teen years three of the basic decisions of life are often made. A teen-ager struggles with the problems, Who am I going to live for? Who am I going to live with? and What shall be my contribution in service to the church? Young people go through three stages: dependence, independence, and interdependence. A dedicated faculty in a Christian environment with a Christian interpretation of the learning experience can mean much in the life of an adolescent, as he faces his basic decisions and as he moves through his developmental pattern.

We must also look at our higher education program. We now have crowded college campuses. In the whirl of providing adequate facilities for the many students who are seeking a college education, we must constantly re-evaluate our purpose for existence and keep as near the heartbeat of the total church and her youth as possible.

If a college education is necessary in today's world, certainly a Christian college education will be most advantageous. We have faced the problem of youth of the church seeking education in nonchurch-related colleges. Many students are seeking education where there is no Christian philosophy of higher education.

Might this mean that in the decade ahead we should think in terms of several strategically located junior colleges for our constituency? Present colleges might specialize as finishing schools. This could conserve more of our youth for the church and provide for a harnessing of their potential.

III. Utilizing Our Potential

What is the present pattern of involving our people in Christian service? Many counseling services are available on various levels. Some are more adequate than others. As pastors we must keep abreast of both the needs and the potential. As church institutions and agencies we must learn to interpret the heartbeat of our youth and steer them to service and witness.

There is meaning in organization and structure as long as it facilitates the end goal. Whenever organization gets in the way, it becomes useless. We need to pursue ways to more effectively relate the youth and the service opportunity. We must have a carefully planned counseling program on every level.

Deep Christian fellowship uncovers potential. Many gifts of the spiritual life are dormant because we do not provide opportunity for their being revealed. We fellowship in both large and small congregations, but we are virtually strangers. Often we do not know each other. We have trouble sharing because we are too busy with plans for sharing. We have, as someone has said, "developed so much tact that we have lost contact."

We talk so much about witness and service, and exhaust all our energies before we get to the job. We must do more than talk; we must get our witness off the conversational level. We need, as Christian people, to penetrate society. Before we can do this, however, we need the power of the Spirit, relationship, and sharing. We must move beyond being strangers to being brothers in a common cause. A common enemy will do much to unify our purposes and objectives.

In our Christian service we have had many successes and far too many failures. We understand that the laity is to become the cutting edge, the group that moves into the community where actual dialogue is to take place. We have grown as a denomination, but far too often by only those who have been reared within our own homes. We must, as a church, learn the ways of preservation and expansion.

We have been much concerned about doctrine, perhaps often at the expense of people. We must be both doctrine and person conscious. We are penetrating the world slowly; we now find Mennonites in at least 38 countries around the world and well accepted. This is only a beginning. We must teach our people how to overcome psychological, sociological, and cultural barriers. We must harness our potential to meet the challenge of communism, racial tensions, and world disequilibrium. We are leaving a witness concerning separation, peace, and service. It must ever grow and continue to increase. We must now harness our potential for enlarging possibilities.

What are some of these enlarging possibilities? We must plan for more adequate local encounter on the congregational level. We must develop conviction within our people for planning penetration into surrounding communities and regions beyond. We must train our children in adequate concepts of stewardship and commitment. We must develop a willingness to sense the strategic impact of our times upon the structure of the church and its present program, and adjust its mission to face the direction in which the world is going. To move ahead we must face in the right direction. We may have been going after the world in one direction while it has changed its course and we are not in contact.

To assist the world we must be understandingly at hand. Jesus said that we should "Go," but also stated that we must first "Tarry." We need the power of heaven. We must first submit to the harness of the Spirit before we can be helped together in a common cause. We are to become slaves, not to that which is evil, but to the bondage of freedom in Christ. Only the committed man is a free man. Slavery to Christ brings freedom for service.

In conclusion we might ask, "Where do we go from here?" We are going home—to a task and to a deeper realization of the need for witness and service, and how these two help to bring the church and its mission to reality. Our potential is people, but they must be empowered by the Spirit to perform the work of Christ through dynamic witness and service.

The Greatest Gift

By Stanley C. Shenk

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2:11.

The Babe who lay in the Bethlehem manger was Himself the greatest Christmas gift of all time. Through Him was to come forgiveness of sins and everlasting life for untold millions. Through Him was to be carried out the whole plan of redemption whereby the ambitions of Satan would be clipped, and a spiritual kingdom set up, and the healing of the terrible wounds of sin and death begun. Through His own warm and appealing personality was to come the revealing of the heavenly Father. Through Him was to come the impulse that would send out millions of messengers, launch whole missionary fleets, establish hospitals, stimulate social reform, give a new dignity to womanhood, promote the cause of literacy, feed the hungry, visit the sick, and clothe the naked. Through Him the church was to be founded and to grow upward into a heaven-high spiritual structure.

The Christ child of the manger was the Supreme Gift. He was the "unspeakable gift," the Gift whose final value no calculating machine can ever compute.—*Herald Youth Bible Studies.*

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Alvord, Kenneth R. and Clara Ann (Frey), Liberty Center, Ohio, sixth child, third daughter, Laurie Kristene, Oct. 9, 1963.

Bender, Paul E. and Leona M. (Miller), Belleville, Pa., sixth child, fourth son, Loren Eugene, Dec. 3, 1963.

Bergey, Willard and Thelma (Godshall), Morris, Pa., seventh child, fourth son, James Willard, Nov. 27, 1963.

Christophel, Hugh and Marilyn (Berkey), Millersburg, Ind., third son, James Eugene.

Hartman, Leonard and Viola (Ramer), New Paris, Ind., first child, Russel Dean, Nov. 26, 1963.

Hertzler, Byron and Mary Alice (Yoder), Powhatan, Va., third child, first son, Timothy Mark, Nov. 22, 1963.

High, Luke H. and Mary Elizabeth (Musser), Mohnton, Pa., seventh child, fifth daughter, Verna, Nov. 7, 1963.

Horst, Laban A. and Miriam R. (Diller), Hagerstown, Md., sixth child, fourth daughter, Leah Mae, Sept. 20, 1963.

Horst, Lowell W. and Carolyn (Longenecker), Middletown, Pa., first child, Henry Paul Wesley, Nov. 24, 1963.

Horst, Roy and Doris (Brubaker), Valrico, Fla., fifth child, third son, Mark Allen, Nov. 29, 1963.

Jones, D. Stanley and M. Jane (Watters), Royersford, Pa., third child, first son, David Stanley, Jr., Nov. 21, 1963.

Lauber, William and Lois (Lehman), Tofield, Alta., second child, first son, Roderick Dean, Oct. 25, 1963.

Leaman, Carl M. and Frances V. (LeFever), Leola, Pa., third child, first son, Carl Gregory, Nov. 27, 1963.

Neuhouser, James and Marcia (Vander veer), Salem, Oreg., first child, Mark John, Oct. 4, 1963.

Neumann, Harold and Joanne, Metamora, Ill., fourth child, second son, Kurt Harold, Nov. 20, 1963.

Nofziger, Merrill and Marcile (Rupp), Wauseon, Ohio, second child, first daughter, Kristine Renae, born Nov. 11, 1963; received for adoption, Nov. 25, 1963.

Rees, Lloyd and Clara (Roggie), Lowville, N.Y., sixth child, fifth son, Norman Dean, Nov. 28, 1963.

Roth, Lyle and Annie (Friesen), Ryley, Alta., fourth child, first daughter, Verleen Kay, Nov. 24, 1963.

Sauder, J. Kenneth and Miriam (Bowman), East Earl, Pa., second child, first daughter, Cynthia Jean, Nov. 18, 1963.

Sears, Merle and Joy (Kauffman), Tiskilwa, Ill., third son, Jeffrey Jay, Nov. 27, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Agnew—Dyck.—Peter Agnew and Anita Dyck, both of London, Ont., Valleyview cong., by Ralph Lebold at the church, Nov. 9, 1963.

Amstutz—Eby.—Sherman R. Amstutz and K. LaVonne Eby, both of the Sonnenberg cong., Kidron, Ohio, by I. Mark Ross, stepfather of the bride, at the church, Oct. 5, 1963.

Bast—Watts.—Delmore Bast and Judith Watts, both of the Duchess (Alta.) cong., by C. J. Ramer at the church, Nov. 16, 1963.

Frey—Diller.—Ralph Frey and Fannie Marie Diller, both of the Chambersburg (Pa.) cong., by Amos E. Martin at the home of the bride, Dec. 7, 1963.

Gingerich—Kramer.—Lavon Gingerich and Martha Louise Kramer, both of Plain City, Ohio, United Bethel Conservative Mennonite cong., by Andrew Farmwald at the church, Nov. 28, 1963.

Hostetler—Gingerich.—Lester Roy Hostetler and Sara Ann Gingerich, both of Plain City, Ohio, United Bethel Conservative Mennonite cong., by Andrew Farmwald at the church, Dec. 7, 1963.

Kratz—Freed.—John D. Kratz, Souderton, Pa., Blooming Glen cong., and Dorothy C. Freed, Souderton (Pa.) cong., by Russell B. Musselman at Souderton, Dec. 7, 1963.

Miller — Miller. — Emerson Miller, Albany, Oreg., Fairview cong., and Rita Miller, Nampa, Idaho, First Mennonite cong., by Harold Hochstetler at First Mennonite, Oct. 26, 1963.

Risser—Miller.—Wayne Lamar Risser, Elkhart, Ind., and Etta Fern Miller, Nappanee, Ind., both of the Salem cong., by Warren Shaum, grandfather of the groom, at the church, Aug. 5, 1963.

Shank—Homes.—Ronald Shank, South Bend, Ind., Olive cong., and Marlene Homes, Goshen, Ind., Yellow Creek cong., by John D. Zehr at Yellow Creek, Dec. 7, 1963.

Steffen—Kauffman.—Richard Steffen, Kidron, Ohio, Sonnenberg cong., and Shirley Kauffman, Goshen, Ind., Pleasant View cong., by John S. Steiner at Pleasant View, Sept. 15, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Davidhizar, Frederick, son of Samuel and Saloma (Billman) Davidhizar, was born near Wakarusa, Ind., March 11, 1888; died at Wakarusa, Nov. 19, 1963; aged 75 y. 8 m. 8 d. On Feb. 14, 1914, he was married to Nora S. Kehr, who survives. Also surviving are 4 sons (George, Raymond, Virgil, and Paul), 9 grandchildren, and one great-grandchild. He was a member of the Yellow Creek Church, where funeral services were held Nov. 22, in charge of John D. Zehr.

Frey, Joseph H., son of Abraham and Lizzie (Burkholder) Frey, was born in Franklin Co., Pa., April 18, 1888; died at the Chambersburg (Pa.) Hospital, Oct. 29, 1963; aged 75 y. 6 m. 11 d. On Dec. 20, 1910, he was married to Elsie F. Baughman, who survives. Also surviving are 2 daughters (Helen and Mrs. Harold Hünsecker), 3 grandchildren, and 7 brothers and sisters (David, Reuben, Norman, Annie, Sadie, Mrs. John Crider, and Mrs. Samuel Helman). He was a member of the Chambersburg Church, where funeral services were held Nov. 1, in charge of Harvey Shank and Omar Martin.

Jantzi, Mary, daughter of Emanuel and Kathryn Swartzendruber, was born near Pigeon, Mich. (in the home where she lived most of her life), April 8, 1925; died Nov. 23, 1963, en route to the hospital; aged 40 y. 7 m. 15 d. Her sickness was due to a blood disease. On June 6, 1948, she was married to John Jantzi, who survives. Also surviving are 3 children (Diane, Rose Marie, and John Dale), one brother (Harvey), one sister (Ruth), and her parents. She was a member of the Pigeon River Church, where funeral services were held, in charge of Willard Mayer, assisted by Earl Maust and Luke Yoder.

Kurtz, Katie, daughter of Adam and Elizabeth (Yoder) Kurtz, was born in Wayne Co., Ohio, May 4, 1874; died at the Osteopathic Hospital, Rittman, Ohio, Dec. 4, 1963; aged 89 y. 7 m. She had lived at the Rittman Mennonite Home and had gone to the hospital the afternoon of her death. Surviving are one brother (Emmet). She was a member of the Smithville Church, where funeral services were held Dec. 7, in charge of David Eshleman; interment in Oak Grove Cemetery.

Martin, Debbie Sue, daughter of Mr. and Mrs. Lyle E. Martin, Glen Flora, Wis., was born April 14, 1958; was accidentally shot and died a few hours later at the hospital in Ladysmith, Wis., Nov. 29, 1963; aged 5 y. 7 m. 15 d. Surviving are her parents, 12 brothers and sisters (Tony, Gloria, Larry, Randy, Brent, Bruce, Linda, Gayle, Candy, Jeffrey, Jan, and Jon), and grandparents (Mr. and Mrs. Frank Miller and Mr. and Mrs. Joe Martin). Funeral services were held at the South Lawrence Mennonite Church. Dec. 2, in charge of Leroy Schrock.

Mishler, George M., son of John M. and Lydia (Hershberger) Mishler, was born in Howard Co., Ind., March 15, 1895; died of a heart attack at the Lagrange County Hospital, Nov. 30, 1963; aged 68 y. 8 m. 15 d. He had lived in the Shipshewana area most of his life. On Aug. 28, 1919, he was married to Celestia Miller, who survives. Also surviving are one daughter (Marie—Mrs. Leroy Bontrager), one son (Wilbur), 2 brothers (Frank and Sanford), 2 sisters (Mrs. Early Bontrager and Mrs. Harold Alexander), 7 grandchildren, and a stepmother (Mrs. Clarence Bontrager). One son preceded him in death. He was a member of the Shore Church, where funeral services were held, in charge of Orvin Hooley and Arnold Roth.

Nace, Wilson L., son of Frank and Lizzie (Landis) Nace, was born at Salfordville, Pa., Nov. 5, 1889; died at the Eastern Mennonite Convalescent Home, Hatfield, Pa., Nov. 14, 1963; aged 74 y. 9 d. On Nov. 12, 1910, he was married to Ida Detwiler Funk, who survives. Also surviving are one son (Linford F.), one daughter (Edith—Mrs. Paul Hunsberger), 2 grandchildren, one great-grandchild, and 3 brothers (Howard L., Frank L., and Harry L.). He was a member of the Franconia Church, where funeral services were held Nov. 17, in charge of Menno Souder, Leroy Godshall, and Abram Metz.

Reeb, William, son of Carl and Frieda (Armel) Reeb, was born at Selden, Kans., Sept. 3, 1903; died at the Veterans' Hospital, Lincoln, Nebr., Dec. 1, 1963; aged 60 y. 2 m. 29 d. Surviving is one sister (Emma—Mrs. Albert Roth). His parents, two brothers, and one sister preceded him in death. He was a member of the Salem Church, Shickley, Nebr., where funeral services were held, conducted by Lee Schlegel, Peter Kennel, and Fred Reeb.

Sieber, Melinda Jane, daughter of Daniel and Luetta (O'neal) Yeigh, was born in Walker Twp., Pa., July 30, 1885; died at her home near Mifflintown, Pa., Nov. 20, 1963; aged 78 y. 3 m. 20 d. She was married to Ira H. Sieber, who died 22 years ago. Surviving are one son (I. Clyde), 2 daughters (Mary—Mrs. Clayton Wenger and Irene—Mrs. William MacKay), one brother (B. F. Yeigh), one sister (Mrs. Jennie Rowe), 9 grandchildren, and 8 great-grandchildren. She was a member of the Delaware Mennonite Church. Funeral services were held at the Stuck Funeral Home, Nov. 23, in charge of Donald Lauver, assisted by Eugene Stambaugh and Raymond Lauver; interment in Lost Creek Mennonite Cemetery.

Slaubaugh, Aaron, son of Benjamin and Anna (Swartzentruber) Slaubaugh, was born at Mylo, N. Dak., Jan. 22, 1919; died at the Good Samaritan Hospital, Rugby, N. Dak., Dec. 2, 1963; aged 44 y. 10 m. 10 d. On Jan. 12, 1951, he was married to Leona Barbara Litwiller, who survives. Also surviving are 5 children, 5 sisters (Edith—Mrs. David Graber, Martha—Mrs. Ernest Graber, Irene, Dorla, and Frances—Mrs. Henry Wagler), and 2 brothers (John and Edward). Two children, his parents, one brother, and one sister preceded him in death. He was a member of the Lakeview Mennonite Church, where funeral services were held Dec. 5, in charge of Rufus Beachy and Eli G. Hochstetler.

Correction: Leroy Eldon Martin, whose obituary appeared in the Oct. 29 issue, was the son of Mr. and Mrs. Melvin C. Martin of Smithsburg, Md. His grandmothers are Amanda Eshleman and Anna Mary Martin. Daniel Miller also assisted at the funeral services.

ITEMS AND COMMENTS

BY THE EDITOR

Mrs. Madalyn Murray has filed a suit in Superior Court in Baltimore, Md., challenging the tax exemption of church-owned property. Mrs. Murray, a professed atheist whose suit in the U.S. Supreme Court ruled out required prayer and Bible reading in the public schools, asked the court to declare the tax exemption unconstitutional. She argues that the exemption places a financial burden on her since property taxes for individuals, according to her suit, would be reduced by one to five per cent if the churches were made to pay.

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Rosalind Rinker, author of five books and noted speaker at prayer retreats, has written the booklet which will be used in hundreds of communities when World Day of Prayer is observed next Feb. 14. The booklet, "So Shall Ye Be My Disciples," provides material for a complete worship service in community-wide or local church observance of the special day on the Protestant calendar. One of Miss Rinker's best-selling books is Prayer—Conversing with God.

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Members of 42 Protestant denominations in the U.S. gave a record $2,799,670,577 to their churches for all purposes in 1962. Benevolences, including home and foreign missions, amounted to $506,939,086, or 18.11 per cent of the total, while $2,292,-731,491 was reported for all local congregational items and operations.

The report notes that the per member average of $68.76 for all giving represents a decrease from the previous year of 0.35 per cent, while per member giving for congregational expenses of the 42 denominations was $57.18, an increase of 2.03 per cent. For all benevolences, the per member figure was $12.45 this year, a decrease of 3.9 per cent. The latter figure includes per member gifts for foreign missions of $2.18, a loss of 1.4 per cent.

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Amish and other religious groups objecting to Social Security would be exempt from the program under provisions of a bill introduced in the House by Rep. Richard S. Schweiker (R.-Pa.). The measure would permit such religious bodies to waive benefits and receive exemptions from Social Security taxes if adequate provisions are made to prevent their elderly members from becoming public charges.

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A resolution unanimously adopted at the 18th annual NSSA convention in Buffalo, N.Y., listed five "trends" which "give evidence of a rush to secularism in national life":

1. The gradual "de-Protestantizing" of the nation "through efforts of the ecumenical movement and the current Vatican Council."

2. The U.S. Supreme Court decisions banning Bible reading and prayer in the public schools.

3. Moral laxity, "preoccupation with sex, crime, teen-age restlessness, boredom, and delinquency."

4. The "increasing crescendo of tensions in race relations."

5. Lack of positive, aggressive Christian witness as reflected in apathy and frustration.

Dr. W. Robert Smith, philosophy department chairman at Bethel College, St. Paul, Minn., declared that today's organized Christianity is "appallingly weak" compared to the early Christian communities. "The early Christians had no church buildings, printing preses, audio-visual aids, or even Bibles," he said, "but they wielded far more power than the church of Christ does today. We drive the same cars, look at the shallow Hollywood blockbusters and great spectacles, enjoy the pornographic filth, the same as all the rest of them. Pancakes and waffles seem to be more important than Sunday-school teaching."

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Bethany Theological Seminary, a new $3 million graduate school, was dedicated in Oak Brook, Ill., by the Church of the Brethren. In addition to ceremonies in Oak Brook, the 1,070 Brethren congregations observed the occasion by taking special offerings to be applied to the cost of the newly relocated campus near Chicago. The denomination's only seminary, Bethany has been a Chicago institution since 1905. Since September its site on the city's west side has been leased by the Ecumenical Institute, a division of the Church Federation of Greater Chicago.

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Evangelist Billy Graham, at a breakfast held for him in Houston, Texas, by some 400 clergymen, accepted an invitation to hold a crusade in November, 1964, in the new Harris County domed stadium. The stadium, now under construction, is expected to be completed by mid-October next year. A formal request for Dr. Graham to hold the Houston crusade was made by George Reck, pastor of Zion Lutheran Church and president of the Association of Churches of Greater Houston.

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Rep. Robert T. Ashmore (D.-S.C.) took issue in Washington, D.C., with Chief Justice Earl Warren's rejection of inscribing "In God We Trust" inside the U.S. Supreme Court as a detraction from "the total concept of the building." On the House floor, Rep. Ashmore, sponsor of a bill to provide such an inscription, revealed that the Chief Justice opposed the idea in a letter to J. George Steward, architect of the Capitol. Rep. Ashmore told his colleagues, "There is no logic whatsoever in the flimsy claim that these four words of enduring faith would mar the abstract beauty of the walls of the Supreme Court building."

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Dutch Reformed churches in South Africa have 1,326,344 white members, or 42.9 per cent of the total white population, and 442,944 colored members, or 29.3 per cent. Both totals top those of any other Christian body in the country. The Methodist Church of South Africa has the largest number of Bantu (Negro) members with 1,313,129, or 12 per cent of the total Bantu population. These and other church membership figures were released in Capetown, South Africa, by the South African Bureau of Statistics.

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A Free Lutheran Theological Conference charged in Minneapolis, Minn., that "the heresy of liberalism, known as 'neo-orthodoxy,' has infiltrated college and seminary units of most of our Lutheran synods." As a result, it said, recent seminary graduates "hold views contrary to the confessions of the Lutheran Church." The conference called for establishment of committees in each of the synods "to contact the proper authorities in their respective bodies to have this situation . . . corrected."

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Evangelist Billy Graham, making his last address before leaving Houston after a four-day visit, expressed his conviction that the communists have set 1972 as the target date to achieve world domination. "We are faced with the most critical ten years in our history," he told some 1,800 persons at a joint Kiwanis and Rotary Club meeting. "If we are going to win the struggle," he emphasized, "there must be rejuvenation and revival from one end of the country to the other. And it must begin with you. It must start in a simple faith in God." Dr. Graham was introduced by Gov. John Connally of Texas, who described the Baptist minister as "more than a preacher, more than an evangelist, more than a Christian leader. In a greater sense, he has become our conscience."

GOSPEL HERALD
Tuesday, December 31, 1963
Volume LVI, Number 51

God counts our steps;
He sees our ways.
God guides our walk,
Gives strength as days.
—D.

Deepening Christian Fellowship

By Chester Wenger

(Sixth in the series of condensed General Conference messages.)

I am happy to bring greetings to this conference from the churches of Ethiopia. Our brethren there are rejoicing in the Lord even though at the present time they must endure opposition for Christ's sake. But the brethren are not cast down. They continue their worship and fellowship in homes scattered throughout camps on the Wongi and Shoa sugar plantations. They will appreciate your prayers in this time.

What would happen to us if *our* church house doors were closed? Would our fellowship deepen and grow? Could it be that a church *house* for some of us becomes a center of aspirations? Christ gathers His disciples not to a building but around the heart-rending sight of His own suffering on the cross. As He said, "And I, if I be lifted up . . . , will draw all men unto *me*." Spoiled by sin and separated from God, you and I knew ourselves to be lonely and miserable. How wonderful to find grace and healing in Christ! There in the forgiveness of God is blessed spiritual communion one with another.

God Himself is a fellowship and man is invited into this unity. The eternal relationship of Father, Son, and Holy Spirit is that of perfect communion. Jesus prayed for His disciples that they all may be one "even as we are one." The Apostle John wrote, "Our fellowship is with the Father, and with his Son Jesus Christ." Paul gave us the well-known benediction, "The fellowship of the Holy Spirit be with you all." Abiding in this spiritual relationship is the only basis for true fellowship of man with man. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Christian fellowship may be defined as the love of God "shed abroad" in our hearts by the Spirit. It is the experience that takes place among us when we, in some measure at least, love one another as Christ loved us and gave Himself for us. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another."

(Continued on page 1132)

FIELD NOTES

Annual Sunday-school meeting, Jan. 1, Elizabethtown, Pa. New Year's sermon by Russell J. Baer. Other speakers include Paul M. Gingrich, Ethiopia, and Wilbur Lentz, Lancaster, Pa.

John R. Martin, Neffsville, Pa., with the Neffsville Men's Quartet, at Evangelical Mennonite, Lancaster, Pa., Jan. 5.

Herbert Schultz, Poole, Ont., in MYF watch-night service, at St. Jacobs, Ont., Dec. 31.

Walter I. Hunsberger, Route 1, Collegeville, Pa., 19426, was ordained as deacon, Dec. 15, to serve the Providence congregation in the Franconia Conference. Elmer G. Kolb was officiating bishop, assisted by Amos Kolb. Telephone: 215 489-7623.

John Bickel, oldest member at Oak Hill, Millersburg, Ohio, celebrated his 95th birthday, Dec. 17.

New members: eight by baptism at West Union, Parnell, Iowa; one by baptism at Bethel, Gettysburg, Pa.; two by baptism at Marion, Pa.; nine by baptism at Hopewell, Kouts, Ind.; five at Cold Springs, Mancelona, Mich.

Samuel E. Miller, Canton, Pa., was ordained to the ministry on Dec. 15, at West Franklin (Bradford Co.), Pa. Clair Eby preached the sermon and LeRoy Stoltzfus conducted the ordination.

Members of the Alumni Association of Ontario Mennonite Bible School and Institute who have changed their address or have been married in the past year, please inform the Corresponding Secretary, Mildred Roth, Box 157, New Hamburg, Ont., before the end of January, 1964.

Six new Sunday-school rooms and church kitchen facilities were dedicated by the Tuttle Avenue Mennonite congregation, Sarasota, Fla., Dec. 15. The building project, which included some remodeling in the original Sunday-school annex, was completed for $9,782.82.

The Quiz Committee for the 1964 church-wide MYF Convention has announced the following plans: There will be one team chosen from each district conference. Conference youth leaders (president and youth activities secretary) are being asked to organize and implement the program and method for choosing the team. All details regarding quizzing will be channeled through the conference youth organization to the local groups very soon. Those in the local congregations not receiving information should inquire of their conference organization. The material to be covered is the Gospel of John. Age limits are 14 to 24 by Aug. 19, 1964.

Nelson and Wilma Weldy, of the Holdeman congregation, Wakarusa, Ind., observed their 50th wedding anniversary on Dec. 15, with open house at their home.

The Nickel Family Singers, Springfield, Mo., will give a program at Hopedale, Ill., on Jan. 3.

John Howard Yoder, Elkhart, Ind., participated in a Conference on Non-violence, The Revolution and the Church, sponsored by The Church Peace Mission at Asheville, N.C., Dec. 9-12.

The following books have been or are in the process of being translated into Portuguese: **Meditations for the New Mother; These Are My People; Christian Nurture of Children;** and the Mennonite Hour Bible Correspondence Course—**God's Great Salvation.**

The pastor and church seminary class, Goshen Biblical Seminary, made a field trip to the Mennonite Publishing House, Scottdale, Pa., Dec. 19-21. Leaders of the church-wide program of publication, Christian education, youth work, Board of Education, Stewardship, and General Conference agencies explained their work to the class members. Paul M. Miller, teacher of the class, accompanied the group.

School for Ministers
Goshen College Biblical Seminary
Feb. 4-21, 1964

Courses and instructors: Pastoral Counseling: Harold Bauman; Devotional Life: J. C. Wenger: Missionary Frontiers, Concerns of Ministers, Minor Prophets: Paul Erb; Christian Education: Ross Bender; Inductive Study of I Cor. 1—6: Howard Charles; Church and World: John H. Yoder; Heart of Old Testament: Millard Lind; Sermon Preparation: Paul M. Miller. Consultative periods with Otto Klassen, Paul Mininger, G. F. Hershberger, Norman Kraus, Gordon Zook, Virgil Brenneman, Nelson Kauffman, J. D. Graber.

Free room and board. Classes Tuesday to Friday. Special classes for ministers' wives afternoons of third week. Notify Paul M. Miller, 1119 S. 8th St., Goshen, Ind., 46526, of plans to attend.

Calendar

Special Course for Ministers, E.M.C., Harrisonburg, Va., Jan. 6-17.
Michigan Mennonite Winter Bible School, at Fairview, Jan. 6 to Feb. 14.
Argentine Mennonite Conference, Jan. 10-14. Place undetermined.
Ministers' Week Program, E.M.C., Harrisonburg, Va., Jan. 20-24.
School for Ministers, Hesston College, Hesston, Kans., Feb. 4-7.
School for Ministers, Goshen College Biblical Seminary, Feb. 4-21.
Association of Mennonite Aid Societies annual conference at Goshen, Ind., March 5, 6.
Ontario Mennonite Bible Institute, 800 King St., Kitchener, Ont., Oct. 28 to March 27, 1964.
Illinois Mission Board annual meeting, Waldo Mennonite Church, Flanagan, Ill., April 17, 18.

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GOSPEL HERALD

Established 1908 as successor to *Gospel Witness* (1905) and *Herald of Truth* (1864)
JOHN M. DRESCHER, *Editor*
ELLROSE ZOOK, J. C. WENGER, *Consulting Editors*
BOYD NELSON, *Missions Editor*
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EDITORIAL

The Past Year

The three words—frustration, fear, and failure—could well describe the past year for many. They present a dark picture.

Frustration. Youth were described as a distracted, frustrated, and tense generation in a time of unprecedented plenty and prosperity. The laity of the church expressed frustration by a growing discontent with the present church or a disinterest in the church in general. The ministry mentioned its frustrations in regard to the overwhelming task and the large and increasing role the pastor is expected to assume. Pastors were under pressure at many places. The predicament of modern man is described as loneliness.

Frustrations were felt in the integration movement. It moved too slowly for many. Every major denomination declared its position as against segregation. The Central Committee of the World Council of Churches in very legalistic terms declared, "You can't be a Christian if you practice any form of racial segregation." This is probably going too far. Yet the truth is that with all the stir over the serious sin of segregation, it hasn't gotten very far down in the heart of the average person. Actions against segregation are primarily pronouncements at present.

Fear. Throughout the year fear hung on the hearts of all. There has been and still is the fear of world destruction with the realization that a push of the button by some maniac could mean world catastrophe. There was great fear that God is being taken out of our public and school life. Yet no really serious proposals were forthcoming from ministers or laity to fill the void. Prayer meetings at churches and church schools apparently did not suddenly boom. Reports said some churches and colleges shut down prayer meetings because of a lack of interest. Few churches took advantage of the day of prayer called for by the president. A feeling of "What is our country coming to?" expressed by one senator at the assassination of President Kennedy, probably expressed the inner fear of many.

Failure. Cry after cry was heard, during the past year, calling for spiritual renewal in national, social, and spiritual life. Yet nothing striking happened. There was an added impetus given to the importance of the laity, yet nothing evolved as it did in the renewal of 50 to 75 years ago when lay movements were begun by the score.

During the year the church continued to sense its failure, as it noticed that for the first time in many years membership was leveling off and the church was not keeping up with the population growth. There was a continued moral breakdown and home failure. Juvenile delinquency continued to climb as did the crime rate in general. A sense of failure prevailed in the death of John F. Kennedy and the murder of his assassin by one who took the law in his own hands.

This is a dismal picture. If we stopped here, there would be little to hope for or live for. Other words, however, which are just as true and real in 1963, carry hope.

The first word here is *faith.* Who has not seen the faithfulness of God during the past year? Even through great catastrophes He preserved our nation. Our nation turned its attention to God as it has few times in history. Perhaps we are inclined to say it was temporary and meant little, but it must leave some impact. Suddenly the Bible and faith did seem to have some importance.

The call for a fresh and deeper faith in God was sounded again and again. Churches and leaders were more concerned about quality than about quantity of membership. The call heard from time to time and from many corners to put our faith in God and not in armaments and man was encouraging. He who puts faith in Him will not falter and such can face the future as those who know God is still on the throne. Things are not out of His hand, nor shall they be.

There has been here and there a rumbling of *renewal.* Even though small in its beginnings, thank God it is happening even in rather unsuspected places. Scattered small groups are finding what the nature of the church is and what it means to be a disciple of Christ and part of the body of Christ. There is a "back to the Bible" movement begun on the part of theological students and the increased spreading of the Scripture by Bible societies. The tongues and healing movements cannot be ignored. Without a doubt they are a thirsting for greater reality or a working faith on the part of professed Christians.

In spite of the rather dismal dimension which many draw, let every believer be assured that God is at work in His world. The Spirit of God is speaking. God will raise up those who will acknowledge Him as Lord and the church will not be destroyed. God will, in our day, display His work in our world. Our eyes must be more on Christ and His program than on the crisis and its problems.—D.

Think on This

During the last twelve months more than 25,000 people died through natural disasters. Some 16,000 were killed in one calamity alone—a cyclone and tidal wave on May 26 in the Bay of Bengal. In addition to this was the large landslide in Italy, hurricane Flora, the volcano in Bali, and the earthquake in Yugoslavia. One is reminded of the prophecy concerning the last days.

Further serious reflection is needed when we note that this is about half the number of persons killed on American highways each year.—D.

Thought for the Week

Give away happiness and suddenly, surprisingly, we have it.—D.

What is Christian fellowship?
What are the personal prerequisites for deeper fellowship?

Deepening Christian Fellowship

(Continued from first page)

Christian fellowship is a mutual sharing in love. It includes the total process of interpersonal relationships among Christians. It includes things material as well as spiritual. The late Bro. Harold S. Bender, I've been told, reported that the New Testament Greek word for fellowship, the word *koinonia*, is used at least half the time to include sharing *material* blessings.

When the Apostle Paul received a gift from the Philippians, he remembered their "fellowship in the gospel from the first day." Our individualistic and capitalistic society militates against such mutual or corporate sharing in every area of life. Our culture draws us toward our *self* interests and away from Christian sharing. Christ is seeking to correct this self-centeredness in our lives.

The subject calls for a *deepening* of Christian fellowship. Perhaps if the word *broadening* had been used, the subject would refer to wider fellowships, to conference or denominational relations. This is a legitimate area for consideration, but it is not our subject. *Deepening* refers to the purifying and strengthening of spiritual relationships on the local level.

Idealistically Christ is the only bond that is able to unite all kinds of men into one fellowship. No barrier, no wall is too great for Him. We should not, however, forget to utilize any unifying factors found in a society for what they may be worth.

For example, common class, culture, and kinship can help to create fellowship growth in the *initial* stages. Among Christ's twelve apostles, all but one were Galileans. There were three sets of brothers. For an occupation, fishing predominated. But the cornerstone of this relationship was Christ. When Paul found another Jewish tentmaker, he did not hesitate to open relations. Association of Jews with Jews, Pennsylvania Dutch with Pennsylvania Dutch, middle class with middle class is nowhere spoken against in Scripture. In fact, it is the cutting edge of evangelism. But to limit fellowship to such social classes, to make it exclusive, is sin.

Ethnic groupings can become a serious handicap. To purposefully structure groups around similar interests, experiences, or age levels is tricky—witness Peter with his preference for Jews to the exclusion of Gentiles and how Paul rebuked him. Cultural likeness, business interests, or pleasure easily becomes the focal point of associations. In such cases, Christ will *vanish* from the group and not be missed. Even in Christ a homogeneous group lacks the enrichment which men of different backgrounds and experiences will bring.

Acts 13:1 is a choice Biblical example of Christian fellowship that overcame diversity and was greatly deepened and enriched thereby. *Barnabas* came from Cyprus; *Simeon* called Niger was probably a dark-skinned man from Africa; *Lucius*, the Greek, came from Cyrene; *Manaen* was formerly of King Herod's court; and, wonder of wonders, *Saul*, the former Jewish Pharisee, joined with them in fellowship. What an experience these men must have had washing one another's feet! From these unusual men came the dynamic church that sent forth witnesses to the far reaches of the Roman Empire. Is it any wonder that the glory of Christ's church surpasses all description when it is composed of such diverse and precious souls blended into one beautiful mosaic?

Here I am reminded of the Bible Academy, our Christian high school in Ethiopia. Among the 52 students in 1962 eight different tribes were represented. On a Lord's day morning many of these students scatter out, two by two, witnessing to the farmers in the community. In the evening when we gathered for fellowship, my heart was thrilled to sense the unity and presence of the Spirit.

Every Christian needs the experience of a spiritual home. His primary unit may be the family, a Sunday-school class, a Voluntary Service unit, a prayer group, or a Bible fellowship. Let the number be small! Christ's group was 12—hard to improve upon!

Each of us needs this face to face meeting.

In such a small fellowship we find golden opportunities for sharing in the common life and concerns of others and growing thereby. Pastors and leaders ought to see that every member belongs somewhere, and to offer guidance so that the fellowships will be rich, varied, and significant. It is in these smaller groups where we can best introduce seekers and new Christians to the joys of Christian fellowship. It is in these smaller groups where genuine conversions and spiritual growth will take place.

What are the personal prerequisites for deeper fellowship? May I suggest six:

(1) Open confession of my sins. How long has it been since you and I have confessed our secret sins to another? Too often we'd rather play the part of a self-righteous hypocrite. But the mask on our faces prevents fellowship. Of Jesus, it was written, He was "full of grace and truth."

James says, "Confess your sins to one another, and pray for one another, that you may be healed" (RSV). If you and I want to deepen our fellowship, we must pay the price of exposing ourselves, of meeting one another with open faces and hearts.

(2) The other side of confession is forgiveness. When my brother humbles himself in my presence by confessing his sin, I may be shocked, and in my self-righteousness begin some story that would cripple my brother's name. But he deserves forgiveness and continuing love. He has entrusted himself to me in hope of finding victory. If I betray my brother, how can he bring himself again to the unburdening of his heart in my presence? "Perfect love casts out fear."

(3) A third means to deepen fellowship is to learn to know myself. Self-deception is a common malady of man. Paul says, "I bid every one among you not to think of himself more highly than he ought to think." The place to win this battle, I believe, is in private devotions and in the small fellowship group. Yes, correct self-knowledge is conducive to deeper fellowship in the brotherhood.

(4) A fourth personal qualification is my willingness to share emotionally: to weep with those who weep, and rejoice with those who rejoice. Persecution, poverty, famine, sickness, sorrow, and death all lend themselves to spiritual and material fellowship. Sharing in another's spiritual experiences is a means of strengthening faith.

(5) A fifth personal qualification for fellowship is my dedication to serving others for the sake of Christ. Thank God for what service does for those who serve! And for what MCC and other church services have done for Christian strength and unity. Serving others together deepens fellowship.

(6) The greatest of all personal qualifications for deepening fellowship is my continually "looking unto Jesus the author

(Continued on page 1135)

Chester Wenger and his family have served in Ethiopia since 1949. They recently returned for another term.

Our Readers Say—

Daniel Kauffman says on page 1083 (Dec. 10 issue) that "We have separated our religious life from our economic life."

And the most effective way to do this, I know, is to educate our children in religiously neutral state schools, where the whole purpose of educational preparation and perspective of youth is secular; and the only values inculcated are this-worldly, without God.—Shem Peachey, Quarryville, Pa.

What does the Scripture say about Satan and his hosts? It is important to know.

Satan and His Hosts

By Gerald Studer

Many Christians today either do not speak of the devil at all lest they be guilty of profanity, or they speak of him with the indulgent smile of an adult talking about Santa Claus. The fact is that many of us are either embarrassed or unbelieving when it comes to Satan and his hosts. I wonder why.

Our Lord talked a great deal about devils. He is repeatedly reported to have cast them out and He commissioned His followers to do the same. The Christian Church today gives herself strenuously to carrying out Christ's commission to teach and to preach, but she is far less definite or energetic about giving this aspect of our Lord's commission a similar degree of attention.

The devil and his hosts are one group toward which the Christian is to be positively resistant. The Scriptures are far less vague and general about the source of evil than we are prone to be. We are told in no uncertain terms to "resist the devil, and he will flee from you." Our antagonist is a spiritual personality and our battle is lifelong. The picture given in the Scripture of unredeemed man is one of a being bent upon rebellion against God and that this bent is being constantly exploited, encouraged, and subtly implemented by a spiritual adversary and his henchmen. Eph. 6:12; I Pet. 5:8. This spiritual army of evil is the counterpart to the power of the Holy Spirit and man is the battleground, even after his conversion, in which this war is continuously waged.

How can we expect to oppose the evil and support the good when we have no clear notion of the enemy's nature, number, or devices? Let us get a quick overview of the Biblical teaching concerning Satan and his hosts.

The devil is the chief malevolent spirit and he is the commander of an army of malevolent spirits. II Cor. 12:7; Eph. 6:12. The chief and his hosts are so identical in their intents and purposes that one of them gave his name as "Legion" meaning *many*. They are spirits ever on the search for bodies which they can either harass and oppress from without or possess from within. Acts 10:38; Matt. 8:16. They delight in working anonymously. This anonymity is a malicious advantage over the spirit of Christ, for Christ seeks above all to be known and glorified. John 17:1, 5, 10, 24; 11:4; II Thess. 1:12.

Nevertheless, Satan and his hosts are decidedly under the overruling power of the Trinity. The evil spirits are neither omnipresent, omnipotent, nor omniscient, though they are far more powerful and intelligent than men and, because of the vast horde of evil spirits under the devil's direction, seem to be practically omnipresent. I Pet. 5:8, 9. While the spirit of man is capable of choosing and doing evil for which man is himself responsible, yet his evil nature is the object of the devil's influence and temptation and every sin man commits has, in a real sense, its origin with the "prince of the power of the air." Gen. 3:1-6; Eph. 2:2.

The demons hate Christ and everything true, good, and beautiful, though, in spite of their bitter animosity, they are unable to deny Christ's power to punish them or to refuse recognition of His divinity. Matt. 8:29; Jas 2:19. He is the cause of all illness, disease, and imperfection, though the victims of his attacks are frequently afflicted out of proportion to their particular sinfulness. Luke 13:1-5. He is the beneficiary and the custodian of that pool of iniquity to which all mankind has contributed and from which all of us receive some measure of suffering and defeat. He is not permitted to harm or to take human life without the permission of the Lord whose lordship includes sovereignty not only over the world and men but also over all devils. Job 1:12; Jude 9; Rev. 20:10.

We may feel embarrassed or skeptical about the matter-of-fact position of the New Testament concerning the personality and power and presence of demons partly because we suspect that these ideas may partake of the superstitions and antiquated ideas common to the prescientific age. We may be tempted to think, or perhaps we have been specifically told, that demon possession is an old-fashioned name for what we moderns know as mental illness. We have been helped along this road of embarrassment or unbelief by some radical healer-preachers who consider everything abnormal or wicked as the evidence of demonic possession. We are as guilty of being radical if we think nothing is demon possession as some people are who think everything is!

These are foolish and indiscriminate attitudes to take. We ought to inquire further. Perhaps we fear that a too persistent and too energetic interest in the symptoms and sources of evil marks us as morbid-minded persons, perhaps even guilty of the very things to which we give such deliberate attention. We are as foolish in our fears as we are gullible to too simple answers. It is a poor soldier indeed, whether of man's army or Christ's, who does not give continuous attention to the study of the enemy's devices.

If one accepts the New Testament, one is driven to a belief in devils unless he falls for one of the durable and fallacious hypotheses that are frequently offered as the interpretation of the Scripture's simple and forthright message.

The first alternative to the Bible's literal position is the idea that Jesus was a child of His age in such matters. The facts in refutation of this view are overwhelming but cannot all be enumerated here. Suffice it to say here that He was careful to distinguish between demonic possession and mental illness (Matt. 4:24), and that Jesus both behaved and taught in a manner quite different from the prevalent views and practices of His day concerning evil powers.

The second view is that Jesus was not the child of His day in such matters, but that He made a concession to the beliefs of those to whom He was talking. This view is weak indeed, for one must ask also why He did not make concessions to other beliefs of His day, but instead took so divergent a viewpoint on so many things, as, for example, the use of the Sabbath or the ceremonial cleansing of utensils for eating and drinking.

The third view is that any person dealing with a disordered mind would not argue with a patient about the origin of his symptoms, but, for the time being, would accept the patient's own story so as to understand him better and run no risk of antagonizing him. This has much truth in it, but the fact is that Jesus talked of demon possession when the patient was not

Gerald Studer is pastor of the Market Street Mennonite Church, Scottdale, Pa.

Prayer for Today

By Mary Alice Holden

Dear Father, make this day today
The best one I have known;
May I learn something through its hours
That I have never known.

A bit of verse, a lovely tune
That I'll remember ever,
And something new of Thy great love
That will forsake me never.

Denver, Colo.

Nurture Lookout

Don't Be Modest

Our Mennonite modesty is a good thing —usually. But sometimes it can be a hindrance. Take, for example, this new leadership training series promoted by the Mennonite Commission for Christian Education. The first course in the series is entitled *Learning to Lead*. That scares some people no end. That is, it scares them from even hinting that they have aspirations for leadership. You just don't tell anybody. You just don't push for a course like this in your congregation. And if one is scheduled, you don't participate unless you already are a Sunday-school superintendent or a teacher. You wouldn't want people to think you are interested in learning how to lead! They'd be certain to call you ambitious in the bad sense, or proud. Or would they?

The Bible takes a different tack. It says, "Covet earnestly the best gifts" (I Cor. 12:31) and "seek that ye may excel to the edifying of the church" (I Cor. 14:12). The writer of Hebrews tells his readers rather harshly that they ought to be teaching instead of being taught. Heb. 5:12.

So how about this modesty of ours? Paul wouldn't like it. He would surely suggest, and, I suspect, strongly urge, that Christians take full advantage of all potential spiritual growth experiences.

Many congregations throughout the Mennonite Church will be studying *Learning to Lead* in January and February, 1964. How about yours? You don't need to be a pastor, a Sunday-school superintendent, or a teacher to participate in and be benefited by this course. It will be of real help to potential leaders. It will help the committee chairman as well as the song leader and the Sunday-school superintendent. It is prepared to help any and all who are *learning to lead*. In ten chapters (which can each be covered in 45-minute periods) the author, Willard Claassen, writes about how leaders work, mature and immature groups, how to get through to people, the atmosphere of love and redemption, how people make up their minds, and how people learn to know and be known.

If this sounds like something that could help you "excel to . . . edifying," see about having a course in your congregation. Don't be modest in this. Call your pastor's or Sunday-school superintendent's attention to the back cover of the November *Builder*. Read the article, "Introducing *Learning to Lead*," in the front of the same issue. I really hope and pray that the Lord will lay it on many hearts to sense their need for further growth in learning to lead.—Arnold Cressman.

SATAN AND HIS HOSTS

(Continued from page 1133)

present. There is simply not a chink anywhere in the armor of our Lord's belief and practice that will permit us to do some conservative and evangelical de-mythologizing on this point.

The very guarded but extremely well-informed opinion of an elderly psychologist-minister of England, Leslie D. Weatherhead, may be needed corrective in this scientific day: "My own feeling is not that we now know so much that we can dismiss a belief in evil spirits as part of the infantile thinking of the race; it is rather that we do not yet know enough to exclude the possibility of their existence."[1] Add to this the pertinent comment of William James: "The refusal of modern 'Enlightenment' to treat 'possession' as an hypothesis, to be spoken of as even possible, in spite of the massive human tradition based on concrete experience in its favour, has always seemed to me a curious example of the power of fashion in things scientific. That the demon theory will have its innings again is to my mind absolutely certain. One has to be 'scientific' indeed to be blind and ignorant enough to deny its possibility."[2]

1 *Wounded Spirits*, Abingdon Press, N.Y. 1962; p. 126.

2 Proceedings of the American Society for Psychical Research, Vol. 3; 1909; p. 586.

A Prayer

FOR THIS WEEK

O God, our Father, we thank Thee that through Jesus Christ our Lord we have access into Thy presence. Grant us a desire to know Thee as Thou knowest us, recognizing that Thy goodness has made it possible for us to know Thee.

Help us to appreciate Thy Word. Grant us the discipline to study and meditate on it, Thy Holy Spirit to illuminate it, and hearts that are responsive to Thee.

May we accept Thy warnings, appreciate Thy admonitions, and appropriate Thy promises.

As we come to know Thee, we long to be in Thy presence, and look forward in faith to the time when we can meet Thee face to face. Grant this, we pray, through Jesus Christ. Amen.

—Paul Burkholder.

Our Mennonite Churches: Horton

The Horton Church, Whitmer, W. Va., was purchased by the Mennonites from the Presbyterians in 1930 for $50.00. The church was built about 1895 by the Presbyterians when a lumber mill was running nearby. D. W. Lehman and Jacob Brubaker had been bishops for a number of years. The newly assigned bishop is Mahlon Blosser. The first pastor was Hiram Weaver. The present pastor is Warren Kratz. Sunday-school workers are Kathryn Hostetter, Esther Leatherman, Sue Turner, Warren and Mary Kratz. Membership is 20.

Prayer Requests

(Requests for this column must be signed)

Pray for deep building in our lives during the evaluation session with the Illinois Conference churches who have been hosts to the Life Team.

"It Is Time . . ."

By Stanley C. Shenk

"It is time to seek the Lord" (Hos. 10:12). "The countdown for Israel was near zero" (Lind). In Hosea's day the zero point up ahead was 722 B.C., the date of the fall of Samaria and the end of the northern kingdom. And that date was only a few years away. Time was running out—735-734-733 . . . 725-724-723. . . .

At what point is the divine countdown for our nation—or for our world? Because of the rise of atomic power, some people think it is very close to zero. H. G. Wells, the famous historian, stated several years ago, "The end of all things we call life is at hand." Dr. Nicholas Murray Butler, former president of Columbia University, declared, "The end cannot be far distant." And Dr. Raymond B. Fosdick, president of the Rockefeller Foundation, has said, "To many ears comes the sound of the tramp of doom. Time is short."

When will our zero hour come? And of what will it consist—a bombed, blasted, and overwhelmed United States? a brief total war between the United States and Russia, with both of them shattered victims, and neither one a victor? the end of the age and the return of Christ? the global dissolution predicted in II Pet. 3:10-12? No man knows. But God does. And meanwhile the countdown is proceeding—1961-1962-1963. . . .—*Herald Youth Bible Studies.*

What Time Is It?

MINUTES blend swiftly into hours . . . days . . . weeks . . . months . . . years. Soon our little children will be grown and gone from us.

What our boys and girls will be, they are now becoming. What we are going to do for them we must b. doing. Our time is short.

It is time to build, bit by bit, dependability into their characters. It is time to build love into their personalities. It is time to plant truth in their hearts.

The Bible says, ". . . it is time to seek the Lord. . . ." It is time *now* to seek Christ, His forgiveness, His power to transform our lives.

After we have lived our allotted years, what then? It is time *now* to prepare ourselves and our children for eternity.

DEEPENING CHRISTIAN FELLOWSHIP

(Continued from page 1132)

and finisher of our faith." Loyalty to Jesus Christ promotes unity just as personal loyalty to a king promotes a unified empire. In Him is found our common salvation and object of devotion.

Seven practical things to watch in order that our fellowship may be deepened are:

1. Count *fellowship* as a precious garden and cultivate it diligently.
2. Be inclusive of others, sharing information freely.
3. Search the Scriptures together for spiritual light and renewal.
4. Encourage sound doctrine, avoiding doctrinal hobby horses.
5. In love point one another to Christ, avoiding paternalism like the plague.
6. Serve one another, avoiding high-handed administration.
7. Pray fervently for each other.

It is high time we take another serious look at our church life. Our fathers have done much to deepen the fellowship of the church in years gone by. They have introduced the Sunday schools, mission programs, evangelistic meetings, and church schools. Many of these they learned from other denominations.

Today in "this rapidly changing world" some leaders are saying the Sunday schools have now run their course and no longer succeed in their purpose. Others say missions in the traditional sense smack too much of colonialism and have served their day. Still others remind us that evangelistic meetings fail to reach non-Christians and are really unnecessary for bringing our own children to Christ.

"Church schools," some tell us, "are too expensive." Or "They emphasize the wrong things." Let's not be too hasty to throw away what may still be profitable. But let's not *fear* to discard that which has outlasted its usefulness or to take up the new that meets the need.

Small group fellowships, used so successfully by first generation Christians, by our Anabaptist forefathers, by Wesley in his English revival, and at many other times in church history, have a timeless quality. Surely in times of peace as well as persecution they are a *must.* I wouldn't presume that small groups ought to replace congregational worship, but they should become lively units that build the congregation strong.

OUR SCHOOLS

Western Mennonite School

One hundred and seven students enrolled at Western Mennonite School when it resumed operation for the 1963-64 school year on Sept. 3. This represents an increase of nine over last year's official enrollment of 98. Of these 107, 16 are out-of-state students coming from Alberta, Montana, Minnesota, Idaho, Washington, Utah, Ohio, and North Dakota. Ninety of the students live in the dormitories and 17 are day students.

Three new faculty members have joined the teaching staff for the year. Miss Jean Snyder, a 1963 E.M.C. graduate from Harrisonburg, Va., teaches typing and serves as librarian and Ladies' Chorus director. In the science department is Mr. Oren Horst, Brownsville, Oreg. Mr. Horst graduated from Goshen in 1963. Mr. Stan Kropf, Harrisburg, Oreg., serves as dean of men and hall manager.

School was dismissed on Oct. 17 and 18 as the faculty attended the annual convention of the Northwest Fellowship of Christian Schools at Bellevue, Wash. The meeting this year was held conjointly with the northwest district of the National Union of Christian Schools.

Western has invited the Northwest Fellowship of Christian Schools to the campus for its next meeting. This will be held in the fall of 1964.

On Oct. 11 and 12 ten students attended the annual meeting of the Oregon Scholastic Press, an association of Oregon high-school newspapers and yearbooks, held at the University of Oregon in Eugene. Mr. Kenneth Snyder, yearbook sponsor, and Mr. J. Lorne Peachey, newspaper sponsor, accompanied the group.

A committee of four faculty members and three students has been set up to plan for the rehabilitation of the campus areas damaged by the Oct. 12, 1962, storm. Headed by Principal Paul E. Yoder, this committee has already bought 1,000 evergreen trees to be planted on the campus in the near future.

Douglas Drisdale from a neighboring E.U.B. church spoke at the annual Thanksgiving banquet in the library on Nov. 26. Providing special music for the occasion was the Plainview Mennonite Church Men's Quartet.

The alumni sponsored a "jamboree" of basketball and volleyball on Dec. 5. The purpose of the two-hour activity and refreshments was to acquaint faculty and students with the alumni and their interests in Western.

On Dec. 2 a meeting of alumni and faculty was held to discuss plans for a new gymnasium. A committee was organized to put these plans on paper.

Coming events for the campus include the annual Christmas program on Dec. 17. This will be a musical program given by the Varsity Chorale, directed by Mr. Kenneth Snyder, and the Ladies' Chorus, directed by Miss Jean Snyder. Also featured will be the faculty men's quartet and Miss Snyder singing "The Star."

The cast has been chosen and is rehearsing for the all-school play, "The Diary of Anne Frank," scheduled for March 13 and 14. Three faculty members—Miss Dorothy Shenk, Miss Jean Snyder, and Mr. J. Lorne Peachey—are directing.

Bethany Christian High School

Faculty

In late October, eleven faculty members visited the Christian Reformed High School in Muskegon, Mich., where they were able to compare curriculum and gain new ideas. In the afternoon, the Bethany faculty drove to Holland, Mich., where they were able to observe new trends in school buildings that are in use at the Holland City High School. Classes in this school meet in two-hour blocks and team-teaching is used in some classes. No bells ring in this school.

On Nov. 1 and 2, the faculty acted as host to the Mennonite Teachers' Convention. Friday morning, classes were visited by some of the visiting teachers. While the students had a vacation in the afternoon, those participating in the convention attended a meeting of academic departments in which they had a special interest. Each departmental meeting had a speaker who was an authority in that particular field. Each speech was followed by an active discussion. The Friday evening banquet was prepared by the school cooks and was served by the Home Economics department.

On Monday evening, Nov. 18, the faculty met with Ross Bender, who spoke on the subject, "Developing a Philosophy of Education." An open discussion followed the lecture.

Witmarsum

The Witmarsum staff has received word from the publishers in Kansas City that the first thirty pages of the 1964 yearbook have been received on schedule. On the fifteenth of each of the following three months, thirty more pages are due. This year, the editor, Karen Miller, has decided to reduce the size of the individual pictures so that more snaps can be included. In doing so, she feels that a better over-all view of the daily activities of the school can be given.

The Witmarsum sales drive began on Nov. 20. The class (or the faculty) that sells the most yearbooks per person will receive a fifty-dollar prize. Individual prizes of $15 and $10 will also be given to the persons who sell the most books.

Student Council

An honorary study hall has been arranged by the student council for the noon hour. One of the council members is in charge each noon, thus providing a quiet place for students who want to study during their free time.

The Christmas banquet will be held at the school on Dec. 20. The student council has appointed committees who are planning the details. Vacation will begin immediately following the banquet.

YPCA

Ray Miller, a senior, spoke to the YPCA chapel, telling of his renewed Christian experience and of his concern for the student body. Several other student chapels were used by panels to discuss the problems connected with living the victorious Christian life. Recently the chapel committee arranged for the showing of the film, "Jungle Pilot," produced by the Jungle Aviation and Radio Service.

On the evening of Nov. 22, the YPCA had a special evening service. The theme centered around Thanksgiving. The feature of the evening was a reading given by Christmas Carol Kauffman.

The YPCA cabinet members have been preparing for the annual financial drive. The special project for this year will be Nigerian Literature. Dr. Carl Hostetler will speak on his experiences in Nigeria. Last year, the student body gave $465 to build a school in our mission area in Brazil. —Royal H. Bauer.

Eastern Mennonite High School

Paul Landis, Salunga, Pa., spent the week of Oct. 7-11 with the students and faculty in a revival and spiritual renewal emphasis. Bro. Landis gave messages each day in chapel and conducted studies in the Book of Philippians in evening gatherings. October was also the month for the traditional School Day Out, which was spent on the farm and woodland of Milford Hertzler. The day of recreation outdoors concluded with the usual faculty-employee cake treat.

Six E.M.C. secondary education majors co-operated with E.M.H.S. supervising teachers for eight weeks of student teaching from October until December. The co-operating teachers were Janet Esch, English, with Vivian Beachy; Robert Vetter, Spanish, with John Miller; James Rush, social studies, with John Krall; Arlene Sensenig, English, with Jay Landis; Carrol Lehman, music with Anneta Miller; and Joe Mast, mathematics, with Grace Lefever. The percentage of students on the first term honor roll was 18.8. James Fairfield, Harrisonburg, Route 4, was the only student with straight A's.

This year for the first time Eastern Mennonite High School will publish its own school yearbook separate from the college. Lois Ann Wenger is the editor and David Thompson the business manager. The name of the new yearbook is *Ember*.

The junior class toured Williamsburg, Va., on Nov. 8, 9. The annual senior trip to Washington, D.C., was taken Nov. 21-23. Their trip was altered somewhat by the assassination of President Kennedy. A significant event was a visit to the Washington Cathedral for prayer on the afternoon of the President's death.

Pastor's Role in Counseling the Aging

By Milton Brackbill

This is a comparatively new field of study for the pastor—especially in Mennonite circles. Old people generally were accepted and presented no problems. Houses were roomy; life was rural; most folks gained a bit of financial security; there were chores to do; they lived their sunset years among their neighbors, well known and respected. They enjoyed a number of years of well-earned rest and satisfaction. The church moved along without revolutionary changes; their opinions were honored, and many served the church in various ways until very close to their homegoing.

Today, the revolutionary changes have not left the status of our senior members untouched. Life is no more rural; it is suburbia. Houses are smaller; chores are gone; gadgets have come in. Life is uprooted; whole communities are scattered; easy transportation has beckoned many away from old friends and neighbors. The church has moved into younger hands; age limits are set, and change is the order of the day.

Life moves fast, and Grandpa and Grandma may feel themselves left out of everything and useless. They may begin to wish they would have died a generation before—or believe they should have. However, some things are Scripturally the same. The church is still the body of believers, belonging to Christ, belonging to each other. United by mystic bonds, sorrowing and suffering and rejoicing are shared elements of this life.

The basic concept of the Christian ministry as being pastoral at its grass roots requires consideration of this growing area of need. The work of the pastor can be variously stated and has many areas of activity: to preach the saving Gospel of Jesus Christ as the only hope for sinful man; to show men how they may have eternal life; to have a life-transforming experience and to enjoy the new life to the full; to sense brotherhood in Christ, and fellowship with others of like faith; to help men find grace to help in time of need; to find the open way through prayer to God; to share spiritual experiences and to be open with spiritual conflicts; to realize that some things are too heavy to bear alone. The essence of the nature of the church is that of sharing. The pastor must endeavor to mediate the grace of God which is in Christ to men as he finds them.

The conscience of the church has been touched, and has moved in to minister to the aged in an organizational way. Our Health and Welfare Committee, spearheaded by E. C. Bender, is working with other agencies to help meet the needs of the growing number of aging persons in and out of the church fellowship. These have to do largely with the physical and material needs of the senior people. The pastor must always ask himself this question, "Are the spiritual needs of these particular ones being met?"

In order to be able to speak to the needs which come with the years, there are factors that need to be kept in mind. Aging should be thought of as a process. A man is too old for some things such as basketball at 40, and certainly he is too old at 50 for tennis, but in other things he may be just coming into the prime of life. It is rather a subjective evaluation of one's abilities, health, and status. The awareness that one is no longer young usually comes with a jolt, due to some particular experience. One may be denied a position or job, or be called "Granddad" for the first time, or someone is "overly helpful," or he is not trusted with important work because he may have forgotten some things before.

Certainly it is oversimplification and arbitrary to say one is old at a certain age, such as 65. But it does mean that the years are piling up and certain biological changes are taking place which painfully spell out growing physical weakness and loss of certain abilities. Deterioration does set in, which someday becomes terminal. "This is the price we all pay in having the kind of body that temporarily houses and nurtures the immortal soul."

As pastors, we are primarily called on to help face spiritual problems. However, sooner or later, we come to think of all difficulties and concerns as basically attitudes of the soul, or spiritual. Let me list what seem to be the areas of greatest need —from a pastor's experience. I will list them according to their seeming importance.

Sense of guilt from past years.
Need of positive assurance of salvation.
The presence of evil thoughts.
Matters of adjustment of life.
Anxiety about the future.
Fear of the future (financial).
Living in the past.
Living with others.
Family conflicts.
Personality traits.
Feeling useless and unwanted.
Loneliness.
Impaired health and faculties.

To really be of help to the aging, the pastor must certainly have a true pastor's heart and learn to know them personally and have a real interest in them as older people. To fellowship with them sincerely, not passively, will bring out the best in anyone. We must make ourselves available to them and not think and talk so much in terms of problems as of working through a situation that has risen in their experience. We need to put into words the unspoken ghosts of past years and help bring their faith to lay hold of God's promises and assurances. They will tell you if they have confidence in you and if you can identify yourself with them.

Help them to see that others of God's servants have cried out in times when the springs of human enjoyment and strength were drying up. "Thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my

At Mother's Grave

Some sixty years ago you slept,
While husband and your brothers wept,
And parents their sad vigil kept.
Yes, I too wept.

I wept because the newborn weep:
My infant mind could never keep
The memory of your kind hand's sweep,
Your love so deep.

Here lie your ashes, 'neath this stone.
My love and I seem not alone;
Our children of your flesh have grown
And of your bone.

Life's vital force goes onward still
As we plod up God's holy hill;
Your words and deeds still help fulfill
Our Master's will.

Committed dust, God's trumpet wait;
'Twill summon us to heaven's gate,
Where we shall enter God's estate,
And that not late.

Written by **J. Paul Sauder,** Sept. 3, 1963, at the grave of his mother, Greenlawn Cemetery, Roaring Spring, Pa.

mother forsuke me, then the Lord will take me up" (Psalm 27:9, 10). Surely David was far from being a young man when he cried, "Cast me not off in the time of old age; forsake me not when my strength faileth" (Psalm 71:9).

God's plan for the aging saint is also a beautiful picture. "The path of the just . . ." (Prov. 4:18). "The hoary head is a crown of glory, if it be found in the way of righteousness" (Prov. 16:31). "The righteousness shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: he is my rock, and there is no unrighteousness in him" (Psalm 92:12-15). Even a predictive Scripture can be applied to the aging saint of God—"at evening time it shall be light." Even growing in grace as well as in years can mean being changed from "glory to glory" and they that wait on the Lord shall "change" their strength. Weakening physical powers can be "traded in" for spiritual vision and power. These can be radiant golden years, reflecting the glory of the sunset and beyond the sunset.

One can often encourage the use of hobbies. Older people do have much to contribute. They are not useless. They have penetrating insights, mature judgment, and often a ripening sense of humor. If they have confidence in you, they can often be helped to plan constructively for their estate to be used for God's glory following their entrance into the presence of the Lord. If one has access to the services of a Christian attorney, a real avenue of blessing is opened up and a burden is lifted that could be a source of fret and worry.

There are no pat answers to any of life's situations, but to be patient and loving will bring understanding and solution to many of the problems that trouble those in the sunset day of their pilgrimage here.

Paoli, Pa.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bechtel, Frank and Marilyn (Gautsche), Taylor, Mich., second daughter, Cynthia Lou, Dec. 8, 1963.

Burkholder, Merlin and Gertrude (Martin), Waynesboro, Va., seventh child, second daughter, Sara Jane, Nov. 14, 1963.

Cramer, Melvin S. and Edna (Wenger), Lititz, Pa., first child, Joyce Elaine, Oct. 20, 1963.

Farmwald, Leon and Esther (Stahly), Nappanee, Ind., third child, first daughter, Leanne Kay, Nov. 15, 1963.

Helmuth, Monroe and Janice (Birky), Kouts, Ind., second child, first son, Keith Monroe, Dec. 1, 1963.

King, Elmer R., Jr., and Ethel Mae (Gerber), Pekin, Ill., fourth son, Evan Timothy, Nov. 25, 1963.

Kreider, Benjamin H. and Esther (Burkholder), fourth child, second son, Barry Ronald, Sept. 1, 1963.

Landis, Elias, Jr., and Glenda (Godshall), Centereach, L.I., N.Y., third child, second daughter, Janet, Nov. 2, 1963.

Nyce, Joseph C. and Kathryn M. (Zinsmeister), Lansdale, Pa., second child, first daughter, Shari Leanne, Dec. 6, 1963.

Reinford, Floyd L. and Mary Jane (Hunsberger), Souderton, Pa., second daughter, Brenda Jean, Dec. 7, 1963.

Ulrich, Arthur W. and Marianna (Kropf), Harrisburg, Oreg., eighth child, fifth son, Scott Edward, July 7, 1963. (One daughter deceased.)

Wenger, Herbert and Laura (Mast), Chesapeake, Va., third child, second son, Delbert Norman, Oct. 17, 1963.

Yoder, Edwin L. and Esther (Miller), Iowa City, Iowa, fourth child, first daughter, Melanie Anne, Dec. 5, 1963.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Detwiler—Moser.—Ellis Detwiler, Friendship cong., Cleveland, Ohio, and Caroline Moser, Goshen College cong., Goshen, Ind., by Donald Jantzi at First Mennonite, New Bremen, N.Y., Sept. 7, 1963.

Horst—Kline.—Enos H. Horst, Dayton, Va., Bank cong., and Peggy Sue Kline, Harrisonburg, Va., Chicago Avenue cong., by Lloyd S. Horst at Weavers Church, Nov. 23, 1963.

Moore—Nolt.—Ralph Morris Moore, Frank, W. Va., Hess cong., and Ruth Arlene Nolt, Lititz, Pa., Hess cong., by Mahlon Zimmerman at the Hess Church, Dec. 14, 1963.

Ovando—Moser.—Carlos Ovando, Mennonite Community Chapel, Chicago, Ill., and Lila Moser, First Mennonite, Beaver Falls, N.Y., by Donald Jantzi at First Mennonite, New Bremen, N.Y., Aug. 31, 1963.

Showalter—Estep.—Lowell D. Showalter, Linville, Va., Lindale cong., and Thelma Ruth Estep, Fulks Run, Va., Bethel cong., by Harold H. Lahman at Bethel, Dec. 14, 1963.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Albrecht, George, son of John and Mary (Erb) Albrecht, was born in Perth Co., Ont., Dec. 16, 1892; died at his home at Kingwood, Ont., Dec. 5, 1963; aged 70 y. 11 m. 19 d. On March 14, 1916, he was married to Elizabeth Schmidt, who survives. Also surviving are 2 sons (Ervin and John), 3 daughters (Mary—Mrs. Anson Yutzi, Erma—Mrs. Omar Leis, and Emma—Mrs. Albert Lichty), 14 grandchildren, 2 great-grandchildren, 3 brothers (Joel, Christian, and Menno), and 3 sisters (Nancy—Mrs. Dan R. Erb, Lizzie—Mrs. Chris Lehold, and Mattie—Mrs. Ezra Boshart). He was a member of the Maple View Church, where funeral services were held Dec. 8, in charge of Alvin Leis and Christian Streicher.

Bast, Mary, daughter of Daniel and Catherine (Swartzentruber) Streicher, was born near Wellesley, Ont., Sept. 16, 1893; died at her home in Wellesley, after a lingering illness, Dec. 3, 1963; aged 70 y. 2 m. 17 d. On Sept. 27, 1921, she was married to George S. Bast, who survives. Also surviving are 3 daughters (Catherine, Anna Mae, and Mary Ellen), one son (George), 5 grandchildren, and one brother (Bishop Chris Streicher). She was a member of the Maple View Church, where funeral services were held Dec. 6, in charge of Alvin Leis and Chris O. Erb.

Bowman, Susan B., daughter of Israel M. and Lavina (Burkhart) Bowman, was born in Berks Co., Pa., March 30, 1886; died at the Lancaster (Pa.) General Hospital, Nov. 26, 1963; aged 77 y. 7 m. 27 d. Surviving are 2 sisters and one brother (Mrs. Lydia Ann Duke, Lizzie B., and Martin B.). She was a member of the Bowmansville Mennonite Church, where funeral services were held Nov. 29, in charge of Howard Z. Good and Benjamin F. Weaver.

Hesser, Martha E., daughter of John and Sarah (Moist) Hesser, was born in Bratton Twp., Pa., Dec. 30, 1882; died in the F. W. Black Hospital, Lewistown, Pa., Nov. 4, 1963, aged 80 y. 10 m. 5 d. Surviving is one brother (Charles E.). She was a member of the Mattawana Mennonite Church. Funeral services were held at the Booth Funeral Home, McVeytown, Pa., Nov. 7, in charge of Newton Yoder.

Jantzi, Fanny, daughter of Christian and Catherine (Leis) Lichty, was born in Wellesley Twp., Ont., July 2, 1893; died at St. Mary's Hospital, Kitchener, Ont., July 22, 1963; aged 70 y. 20 d. On Nov. 7, 1913, she was married to Jacob B. Jantzi, who survives. Also surviving are 7 stepchildren (Simeon, Tobias, Elias, Aaron, Benjamin, Samuel, and Miriam—Mrs. Ervin Natziger). She was a member of the Maple View Church, where funeral services were held July 25, in charge of Chris Streicher.

Kauffman, Elizabeth, daughter of Nicholas and Mary Kauffman, was born in Polk Co., Mo., April 28, 1884; died at the Research Hospital, Kansas City, Mo., Dec. 4, 1963; aged 79 y. 7 m. 6 d. She graduated from the School of Osteopathy in 1914, and practiced her profession for 45 years. She was a charter member of the Grace Mennonite Church, Mission, Kans. Surviving are 2 sisters (Mary and Lydia Kauffman), one brother (John S.), and nieces and nephews. Funeral services were held at the Grace Mennonite Church, Dec. 8, in charge of D. Lowell Nisley; interment in Garden City, Mo.

Miller, Levi J., son of John Y. and Catherine (Troyer) Miller, was born near Middlebury, Ind., March 9, 1881; died at the Nicholson Convalescent Home, Goshen, Ind., Dec. 1, 1963; aged 82 y. 8 m. 22 d. On Feb. 5, 1905, he was married to Lydia E. Miller, who died Dec. 23, 1949. Surviving are 3 daughters (Irma, Arie, and Esther), one son (Gideon), and 8 grandchildren. He was a member of the Clinton Frame Church, where funeral services were held Dec. 4, in charge of Verle Hoffman and Fred Slahach; interment in Miller Cemetery.

Miller, Minnie C., daughter of Mr. and Mrs. Yost Miller, was born in Lagrange Co., Ind., Nov. 11, 1893; died at Froh Brothers Nursing Home, Sturgis, Mich., Dec. 7, 1963; aged 70 y. 27 d. Surviving are one brother (Ira Y.) and one sister (Ida—Mrs. Clarence Byler). She was a member of the Clinton Frame Church, where funeral services were held Dec. 9, in charge of Vernon E. Bontreger; interment in Miller Cemetery.

Musselman, Susan, daughter of Isaac D. and Susan (Landis) Alderfer, was born in Lower Salford Twp., Pa., Feb. 19, 1878; died at the Grand View Hospital, Sellersville, Pa., Dec. 2, 1963; aged 85 y. 9 m. 13 d. She was married to Richard S. Hunsberger, who died in 1919. She was later married to Henry W. Musselman, who died about 35 years ago. Surviving are 3 children (Paul A., Norman A., and Elsie—Mrs. Mark H. Moyer), 12 grandchildren, and 9 great-

grandchildren. She was a member of the Souderton Church, where funeral services were held Dec. 6, in charge of Jacob M. Moyer, Russell B. Musselman, and Alvin A. Derstine; interment in Towamencin Mennonite Burial Grounds.

Nolt, Mary C., daughter of John and Catherine (Grabill) Sprecher, was born near New Holland, Pa.; died at her home, Lancaster, Pa., Nov. 22, 1963; aged 83 y. 7 m. 5 d. She was married to Samuel B. Nolt, who died in 1948. Surviving are 2 sons (Benjamin S. and Clayton S.), 3 daughters (Ida—Mrs. Louis Venizelos, Margaret, and Mary—Mrs. Paul F. Diem), 9 grandchildren, and 15 great-grandchildren. One daughter preceded her in death. She was a member of the Groffdale Church, where funeral services were held Nov. 26, in charge of John S. Martin.

Payne, Maggie Jane, daughter of William and Francis (McGee) Mashburn, was born in Murphy, N.C., Jan. 14, 1890; died at Dalton, Ohio, Dec. 9, 1963; aged 73 y. 10 m. 25 d. In 1908, she was married to James Payne, who died in 1916. Surviving are one daughter (Bonnie), 3 sisters (Mrs. Susan Thomas, Mrs. Arthur Richardson, and Mrs. John Coleman), and 3 brothers (Willis, Poley, and George). She was a member of the Martins Church, where funeral services were held Dec. 11, in charge of John C. King and Stanford Mumaw.

Weinhold, Lillie L., daughter of Jacob E. and Lizzie (Leaman) Brackbill, was born in Lancaster Co., Pa., Feb. 4, 1890; died at the Oreville Mennonite Home, Lancaster, Pa., Dec. 1, 1963; aged 73 y. 9 m. 27 d. She was married to Daniel E. Weinhold, who died June 2, 1961. Two daughters also preceded her in death. Surviving are 2 brothers (G. Clayton and Jacob E.) and 3 sisters (Mary —Mrs. Harry L. Burkholder, Barbara—Mrs. John S. Rhoads, and Catherine—Mrs. Benj. W. High). She was a member of the East Chestnut Street Church. Funeral services were conducted at the Furman Funeral Home, in charge of James Shank and George Bach; interment in Hellers United Church of Christ Cemetery.

Wenger, Eva, daughter of Martin and Hannah (Kilmer) Loucks, was born in Elkhart Co., Ind., Jan. 2, 1872; died in Elkhart Co., Dec. 3, 1963; aged 91 y. 11 m. 1 d. On June 18, 1889, she was married to David S. Wenger, who died Sept. 7, 1963. Surviving are 6 daughters (Oma—Mrs. Oscar Martin, Martha—Mrs. Samuel Bixler, Inez—Mrs. Oscar Weaver, Goldie—Mrs. John Ramer, Florence—Mrs. Harold Schrock, and Mary—Mrs. William C. Miller), 29 grandchildren, 79 great-grandchildren, and 12 great-great-grandchildren. One son preceded her in death. She was a member of the Yellow Creek Church. Funeral services were held at the Olive Church, Dec. 6, in charge of John D. Zehr and D. A. Yoder.

Anniversaries

Steinman. Mr. and Mrs. Joseph Steinman, Bleams Rd. W., New Hamburg, Ont., were married Nov. 27, 1913, by Bishop Jacob M. Bender in the 16 Line Mennonite Church, East Zorra, Ont. They observed their anniversary with a family gathering in their home on Nov. 27, 1963. They have two children: Adeline, at home, and Florence—Mrs. Reuben Kennel, North Easthope Twp., Ont. They have lived in New Hamburg for 21 years, following their retirement from farming in South Easthope Twp. They are members of the East Zorra Mennonite Church.

The Way to Revival

By A. C. Good

I have read again the Sermon on the Mount. It spoke to me in a new way and I said, "Here is the secret of revival." I am amazed at the simplicity of the Word and its transforming power. I am convinced if professing Christians would practice the teachings of Jesus in their everyday life—in their conduct and attitudes toward their fellow men—we would experience a revival of such magnitude that it would convince the world of the truth of Christianity. "So mightily grew the word of God and prevailed" (Acts 19:20). What would hinder such an experience in the church today? Only we as members of the body of Christ. We could also promote such an experience. When the positive has the supremacy over the negative, then the negative becomes inactive.

Let us read again the Sermon on the Mount and determine by the grace of God to obey every precept. As soon as there is absolute obedience to the teachings of Jesus, we will have a great revival throughout the church. Revivals are not "worked up." They are the results of obedience to the Word of God.

Anything short of full obedience to the teachings of Jesus grieves the Holy Spirit and limits the power of the church. "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). Oh, marvelous grace!

Let us pray—"Create in me a clean heart, O God; and renew a right spirit within me." Amen.

The year 1963 marks the 100th anniversary of the birth of Swami Vivekananda. All over India and abroad, the centenary of Swami Vivekananda is being celebrated. The Vivekananda Centenary Celebration Committee of Washington, D.C., celebrated the 100th birth anniversary in a befitting manner on Oct. 4, 1963, at the Auditorium of the Smithsonian Institute, Washington. S. C. Das Gupta, in "India News," says, "What St. Matthew or St. Paul was to Jesus Christ, Boswell to Dr. Johnson, Anand to Lord Buddha, Vivekananda was to Ramakrishna the interpreter and lexicographer of the Book of the Prophet. . . . It is left to the genius of St. Matthew or St. Paul, an Anand or a Vivekananda, to become the scribes of their Masters, to interpret the meaning of the lives lived by them so that the weary traveler and the common man, in his sojourn of life, can once again lift his drooping head, stretch his arching back, gather some strength and inspiration to trudge with the caravan along the winding dusty road of life. . . . Swami Vivekananda did not believe in a religion which could not wipe off the tears of a widow; not in a religion which could not give a morsel of food to the mouth of the hungry. He diagnosed all the ills and evils of life as due to weakness and ignorance. Strength was life and weakness death. He advocated muscles of iron and nerves of steel; and if necessary to throw away the Bhagvadgita and acquire strength in the field of games—by playing football. He said the teachings of the Upanishads, Vedas, and Vedantas were death-knell to all kinds of weakness of the body, mind, and soul. Strength and Vigor were the words and clarion call ringing from the page of the Scriptures. He was never tired of repeating, like mantra, the upanishadic sayings:—

'Not this Atman is attainable to the weak:
Arise, awake, stop not till the goal is reached.
March ahead for ever and anon.'"

—From *India News,* August 30, 1963, issued by the Embassy of India, Washington, D.C.

"A literate is defined as a person over fifteen years of age who is able to read with understanding and to write a short simple statement regarding his everyday life. A semi-literate person is one who can read, but cannot write the same simple statement. Statistics suggest that the number of persons living today who are over fifteen years of age constitute 72 per cent of the world's population. Currently this would add up to around 2,270,000,000. Of this figure of adult population approximately 56 per cent is literate, that is, 1,270,000,000 people. That figure is about 40 per cent of world population.

"Here then we possess the statistical and factual numbers with which we can assess world needs of Scriptures. Our aim should be that each literate individual should possess at least the New Testament and ideally, if educational facilities permit, the whole Bible.

"To simplify our thinking, let us limit our aim to that of supplying New Testaments. Allowing the life of a reasonably well-bound New Testament to be ten years, we require to supply forthwith this year 127,000,000 New Testaments. That is the extent of the challenge which faces us.

"Counting a Bible as being a book containing the New Testament, and counting the actual New Testaments supplied separately, the British and Foreign Bible Society issued in 1962 2,977,556 copies. Think what that means. We achieved only 2.4 per cent of the total world need. That is the magnitude of the challenge."—From *Bulletin of the United Bible Societies,* Third Quarter, 1963.

The real secret of an unsatisfied life lies too often in unsurrendered will.

—Howard-Miami Church Bulletin.

A Blessed New Year from Around the World

Ed Weaver, Nigeria, will work with pastor Eminue and his Mount Zion church, an independent group, in 1964.

Florence Nafziger, nurse to India, and Champa Magarni, worker with Lena Graber, nurse to Nepal, last fall visited, shared about the future.

At Honan-cho, Japan, Oniki (left), church council member and seminary student, and 80-year-old Hayakawa, baptized last Easter, pray for a growing church in Japan in 1964.

Katmandu, Nepal, student nurses, trained at United Mission to Nepal's school, sing in a chorus; on duty they prepare for Nepal's needs tomorrow.

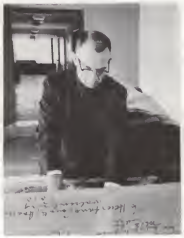
Marian Hostetler teaches Algerian youth reading, writing, skills needed for 1964.

At Satbarwa, India, Dr. Mark Kniss examines a small patient, prescribes treatment to insure future health, happiness.

Daily at noon Marian Hostetler and 25 Algerian girls, 11 and older, lunch, learn about simple, nourishing meals.

Montevideo, Uruguay, seminary students, on summer recess, work in Brazil, Paraguay, Argentina, lead men, women, youth to Christ for spiritual "New Year's."

Children play, unknowingly teach playmates about Christ; later someone accepts Him. Robert Stetters' three oldest girls smile with two Algiers boys.



Administrator Allen Erb, head nurse Maude Swartzendruber (behind desk), local nurse, others opened Walsenburg, Colo., hospital 27 days before New Year's.

MISSION NEWS

Montevideo Seminary Adds Teacher

Sara Ann Claassen, of Beatrice, Nebr., will leave Dec. 28 for San José, Costa Rica, for a year of Spanish study before beginning service in Montevideo, Uruguay. She will be teaching Christian education and music at the Mennonite Biblical Seminary there. Sara Ann taught music at Hesston College and worked in the General Conference Mennonite Board of Missions office prior to her South America assignment.

Two Stewardship Films Available

Now available from Mennonite Board of Missions and Charities are two films, "Christian Stewardship" and "Stewardship of Abilities." Concordia Films produced both films.

"Christian Stewardship," a 16 mm., 18-minute, black-and-white, sound film, centers around a panel of persons who see a short film in which Carl Fisher is faced with the problem of allocating his money to where it is most needed. He has signed a lease to expand his drugstore, has pledged a cash gift for the badly needed expansion of the church, and is now faced with a request for funds from his brother who faces bankruptcy. In this dilemma, he must decide which of the three he will refuse, for he can do only two of the three.

"Stewardship of Abilities," a 16 mm., 14-minute, black-and-white, sound film, centers around four adult Christians, who view a short film in which Jim Bradford faces a turning point in his life. Just graduating as a civil engineer, he, however, feels a compulsion to enter the full-time ministry. His father, head of a successful engineering firm, tries to dissuade him.

Rental fee for each of the two films is $6.00. Both are recommended as a discussion stimulator for senior high through adult groups.

To borrow these films for your church group, write, giving first choice and alternate dates wanted, to Mennonite Board of Missions and Charities, P.O. Box 316, Elkhart, Ind., 46515.

Canadians may rent copies of the films from Evangelical Publishers, 241 Yonge St., Toronto, Ont., or Diadem Film and Supply Co., 15 Spadina Road, Toronto, Ont.

Scene from Concordia Films' audio-visual, "Christian Stewardship," available on loan now from Mennonite Board of Missions and Charities.

I-W Banquet, Orientation

A banquet for young men of pre-draft age of the area east of Goshen will be held at the Wolf Community Rooms, Shipshewana, Ind., on Jan. 11, 1964, at 6:30 p.m., according to Dick Martin, associate director of I-W services.

Martin also announces that two weeks later, Jan. 27-31, a five-day orientation will be held at Mennonite Board of Missions and Charities. Following the orientation classes, the young men will take a service tour of the city of Indianapolis, Ind.

The tour includes a tour of one of the city's hospitals after which Lt. Colonel Harris, Selective Service agent for Indiana, will speak to the young men on "What Selective Service Expects of the I-W," and a hospital representative will speak on "What the Hospital Expects of the I-W."

Other activities will be sight-seeing other interesting places of the city on Saturday afternoon, Feb. 1, and giving a program in the evening at the city's rescue mission.

On Sunday, Feb. 2, the men will attend services at the Indianapolis Mennonite Church after which will be a fellowship dinner with the members of the church. In the afternoon program, Pastor Cleo Mann will speak to the men on "What the Church Expects from the I-W and Opportunities to Witness."

Des Moines Witness Workshop

Participants from Iowa, Nebraska, and Minnesota attended a "witness workshop" held in Des Moines, Iowa, Dec. 4-8. This project was sponsored jointly by the Mennonite Board of Missions and Charities of Elkhart, Ind., and the Iowa-Nebraska District Mennonite Mission Board. Nelson Kauffman, Secretary of Home Missions of the Elkhart Office, was the director of the institute.

One of the purposes of the project was to involve each participant in person to person contact with the man on the street, in restaurants, and other public places in actual communication with them. The men desired to listen to society's voice regarding the relevance of the Christian Church, the Gospel, and the Lord Jesus Christ, and then to present a Christian answer to this society.

After these mealtime contacts the men gathered in an assembly room to share these experiences with each other and to attempt to evaluate the answers received. As the encounters were compared, the men were better able to understand some of the implications involved in Christian witness, were more able to help each other in their shortcomings, and learned of the vast opportunities for carrying out the great commission. Dr. Becker of the Drake Divinity School spoke to them Friday afternoon on "Principles of Communicating Spiritual Truth."

Group meetings were also held at the Des Moines Mennonite Church where other Christians shared their witnessing techniques. Three Des Moines ministers, including Don Ortland, Clyde Rowe, and Clyde White, at a breakfast meeting on Saturday morning explained the witnessing program of their local churches.

At an evening banquet held at the Des Moines Church three outstanding personal workers, Robert Burkhart, Roy Porter, and Del Robertson, from three different Des Moines churches, gave testimonies and a number of pointers regarding personal work. A fellowship dinner was held with the local church on Saturday noon. Each of the men attended church in one or more of the various denominations Sunday morning.

In an evaluation session held on Sunday afternoon the men unanimously expressed themselves that the value of these experiences was great, and that this should be only a beginning of what is to be carried on in the local churches.

Hong Kong Is Grateful

Hong Kong MCC director Hugo Friesen, Sardis, B.C., reported the arrival of a shipment of layettes, towels, bandages, yard goods, quilts, new clothing, and school supplies sent by the Canadian Mennonite Relief and Immigration Council, Yarrow, B.C.

Your Treasurer Reports

This is the season to rejoice. Christmas time makes us conscious of others. We often send greetings to those we contact at no other time of year. Gifts are given, many times with sacrifice on our part to make the gift possible. These acts represent the kind of concern we should have for others at all times. This should portray in the life of the Christian the spirit of the living Christ.

This year there are many around the world who will participate in Christmas sharing for the first time. They have heard Christ's call and have accepted salvation through the Gospel message. We thank God for the souls of those who have been saved. We are grateful for the missionaries and relief and service workers; for the literature distributed, the broadcast heard, or whatever may have helped to lead them to Christ. Having shared to help make the church's witness possible, you too can rejoice that Christmas has meant "good will toward men," and has brought peace and hope to many. Let us continue to give of ourselves and of our means that Christ may be glorified in many more hearts.

—H. Ernest Bennett.

Friesen said that the shipment was timely and the emphasis on children's and infants' clothing was excellent, for often they are the ones that suffer the most.

Having been in Hong Kong only four months, Friesen cites the following impressions: "If you would compare the homes, clothing, and food in North America with that which many people have here, you would believe that North Americans actually live as kings.

"In a tiny shack, which we visited the other day, live a mother and her daughter. While the girl is going to kindergarten, the mother works as a coolie, collecting garbage. She earns very little money this way.

"They have no running water, no electricity, no private bathroom facilities. When it becomes cold, they must simply try to wear enough clothes to keep warm and put on enough blankets at night because they have no heating facilities.

"The misery seems endless and the help people need is just as endless. Your concern in giving these things will warm not only the bodies but also the hearts of many people."

Walsenburg Hospital Dedication

The dedication of the General Board-administered Huerfano Memorial Hospital, Walsenburg, Colo., on Dec. 1, drew a crowd that numbered in the hundreds.

One of the principal speakers on the program was Dr. Roy L. Cleere, executive director of the Colorado Department of Public Health. Dr. Cleere complimented those who had aided in the campaign to obtain the new 20-bed hospital after the privately operated Lamme Hospital closed its doors in 1961.

After receiving the key to the hospital, Administrator Allen Erb said that the hospital would have a medical staff of an estimated 19. He also referred to the many services that the hospital would be able to perform for the community and pledged that it would be operated in the best interests of the entire community. He likewise asked for continued support of the hospital in the months and years ahead.

The first patient received on the hospital's official opening day, Dec. 7, was an employee of the Hidden Valley Ranch about 50 miles southeast of Walsenburg. The patient was reported to have been breaking a horse when it bucked and ran into a tree.

Other Mennonite employees on the hospital's staff are Mrs. Maude Swartzendruber, director of nurses; Richard Weaver, maintenance and housekeeping, his wife Dorothy, bookkeeper; and Mrs. Allen Wagner, dietitian.

Celebrate Communion After Hurricane Strikes

In Haiti the faithful tend flock and field with anxious care waiting for October, the time of harvest, when their families and God each get a part from the slim produce. That time they go into the chapels with singing and thanksgiving. Bearing their gifts into the treasury, grateful Haitians forget the sweat and toil that nursed life and food from the unwilling earth. So do men everywhere serve Jehovah.

It was close to being that way again in 1963. Until October the promise was fair. Then a tropical storm within a few hours changed the face of Haiti. Lashed by savage gales, swamped by a deluge of water, fields, flocks, and chapels lay devastated by Hurricane Flora. Death stalked the land.

No more roads flanked by neat cottages nodding under green shade trees, but scarred trails twisting through the ruins of peasant hovels ground into the dirt by broken trees.

No more robust country people or gay children, but aged men, tired women, and stricken youth.

No more hope offered from fruitful pastures, but fear of the plague and starvation.

Out of this hell on earth comes a reiteration of faith in God.

Marco Depestre, in whose parish twenty-one people were lost, describes an event that occurred after the storm.

"There I was, in front of our destroyed temple, the bell tower leaning crazily against a fence wall. Holy communion ought to have taken place in the morning. Somehow news spread among the people that I had come. Some twenty members crawled among the piles of beams and rafters intermingled with torn iron sheets in order to meet and worship under a rough shelter. The yellow light of a kerosene lamp replaced the electric light not now available. I brought the communion set. Reading the hymn verses was too much for me. I had to lower my eyes enough not to let them see the surging tears."

Your Overseas Missionaries of the Week

S. Allen and Elsie Shirk

The S. Allen Shirks are now on furlough from their missionary assignment in Bihar, India. The Shirks have served in India since 1951 under the Mennonite Board of Missions and Charities.

The Shirks and their missionary colleagues work among the rural tribespeople in Bihar. The Shirks established a Christian hostel in 1955 where rural students could live—students who were not able to receive an education in their home communities. Today more than 70 youths use this hostel to secure an education. In this rural setting, emphasis is upon the development of an independent church.

Work toward the opening of a 30-bed medical station at Satbarwa in Bihar was a major responsibility of the Shirks during their second term in India. This involved obtaining government permissions, securing an entry visa for Dr. Mark Kniss, acquiring necessary land, securing building supplies, and keeping closely in touch with the building program as it developed.

Both Allen and Elsie Shirk are natives of Lancaster County, Pa. Allen is a graduate of Eastern Mennonite College, Harrisonburg, Va.; he holds a Th.B degree. Mrs. Shirk also graduated from E.M.C.

During this furlough they are living at Harrisonburg where Allen is studying, again at E.M.C. Their daughter, Sylvia, is enrolled in Eastern Mennonite High School.

Teachers Report from Nigeria

Overseas mission associates Keith and Jeanette Hostetler, who went to Nigeria this past August as secondary school teachers, give an account of their experiences.

They write, "We are both teaching in Duke Town Secondary School, Calabar, through the Mennonite Board of Missions and under the Scottish Presbyterian Mission. Keith is teaching physics and mathematics and Jeanette is teaching English literature, British Commonwealth history, and West African and Nigerian history. She is trying to give her students a different slant on the American Revolution.

"The school has five classes or 'forms,' with fifth class being a little higher level than most high schools in the U.S. The science labs are very modern and well-equipped."

Regarding adjustments they write, "One of the biggest adjustments for Jeanette was learning to cook here. All food is called 'chop' by the Nigerians. Many of the ingredients she was used to are not available here and she had to learn substitutions. She looked three days for baking soda before discovering you bought it at the pharmacy."

They also observe some problems. "Health is a problem as there aren't enough doctors and infant mortality is high. We have seen some children with herniated navels protruding from their bodies, the result of having their umbilical cords cut with machetes, we have been told.

"People carry everything on their heads —umbrellas, beds, tables, sewing machines, two or three raffia chairs, huge bundles of wood, bicycles—to mention a few. . . . One of the teachers told us that he was trying to show a Nigerian boy how to use a wheelbarrow to carry dirt. The Nigerian refused to use it because he couldn't carry it on his head. If it can't be carried on the head, it is useless."

They attend the local church in Calabar and are both teaching Sunday school. They report further, "We are usually the only

Europeans (as all white people are called) in the congregation, and they seem glad for any interest we take in them and their church. Of course, we do not understand much Efik, but they usually make a short summary of the sermon in English."

The Hostetlers, originally from Harper, Kans., are serving a three-year term in Nigeria.

Administrative Trips to Japan, Latin America

H. Ernest Bennett, executive secretary of the General Board, announces that President John Mosemann and his wife, Ruth, will work with Latin-American missionaries from mid-January to mid-March, 1964, and General Secretary J. D. Graber and his wife, Minnie, will consult with the missionaries in Japan from March to May, 1964.

Leaving on Jan. 9, the Mosemanns will contact all General Board mission fields in Latin America and review the area mission programs as well as envision future needs with the missionaries.

Sister Mosemann will relate to the missionary wives and their families.

Other contacts will involve evaluating and planning for the educational program at Evangelical Mennonite Seminary, Uruguay. Visits to Mennonite Central Committee projects in the Paraguay Chaco, Brazil, and Argentina are also included in the itinerary.

The Grabers will leave for Japan in late March. Lengthy study of the mission program and leisurely contacts with each missionary on the field will constitute a large part of their trip. Sister Graber will also help to sense the needs of missionary families and share concerns with the missionary wives.

Sisters Graber and Mosemann are planning to accompany their husbands as a response to past visits of a similar nature. WMSA is helping to sponsor the wives' trip expense.

Regarding the trips, Ernest Bennett says, "The General Board is grateful to the Grabers and Mosemanns for their willingness to invest themselves and to identify themselves with our missionaries in their service for Christ. We know that their efforts will help strengthen the hands of our workers in extending Christ's kingdom."

Missionaries Report Reactions to President's Death

The assassination of the late President Kennedy on Nov. 22 caused a variety of reactions from the overseas mission field.

Ralph Buckwalter from Japan writes, "The recent events in the United States have created a shock wave around the world, as you know. It was rather amazing to us how seriously the Christians took this tragedy here—with a mixture of anger and deep sympathy, and earnest prayers for the bereaved families—the Kennedys and the Dallas policeman's. We had pretty full coverage via short-wave Voice of America broadcasts and Telstar TV communication across the Pacific right at this time of national tragedy."

Dr. John Grasse, recently returned from Nigeria, writes, "The death of President Kennedy came as a shock to Nigeria. It has greatly concerned leaders here and undermined their faith in America. We have tried to assure them that right is not necessarily guaranteed by civilization. Again it makes us feel that much of what these people know of us is indeed superficial. Oh, that God will strengthen our witness and help these our people of Africa to find the real meaning of life in Christ."

Lena Graber from Nepal writes, "Ever since the assassination of President Kennedy, we have been getting lovely music and all the programs are changed to keep everyone up on the news. This morning when I tuned in to VOA, I heard the news of the killing of the killer. A public memorial service is planned for Protestants and Catholics on Wednesday, Nov. 27, at 2:30 at Rabhi Bhawan. The government of Nepal has declared a three-day holiday.

"When they gave the news report this morning, they brought in, as usual, a Bible verse. Today's verse was, 'I am the resurrection and the life.' 'This,' they said, 'was a bit of good news in the tragedy of the moment.' "

Deputation Schedule

Sunday, Jan. 5, to Sunday, Jan. 12, 1964

Indiana

Wilbur Hostetler
Rensselaer (Burr Oak), Sun., Jan. 5, a.m.

Dick Martin
Santa Fe (Peru), Sun., Jan. 12, a.m., p.m.

Jonathan Yoder
Emma (Topeka), Sun., Jan. 12, p.m.

Louisiana

S. Allen Shirk
Allemands, Sun., Jan. 12, p.m.
Madisonville, Sun., Jan. 12, a.m.

North Carolina

S. Allen Shirk
Big Laurel (Grayson), Wed., Jan. 8, p.m.

Ohio

Wilbur Hostetler
Pine Grove (Stryker), Sun., Jan. 12, p.m.

Pennsylvania

Paul Erb
Grantham (Messiah Bible College), Sun., Jan. 5, a.m.

B. Charles Hostetter
Greencastle, Sun., Jan. 5-12, p.m.

Virginia

S. Allen Shirk
Linville (Lindale), Sun., Jan. 5, p.m.

Tennessee

S. Allen Shirk
Mennonite Gospel Mission (Knoxville), Thurs., Jan. 9, p.m.

With People in Service

Cyril and Ruth Gingerich, missionaries to Nigeria, arrived safely in the country by boat on Dec. 11. Gingerichs left New York on Nov. 19, to serve their second three-year term in Nigeria.

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Amos Swartzentruber, returned missionary from Argentina, was hospitalized the day following their arrival in Madison, Wis., because of travel fatigue. Mrs. Swartzentruber reports that he was in the hospital nine days. "He is much improved," she says, "because even though he's on both a salt-free and a sugar-free diet, he has a good appetite and could eat much more than the usual serving."

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John Grasses, medical missionaries to Nigeria, arrived in the United States on Dec. 8 for an extended furlough. The Grasses plan to reside in the Blooming Glen, Pa., area for a while and later John expects to take further training.

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Jacob Flishers, missionaries to Dhamtari, India, plan to return to the United States next summer for a year's furlough. They will stop in England en route and arrive in the U.S. on July 20.

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Anna Marie Kurtz, missionary to Ghana, plans to return to the United States on June 1.

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VS-ers John Kolb and **Paul Snyder** were recently elected leaders of the Torchbearers Club of the Bethel Mennonite Church, Albuquerque, N. Mex. **Patricia Akers** and **Julia Saltzman,** of the same VS unit, were elected leaders of the Wayfarers Club at Bethel.

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Due to an editorial oversight the following persons were not included in **Gospel Herald's** announcement of MCC's Oct. 29 to November 12 orientation school:

Selma Gingerich, New Hamburg, Ont., joined the voluntary service unit at Boys Village, Smithville, Ohio. **Janice Martin,** Elmira, Ont., is serving as secretary to Vincent Harding at the VS unit in Atlanta, Ga. **Jon Snyder,** Canby, Oreg., is serving in Stanleyville, Belgian Congo, Africa.

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Ruth Gamber will leave from Chicago on Jan. 9, for Araguacema, Brazil, to serve her second three-year term there as a missionary nurse. Ruth was home for a 5-month furlough and spent some time at the La Junta Mennonite Hospital, La Junta, Colo., serving as a staff nurse.

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Annie Haldemann, missionary to Algeria, was hospitalized in France from April until September with pleurisy. September she spent in a rest home in Switzerland. She returned to Algeria in October, but will not be able to work until February, 1964.

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Irene Bishop, MCC "veteran" of 13 years in Europe in material aid work, will head the material aid program in the Orleansville area for 1964. Other members of this team are: **Peter Neufeldt, Ron Stutzman,** and **Gerda Bogli.** The Christian Council for Service in Algeria suggested this area since the government didn't want Protestant relief efforts to be concentrated only in eastern Algeria. This will also begin again a Mennonite witness in the area where Mennonites first worked in Algeria and to which they have hoped to be able to return.

• • •

Doris Shrock, VS-er from McMinnville, Oreg., will terminate her term of service on Jan. 1, 1964. Doris served one year as a nurse aide at the La Junta Mennonite Hospital, La Junta, Colo.

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The International Christian University (ICU) of Japan marked its tenth anniversary Nov. 15-17 with a public conference called "The Second Decade Conference." Delegates included educators, churchmen, and laymen from abroad as well as in Japan. The stated aim of the conference was "to re-examine the condition of man in Japan and abroad that provides the unique challenge to higher education, and to more clearly define the unique role of ICU as it seeks to serve Japan and its neighbors far and near during the next decades." ICU opened in 1953 with a College of Liberal Arts. Emphases were placed on interdisciplinary education, bilingual instruction, international faculty and student body, a low 10-1 ratio of faculty and students, residential campus, and a free-choice religious activities program.

ITEMS AND COMMENTS

BY THE EDITOR

Salary of Frederick L. Coutts, 64, new general for the world's 5,000,000 adherents of the Salvation Army, will be $2,800.

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The Vatican Council is being covered by 1,600 newspaper and magazine reporters.

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Serious crime in the United States during the first nine months of 1963 was 10 per cent higher than the same period last year, according to the Federal Bureau of Investigation. Increases in individual crimes were as follows: homicide, 5 per cent; robbery, 4 per cent; aggravated assault, 6 per cent; burglary, 9 per cent; grand larceny, 13 per cent; and auto theft, 11 per cent. Washington, D.C., almost doubled the national rate with an increase of 19.3 per cent. Offenses for the 1963 period totaled 12,981 as compared with 10,868 for 1962.

• • •

Sharp criticism of Christians who deny the beliefs they profess through indifference and inaction in the face of social injustice was voiced in major addresses before the sixth triennial General Assembly of the National Council of Churches in Philadelphia. Dr. Franklin H. Littell, a Methodist professor of church history at Chicago Theological Seminary, told a plenary session that "the tragedy of our age has not been alone the persecution of the Christians; rather, the real tragedy has been the indiscipline, the faithlessness, the open apostasy of millions of the baptized, which has made the triumph of anti-Christian ideologies possible in some areas."

He said those who argued during Hitler's reign that the function of churches was to undergird the "German way of life" have their counterpart in those who today maintain that churches exist to support the "American way of life" or the "Southern way of life."

• • •

According to a booklet entitled "1961 Census—Religion," issued by the Registrar General of India, the Muslim population in India has increased 25.61 per cent during 1951-61. The Christian population in India during the same decade increased from 8,157,765 to over 10,498,000, an increase of 22.2 per cent. Hinduism is the prominent religion in India today.

• • •

Yes, Carolyn, Christmas carols may still be sung in public schools, the U.S. Supreme Court aide told a ten-year-old girl in the sixth grade. In answer to a query from Carolyn Binderup, a pupil at Sheridan Elementary School in Williamsport, a letter from the clerk of the highest tribunal said: "You are advised that there has been no opinion of this Court covering the singing of Christmas carols in schools." Carolyn said she had written the letter to the Court as an English class assignment. She said while most of the other pupils wrote to movie stars, she picked the Court because, "I wanted to know about the Christmas carols." The girl's query, seemingly inconsequential, is symbolic of the confusion in many local school boards to what extent religious practices may be held legally in public schools.

• • •

Reservations about membership in "one church with 23 million members" were expressed in Detroit by Methodist Bishop Gerald H. Kennedy of Los Angeles, Calif. Interviewed during the fall meeting of the Methodist Council of Bishops, the California churchman said that size of his own denomination—over 10 million—is unwieldly and the thought of a church twice that size "scares me to death." He referred to the possible constituency of the denomination that would be formed if current six-way merger conversations result in a massive union move.

"Maybe in the long run we have a sharper witness if each one holds up his own flag and makes a particular contribution," Bishop Kennedy suggested. "I somehow feel that the history of denominations in the U.S. has been responsible for religious liberty here, and I also think the church has been more relevant to life here than in other countries, where there have been authoritative churches."

• • •

A Minneapolis congregation has been expelled from its denomination because its pastor and some members engage in "speaking in tongues" and other "Pentecostal-type practices." Vine Evangelical Free Church was dropped from the rolls of the North Central District Association of the Evangelical Free Church of America. (When a person "speaks in tongues," according to one description, he regards the Holy Spirit as speaking through him words of praise and prayer as he utters expressions in an unknown tongue or in a known language which he has not learned.)

In the case of Vine Church, the "speaking" has taken place in private devotions and not at any Sunday service, Mr. Menaldino, the pastor, reported. He said it had not been permitted to become "divisive."

• • •

The Spanish government, it was confirmed in Madrid, has taken another step to ease restrictions upon Protestant churches. Official sources said that a Baptist congregation in Madrid will be permitted "to post outside its chapel door" notices giving the times of services. The request, they said, had been lodged by James W. Watson, American pastor of a Baptist church in Calle Gregorio Benitez, Madrid.

Protestants in Madrid said they found the concession "gratifying" since, until now, notices posted outside Protestant places of worship had been barred on the ground they would violate Article 6 of the Spanish Constitution. That article forbids "any external manifestations other than those of Roman Catholic religion."

• • •

A world-wide effort to increase Scripture distribution from the present rate of about 50 million Bibles and portions to 150 million by 1966 was stressed in New York throughout the annual meeting of the American Bible Society Advisory Council. A total of 135 representatives of 63 denominations—broadest attendance on record—took part in the sessions.

They approved a new budget totaling $5,860,000, an increase of $478,000 over last year and the largest in the Society's 147-year history.

• • •

Has the pressure of modern American society, the creeping tide of secularism, changed the traditional concept of Sunday as a day for church, rest, and family get-togethers? According to Elmo Roper and Associates, who surveyed adults across the nation, the answer is "No." Reporting in New York on a research project sponsored by *This Week* magazine to investigate popular attitudes and normal habits on Sunday, Mr. Roper said religion, relaxation, and relatives still are the key words of the day.

• • •

Between the Lines reports that new secret developments in modern warfare are changing the whole strategy of international conflict. Much attention is being given to these developments by leading military strategists although little information about them has reached the public.

Bloodless battles may be fought by chemical gases and powders which will render armies and cities physically helpless but not permanently injured. These psycho-chemicals will cause temporary loss of hearing, temporary blindness, and reactions similar to tear gas and laughing gas. Some of these drugs are so exotic that the men affected will become docile, lazy, and even friendly to any who might approach them. One government official says, "Ideally, we'd like something to cause the enemy to come to our lines with his hands at his back whistling the 'Star Spangled Banner.' We're not there yet, but we may come close."